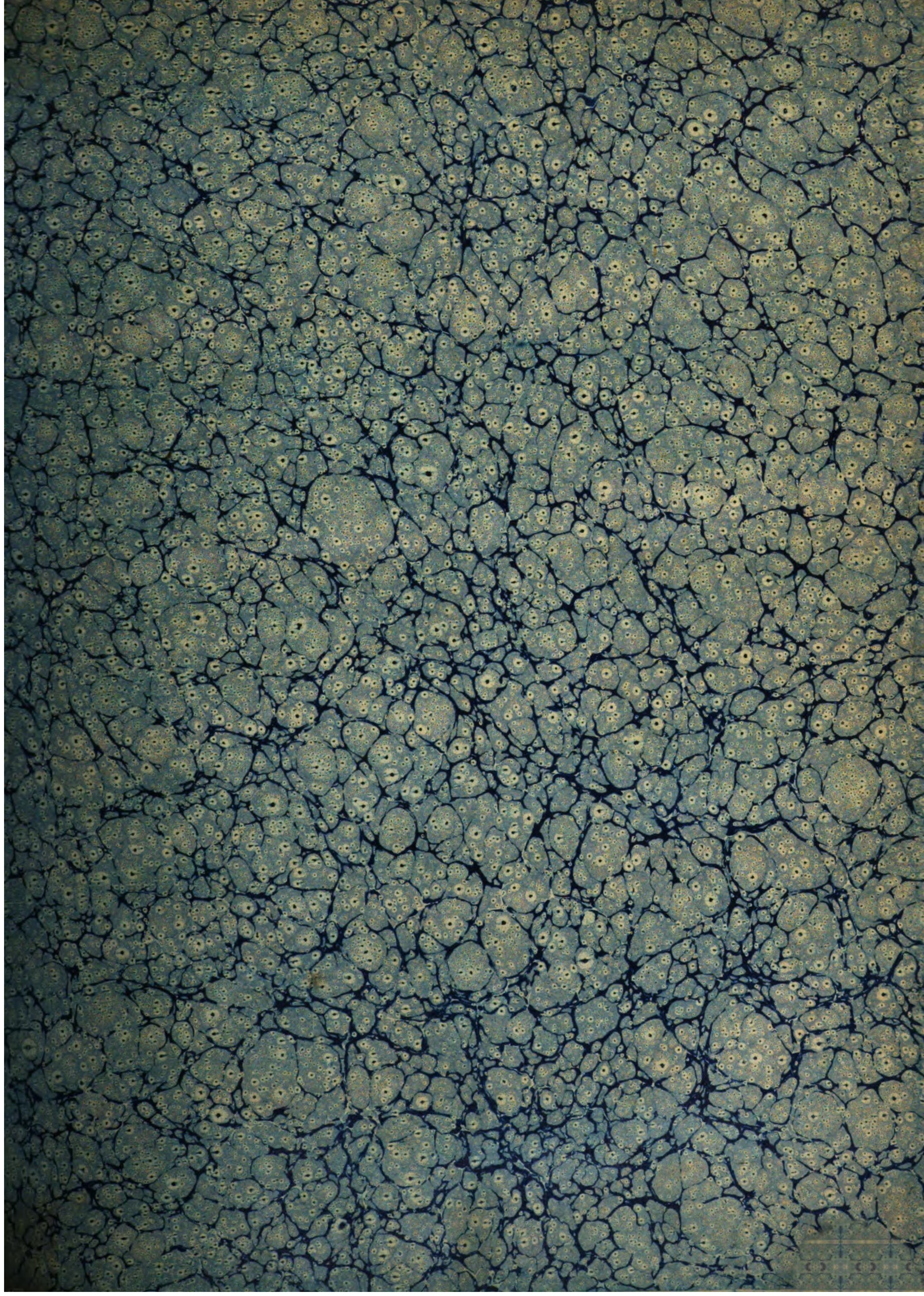




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GENERAL PRINCIPLES

OF THE MOST EMINENT CASES OF THE LAW OF NATIONS
BETWEEN

FRANCE AND ENGLAND

BY

JOHN ALEXANDER, M.D.

TO THE REV. THOMAS MARSHALL,

MR. NICHOLSON,

AND OTHERS

OF THE UNIVERSITY OF OXFORD
AND OF THE UNIVERSITY OF CAMBRIDGE
AND OF THE UNIVERSITY OF EDINBURGH
AND OF THE UNIVERSITY OF GLASGOW

AND OF THE UNIVERSITY OF DUBLIN

AND OF THE UNIVERSITY OF LONDON

AND OF THE UNIVERSITY OF BIRMINGHAM

AND OF THE UNIVERSITY OF MANCHESTER

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GENERAL BIOGRAPHY;

OR,

LIVES,

CRITICAL AND HISTORICAL,

OF THE MOST EMINENT PERSONS OF ALL AGES, COUNTRIES, CON-
DITIONS, AND PROFESSIONS,

ARRANGED ACCORDING TO ALPHABETICAL ORDER.

Composed

By JOHN AIKIN, M. D.

THE REV. THOMAS MORGAN,

MR. NICHOLSON,

AND OTHERS.

Οἷη περ φυλλων γενεη, τοιηδε και ανδρων.
Φυλλα τα μεν τ' ανεμος χαμαδις χρεει, αλλα δε θ' ὕλη
Τηλεθωσα φθει, εαρος δ' επιγιγνεται ὥρη.
Ὡς ανδρων γενεη, ἡ μεν φθει, ἡ δ' ἀποληγει.

ILIAD. VI.

— quasi cursores vitæ lampāda tradunt.

LUCRET. II.

VOLUME THE THIRD.

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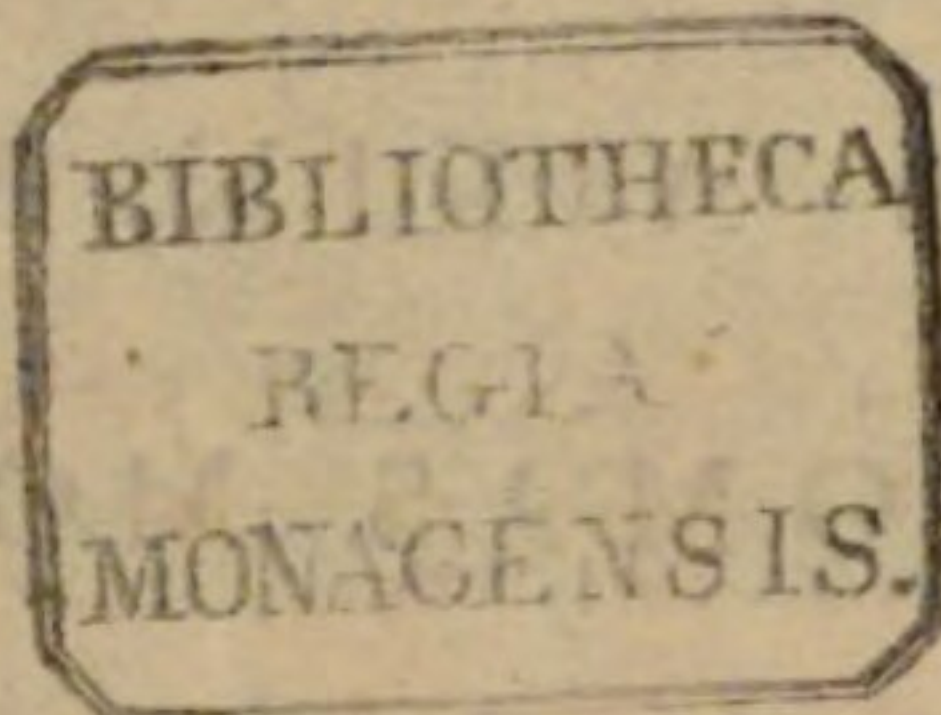
LIVES

CENTRAL AND HISTORICAL

OF THE MOST EMINENT PERSONS OF ALL AGES, COUNTRIES, AND
RELIGIONS, AND A HISTORY OF THE

ARRANGED ACCORDING TO ALPHABETICAL ORDER

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C L A

CLAGETT, WILLIAM, an eminent divine of the church of England, was born in 1646 at St. Edmund's-bury, where his father, the Rev. Nicholas Clagett, was preacher. He was educated at Emanuel college, Cambridge, where he took his regular degrees, and was made doctor in divinity in 1683. He commenced a preacher at his native town; whence, in consequence of the esteem and attachment of some gentlemen of the law who attended at the assizes, he was removed to Gray's-inn, of which society he was elected preacher. He also obtained the rectory of Farnham-Royal, Bucks, and the lectureship of St. Michael Bassishaw, London. He was made one of the chaplains in ordinary to the king, and was rising in reputation as a writer and preacher, when he was carried off by the small-pox in 1688, in his forty-second year. His wife, a relation of lord-keeper North, died of the same disease eighteen days after him. Dr. Clagett was a person highly respected both in his moral and professional character, and bishop Burnet enumerates him among those clergymen who did most honour to the church at that period, by their lives and labours. He published several pieces in controversy, of which the earliest related to the points in dispute between the established church and the dissenters; the latter, to those between the protestants and Roman-catholics; for he lived long enough to become fully sensible of the danger to which the church was exposed from a popish sovereign, and opposed it with great vigour. After Dr. Clagett's death, his brother, Nicholas Clagett, also a distinguished divine, published four volumes of

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his sermons. Among these was a paraphrase, with notes, of some of the first chapters of St. John's gospel, which was part of the task Dr. Clagett had undertaken, as his share in a design then adopted by some divines of the church of England, of commenting upon the whole Bible. Dr. Clagett is accounted a clear and excellent reasoner, with much candour of spirit, and a perspicuous style. *Biogr. Britan.*—A.

CLARA, a saint of the Roman-catholic church, and foundress of an order, was born in 1193 at Assisi; of which town her father, Favorino Sciffo, was an illustrious citizen. She was bred in the principles of strict piety, and at an early age was so impressed with the holy life of her townsman, St. Francis, that she resolved to renounce the world under his guidance. She prevailed upon her sister Agnes, and several other young women of quality, to follow her example, and resided in various religious houses, till St. Francis gave her the church of St. Damian. Some of her companions were invited to settle in other convents, and they spread to Spain in 1219, and to France in the following year. Clara, however, had instituted no rule, and had solely engaged herself to obey St. Francis. Some of her followers adopted that of St. Benedict; but, at length, they were all united under the rule of St. Francis, which was solemnly approved in 1246 by Innocent IV. Rigorous as this was, Clara did not think it enough so; and her director, St. Francis, was obliged to moderate her zeal, and constrain her to continue abbess of St. Damian, though she would have preferred being a simple nun. She descended to the

B

meanest offices, and sometimes even washed the feet of the sister-servitors. In her last illness she was attended by the cardinal of Ostia, and was visited by the pope, who promised her that no relaxation should be permitted in the convents of her order, which he confirmed anew. She died in 1253, and was canonized by pope Alexander IV. *Moreri.*—A.

CLARIO (Lat. *Clarius*), ISIDORE, a learned ecclesiastic of the sixteenth century, took his name from Chiari in the territory of Brescia, where he was born in 1495. He entered into the order of St. Benedict, at the monastery of St. John in Parma, where he made an extraordinary progress in sacred and profane literature, so as to acquire the reputation of one of the most learned men of his time. At the same time he was universally esteemed for the purity of his morals, the warmth of his charity, and his zeal for the reformation of manners, and the promotion of peace and good-will among Christians. He distinguished himself greatly as a preacher and an orator, and made various orations on public occasions. In 1537 he was made prior of the monastery of St. Peter in Modena. He was afterwards abbot of Pontido near Bergamo, and of St. Mary in Cesena. His final promotion, in 1547, was to the bishopric of Foligno, which see he governed with great reputation, assiduously attending to the instruction of the poor, and promoting literature among those of superior condition, by the institution of an academy of learned men. He was present at the council of Trent, both in the quality of abbot and of bishop, and gave ample proof of his learning and eloquence in that assembly. He died of a fever in 1555 at Foligno, and his remains were honoured by the people almost as those of a saint. The principal work of Clarius was a reform of the vulgate translation of the whole Bible, with annotations upon the difficult passages. Though he extended this reform only to passages in which he thought the sense of the original misrepresented; he asserts, that he has corrected it in upwards of 8000 places. This freedom used with the vulgate gave offence to the rigid catholics, and the first edition of his work, printed at Venice in 1542, was put into the Index Expurgatorius. Afterwards the deputies of the council of Trent allowed it to be read, omitting the preface and the prolegomena. Clarius was accused of plagiarism, in having made great use of Sebastian Munster's annotations on the Old Testament, without acknowledgment. The fact is true, but the spirit of the times would not allow him to quote a protestant author. His

explanations of the New Testament are chiefly of an ethical kind. A collection of his sermons was printed both during his life and after his death; as well as his occasional discourses on scriptural and other topics. One of these, entitled, "An Exhortation to Reunion," addressed to the separatists from the Roman church, was printed separately. He wrote in a clear and natural style, with solidity and judgment. *Du Pin. Tiraboschi.*—A.

CLARKE, SAMUEL, a scholar, divine, and metaphysician, of the first rank, was born in 1675 at Norwich, of which city his father was alderman, and for several years a representative in parliament. He had his early education at the free-school of his native place, whence he removed to Caius college, Cambridge. In this seminary he distinguished himself for application and abilities, so as to become a kind of example of excellence in the university. He had not long passed the age of twenty-one, when he published a Latin translation of Rohault's Physics, with annotations formed upon the Newtonian philosophy. Rohault had written in the system of Descartes, which was then the favourite of many ingenious men, among whom was Mr. Ellis, Clarke's tutor. The pupil, however, had the discernment to see that the principal foundation of Cartesianism was mere hypothesis, and he was a convert to the solid reasonings of the Principia of Newton. But as these were at that time received and understood by few, he thought that the vehicle of an established system like that of Rohault would be the most convenient for the gradual introduction of true philosophy; and he was right in his conjecture: for Clarke's Rohault became for a long time the standing text for lectures in the university, and familiarised students with the language and reasonings of the Newtonian system. This work went through four editions with successive improvements, and it was translated into English by Dr. John Clarke, dean of Sarum, the author's brother. He next engaged in the serious study of divinity, the groundwork of which he made a careful perusal of the Old and New Testament in their original tongues. He took orders, and became chaplain to Dr. Moore, bishop of Norwich, in which office he succeeded the celebrated Whiston, who warmly recommended him to his patron. With bishop Moore, Clarke lived upon terms of the most intimate friendship and familiarity; and it is to their mutual honour, that this confidence proceeded so far as to induce the bishop at his death to entrust all his domestic concerns in his chaplain's hands. Mr.

Clarke first became an author in his proper profession in 1699, when he published "Three practical Essays upon Baptism, Confirmation, and Repentance." This work displayed great seriousness of mind; and Whiston, who was not inclined to believe that religious fervour increased in proportion as a man became more conversant with the world, esteemed it the most serious piece that the author ever wrote. It was followed by "Reflections on Part of a Book called Amyntor," by Toland, relating to the genuineness of certain works referred to the apostolic age, but not received into the canon of scripture. His "Paraphrases on the four Gospels" soon succeeded, which are distinguished by brevity and plainness. About this time he obtained two small livings, one in Norwich, and the other near it; and he accustomed himself to preach without notes, which practice he continued till he became rector of St. James's. He was appointed in 1704 to preach the sermons at Boyle's lecture, when he chose for his subject the being and attributes of God; and such was the satisfaction he gave, that he was appointed to the same office the next year, when his subject was the evidences of natural and revealed religion. These sermons, in number sixteen, were thrown into continued discourses, and printed together in one volume, which has passed through several editions. They raised very high the author's character as a close and acute reasoner; though his metaphysical arguments *à priori* for the existence of a deity were by many objected to as too subtle and hypothetical, and less satisfactory than the common mode of deducing the idea of a first cause from the effects visible in creation. Pope, who had probably other reasons for his spleen against our divine than mere theological differences, has thought proper to allude to him in some lines of the Dunciad, which conclude thus,

We nobly take the high *priori* road,
And reason downward till we doubt of God.

But Clarke himself does not deny that the argument *à posteriori* is by far the more generally useful; and he has employed the *priori* argument only in opposition to Spinoza, Hobbes, and other metaphysical reasoners against the existence and attributes of deity, who could not be refuted any other way. Surely it is no matter of just blame to have deviated from the common tract in proof of a point, the importance of which is universally acknowledged, and which may receive confirmation from opposite quarters. It is not by poetical attacks that the

reputation of such a man as Clarke can be injured; nor does the value of his "Demonstration" seem impaired in the public opinion, by the more formidable discussion it underwent in polemical controversy. The ethical system which he introduced into the "Evidences of Religion," was founded upon the eternal differences, relations, and fitnesses, of things; and these notions and terms were adopted by various authors of the time, and became in some measure fashionable. They were opposed, indeed, by other moralists, and were at length generally exchanged for the sentimental ideas of the innate beauty of virtue, introduced by lord Shaftesbury, and improved by professor Hutcheson. Dr. Clarke's system, however, continued to have able supporters, among whom one of the most eminent was the late Dr. Price. In 1706 he published a "Letter to Mr. Dodwell," in reply to that learned writer's Epistolary Discourse concerning the Immortality of the Soul. This was a philosophical and argumentative defence of the immateriality of the soul, against what were thought the very dangerous opinions advanced by Dodwell, who had attempted to prove its natural mortality. During the same year he gave an elegant Latin translation of sir Isaac Newton's Optics, which facilitated the introduction of his system into the other countries of Europe. The great philosopher was so well pleased with this work, that he presented Mr. Clarke with 500*l.*, or 100*l.* for each of his children. Bishop Moore now introduced his friend and former chaplain to the notice of queen Anne, who named him one of her chaplains in ordinary, and presented him, in 1709, with the rectory of St. James's, Westminster, the highest preferment he ever obtained. On account of this promotion, he thought it proper to take his degree of doctor in divinity at Cambridge, and the public exercise he performed on this occasion was a memorable event in the academical annals. The thesis he maintained was, "No dogma of christian faith, delivered in the holy scriptures, is contrary to right reason;" and his defence against the scholastic attacks of the divinity-professor, Dr. James, displayed consummate skill in argumentation, with the most familiar use of the Latin language. Persons present at this exercise could not speak of it without rapture, even when become old men.

In 1712, Dr. Clarke appeared as a philologist, in editing a fine edition of "Cæsar's Commentaries" in folio, accounted one of the noblest productions of the British press at that period, and praised by Addison in the Spec-

tator (No. 367). It was, with much more propriety than Barnes's *Anacreon*, dedicated to the great duke of Marlborough, who, though he could not read the words of Cæsar, could emulate his actions. In the same year he published a work which involved him deeply in theological controversy, and of a kind which could not but hurt an ingenuous spirit. This was his "*Scripture Doctrine of the Trinity*," in which that mysterious tenet was examined on critical principles, as deducible from the words of the sacred writings; and with a result so different from the orthodox doctrine, as maintained by the church of England, that it became a subject of complaint from the lower house of convocation, met in 1714. It is affirmed, that previously to the publication a message was sent to Dr. Clarke by some of the ministers of queen Anne, dissuading him from publishing a work likely to excite angry contention, at a time when free sentiments of any kind could scarcely be tolerated; but that he paid no regard to this remonstrance. When the storm came on, however, he found it expedient to take some steps to allay it. The upper house of convocation, which was less animated with doctrinal zeal than the lower, and seemed chiefly solicitous to silence dissension, found a kind of *temper* in the business; and Dr. Clarke was prevailed upon to write a paper, which was by some industriously represented as a retractation, though it went no further than certain explanations and compliances for the sake of peace. Whiston's unsubmitting zeal for what he thought the truth was, however, offended with this sacrifice to human prudence; and there is reason to believe that Dr. Clarke himself was not perfectly satisfied with his conduct on the occasion. Several books and pamphlets were written in the controversy set on foot by Dr. Clarke's work on the Trinity, in which Dr. Waterland particularly distinguished himself as a champion of orthodoxy. In 1715 and 1716 a disputation was carried on between Clarke and the illustrious Leibnitz, concerning the principles of natural philosophy and religion, in which these learned and acute writers exercised all their controversial skill. A collection of the papers which passed on this occasion was published in 1717, dedicated to the princess of Wales, afterwards queen Caroline, who had condescended to be the medium of this conference, and the *witness* and *judge* (as bishop Hoadly says) of every step in it. Dr. Clarke was a favourite with her, and the placing of his bust in her *hermitage* gave rise to a sarcasm of Pope,

as if the situation was not very suitable to a court divine. Yet few of that class seem to have been less under the influence of ambition, or the desire of promotion, than Dr. Clarke. An alteration which he made in the doxologies of the singing psalms, for the use of his parish, revived, in 1718, a portion of the trinitarian controversy, and the bishop of London thought it necessary to warn his clergy from adopting the innovation. Dr. Clarke's emoluments about this time were augmented by presentation to the mastership of Wigstan's hospital in Leicester, a preferment not requiring subscription. He published in 1724 a volume containing seventeen sermons on various occasions, of which eleven had not before been printed. As a writer of sermons, Dr. Clarke is characterised by solidity of reasoning, and justness of observation, expressed in plain, clear, and manly language; he therefore, with most of the eminent English divines, takes his station among the instructive and didactic preachers, rather than the orators. Upon the death of sir Isaac Newton, he was offered the lucrative place of master of the Mint, obviously as a mode of conferring that pecuniary reward on his merit which his scruples with respect to subscription, and his theological deviations, rendered impracticable by means of professional advancement; but he perfectly concurred with his most serious friends in thinking that the acceptance of a secular office would be derogatory from his character. A letter of his, addressed to Mr. Hoadly, "*On the Proportion of Velocity and Force in Bodies in Motion*," appeared in 1728, and was printed in the *Philosophical Transactions*. In 1729 he distinguished himself as a philologist, by publishing the twelve first books of "*Homer's Iliad*," in 4to. Of this the Latin translation is in great part new, and annotations of the editor accompany every page. Dr. Clarke's reputation as a scholar is principally founded on this performance, which is particularly rich in grammatical knowledge, and nice observation concerning the structure of the Greek tongue. The author's son published in 1732 the remaining twelve books of the *Iliad*, of which he informs us that his father had finished the annotations, and had revised the text and version, of the three first, and part of the fourth. This edition of Homer has been received into the great schools, and is in high esteem. Dr. Clarke enjoyed a very short time the applause which this learned work obtained. He was suddenly attacked, in May, 1729, as he was going to preach before the judges at Serjeant's-inn, with a pleuritic

complaint, which proved fatal within a few days; at a time of life (his fifty-fourth year) when his powers of mind were in their full vigour, and many more services to religion and literature might be expected from him. He left in MS., prepared for the press, an "Exposition of the Church Catechism," being the substance of weekly lectures read at St. James's church, which was published by his brother, the dean of Sarum, and, according to the usual fate of his theological works, immediately gave birth to a controversy. Ten posthumous volumes of his "Sermons" were likewise published by his brother. A report was spread, founded principally upon the assertion of the chevalier Ramsay, that Dr. Clarke, towards the close of his life, greatly repented of his attack upon the received opinions concerning the Trinity, and retracted his principles on that head. The falsity of this representation is, however, undoubtedly proved, as well by the positive testimony of his son, and some of his intimate friends, as by the circumstances of his having prepared for the press, a short time before his death, a new edition of his "Scripture Doctrine of the Trinity," and of his having left recent emendations in his Common-Prayer-book, founded upon similar sentiments of that doctrine.

The private character of Dr. Clarke was extremely amiable: upright, mild, unaffected, chearful, even sometimes to playful simplicity, he seems formed to have gone through the world without an enemy, had he not touched upon the "debateable land" of polemics. His intellectual character was that of pure reason, undisturbed by passion or enthusiasm, and closely pursuing its object with all the powers of methodical accuracy, and logical acuteness. His memory was remarkably strong, and his attention indefatigable. If not one of the brightest geniuses, he is certainly one of the ablest men this island can boast. *Biogr. Britan.—A.*

CLARKE, WILLIAM, a learned antiquary, was born in 1696 at Haghmon abbey, Shropshire. He was brought up to the church, and entered of St. John's college, Cambridge, of which he became a fellow. For some time he was domestic chaplain to the duke of Newcastle, which situation he quitted on being presented, in 1724, by archbishop Wake, to the rectory of Buxted in Sussex. He married the daughter of the learned Dr. William Wotton; and he first appeared as a writer in a preface to that author's "*Leges Walliæ*." In 1738 he was made prebendary and residentiary of the church of Chichester. He was an intimate

and frequent correspondent of the learned printer, Bowyer; and it is conjectured, that a "Discourse on the Commerce of the Romans," printed in his *Miscellaneous Tracts*, was written by Mr. Clarke. But his great work, on which his reputation is chiefly founded, was "The Connection of the Roman, Saxon, and English Coins; deducing the antiquities, customs, and manners of each people to modern times; particularly the origin of feudal tenures and of parliaments: illustrated throughout with critical and historical remarks on various authors, both sacred and profane," 4to. 1767. This work was dedicated to the duke of Newcastle, and received some useful criticism in manuscript from the speaker Onslow; but it was peculiarly indebted for several notes and valuable additions to its printer, Mr. Bowyer. Its foundation was the discovery of the old Saxon pound by Martin Folkes, but it took a very wide range, and comprehended many important topics, historical and political. Some of the author's opinions, however, were very controvertible; as, that the Celts were originally Tyrian or Phœnician colonies; that the feudal system originated from the Romans; and that the Commons, as such, had no share in the Saxon legislature. His other literary labours were assisting Bowyer in his translation of Trappe's *Lectures on Poetry*, and writing notes to the version of La Bleterie's *Life of Julian*. From the testimony of his friend, Mr. Hayley, he had an elegant turn for English poetry; and an epigram which he has quoted from him displays considerable wit. He was a man of a mild and benevolent temper, pious, charitable, and friendly. He assiduously performed the duties of his station, and shewed his zeal for literature by procuring many valuable additions to the cathedral library of Chichester. In 1770 he was promoted to the chancellorship of his diocese, but he enjoyed his dignity a short time, dying in October, 1771. His son, the rev. Edward Clarke, resided in Spain for some time, as chaplain to the earl of Bristol, the English ambassador, and published "Letters concerning the Spanish Nation," 4to. which were favourably received by the public. *Biogr. Britan.—A.*

CLAUDE LE LORRAIN, properly CLAUDE GELEE, a painter of unrivalled excellence in landscape, was born in 1600, of obscure parentage, at the castle of Chamagne, in the diocese of Toul in Lorraine. When very young he was placed in the service of a pastry-cook, which, after the death of his parents, he deserted, and walked to Friburg, where his elder

brother John was an engraver in wood. From him he received some instructions in drawing, with which he accompanied a relation, a lace-merchant, to Rome. He was left in that capital destitute of friends or money, and was obliged to apply for reception in the lowest capacity, at the house of the painter Augustin Tassi. From him, Claude imbibed some of the principles of the art; and he was employed for a year in painting grotesques and arabesques. The view of some landscapes and perspectives sent from Naples by Goffredi Wals, excited in him so much admiration, that he resolved to visit that city. He trusted entirely to his talents for the means of travelling and subsistence; and he passed two years with Goffredi, improving himself in architecture and perspective. He then returned to Tassi at Rome, who received him with pleasure, and often made him eat at his table. The real master of Claude was Nature. This he studied in all its variations, and no painter ever expressed its charms with greater fidelity. He frequently continued in the fields from dawn to sun-set, marking every play of light in the sky, or upon surrounding objects, studying the character of each period of the day, and storing a faithful memory with every authentic feature of rural nature. These he transferred to his pieces, touching and retouching with extreme diligence, till he had rendered his imitation as perfect as the art would admit. Claude, probably in consequence of an original want of instruction, did not excel in human figures, nor could all the after-pains he took, though considerable, remedy this deficiency: whence he was accustomed to employ other artists, inferior to himself, to supply figures in his pieces. His own peculiar excellences, in which no painter has ever equalled him, are the warmth and lustre of his lights, the admirable keeping of his distances, the delicacy and variety of his tints, and the sweetness and harmony diffused over the whole. He likewise represents particular objects with great truth and exactness, and in his larger pieces every species of tree may be distinguished by its appropriate character. At Rome he soon became celebrated, and obtained large employment; but wearied with a sedentary life, he made the tour of Italy, and improved his style of colouring from the Venetian masters. He next travelled through Germany in his way to his native province, and he remained a year at Nancy, with a relation who painted for the duke of Lorraine, assisting him in executing the architecture and perspective of the dome of the Carmelite church, and other

places. Out of humour with this employ, he joined some French painters who were going to Rome. At Marseilles he had a violent fever, which nearly brought him to his grave, and his convalescence consumed all his money, so that he was obliged to sell two of his pictures to an amateur, in order to complete his journey.

On his second return to Rome, at the age of thirty, he appeared as a consummate master of his art, and was enabled to supply all the demands upon his pencil, though his works now bore a high price. His reputation caused other painters to copy his style, and steal his thoughts; whence he adopted the excellent method of making drawings in a book of all the pictures he sent abroad, as well in order to identify them, as to avoid repeating his subjects. This book, which he entitled "*Libro di Verita*" (the book of truth), containing about two hundred designs, is now in the possession of the Duke of Devonshire. Claude was a man of simplicity, and of regular manners, a lover of peace, and ready to give lessons in his art to those who desired them. He lived in a state of celibacy, much tormented with the gout, which, however, did not prevent his arriving at his eighty-second year. He died at Rome in 1682. His works are numerous, and form the ornament of all the principal cabinets and collections. Such of them as have reached the present time undamaged bear excessive prices. He etched with his own hand a set of landscapes, in which the same chiaro-scuro is observed as in his paintings. Several of his pieces have been engraved by different masters. *D'Argenville Vies des Peintres. Pilkington's Dictionary.—A.*

CLAUDE, JOHN, one of the most eminent among the French protestant ministers, was born in 1619, at La Sauvetat in the Agenois, where his father was minister. He was educated with great care in classical learning by his father, and sent to finish his studies at Montauban. After being admitted into the ministry, he served two country churches, and then that of Nismes. At this place, which possessed an academy for the protestants, he gave private lectures in divinity, which acquired him great reputation, and were much frequented by students. He had been eight years minister at Nismes, when the opposition he made to a person whom the court had gained over to attempt a re-union of the protestants with the established church, caused a prohibition to be issued against his exercising the ministerial functions in Languedoc. He thereupon repaired to Paris, in order to have the interdiction removed; and there, at the solicitation of mad. de Turenne, he

composed a brief answer to a work of the Portroyalists, on the perpetuity of the doctrine of the Roman church concerning the eucharist. This was the origin of a famous controversy, in which several pieces were written on both sides, and Claude displayed his talents for disputation to great advantage. Unable to obtain any favour from the court, he went from Paris to Montauban, where he was chosen minister; and after four years' residence at that place, being again silenced by an order from court, he accepted, in 1666, an invitation from the church at Charenton. In this situation he performed the most essential services to his party, by several controversial works, and by his able conduct at synods and consistories, in which he displayed admirable talents in the management of business. In 1678 he held a private disputation with the celebrated Bossuet, in which each party, as usual, claimed the victory. Bossuet published an account of this conference, which was answered by that of Claude. At the revocation of the edict of Nantes, in 1685, he received an order to depart the kingdom in twenty-four hours, though fifteen days was the time allowed to the other ministers—so eager were the catholic clergy to get rid of a man whose influence they had sensibly felt! He retired to Holland, where he was honourably received by the prince of Orange, who granted him a considerable pension. This he lived but a short-time to enjoy, being carried off by a sudden illness, in January, 1687, to the great concern of the whole protestant party. Claude was allowed, even by his antagonists, to possess great powers as a controversialist. His style, if not brilliant, was strong, vigorous, close, and correct; and no one knew better how to employ all the subtleties of logic in pushing an adversary. He had sound learning and solid judgment, keen wit, and a ready elocution. His figure was ordinary, and his voice bad; yet he was listened to with great attention, and made a strong impression on his audience. His morals were irreproachable, and his integrity untainted. He left a son, who was minister at the Hague, and published his father's posthumous works, in 5 vols. 12mo. Amst. 1688. *Bayle. Moreri.*—A.

CLAUDIAN. CLAUDIUS CLAUDIANUS, a Latin poet of great celebrity, flourished in the fourth century, under the reigns of Theodosius, and his sons Arcadius and Honorius. Little is known with certainty concerning his life and fortunes, further than can be deduced from the incidental notices contained in his own writings. Much doubt has been raised con-

cerning the country of his birth; yet it seems sufficiently decided by the absolute assertion of Suidas, asserting him to have been a native of Alexandria, confirmed by Sidonius Apollinaris, and by some lines of Claudian's own, in which he speaks of Egypt as his country, and calls the Nile "his own." He appears, however, to have lived chiefly in Italy and Rome. He early attached himself to the renowned general Stilicho, whom he seems to have accompanied during the five years preceding the consulship of that commander, and whose friendships and enmities he adopted with all the zeal of a partisan. By the favour of Serena, the spouse of Stilicho, he obtained a rich and noble wife in Africa. He arrived at the titular dignity of tribune and notary; and the Roman senate erected a statue to his honour in the forum of Trajan. That he was not a christian, as some have maintained, is sufficiently apparent from the whole tenor of his writings. Some short pieces on christian topics, inserted among his works, were either written by another of the same name, or were composed by him merely as exercises. His disposition to satire and invective seems, after the fall of his great patron, to have involved him in trouble; but with the latter part of his life, and his death, we are totally unacquainted.

As a poet, Claudian is a remarkable phenomenon in the history of literature. After the rapid decline of taste and purity in writing from the Augustan period, and the intervention of centuries without any name in Roman poetry superior to that of Ausonius, a foreigner, educated in Greek literature, started up, who was able to take his place among the most admired of the Latin classics, and to contend for the palm with the masters of the language. It seems to be agreed upon by critics, that Claudian wanted a topic and an age, rather than a genius, to rise to the first rank among poets. The greater part of his subjects have precluded any considerable efforts of the sublime or the pathetic; for what can be more unfavourable to mental elevation than the necessity of becoming a slavish panegyrist, or a bitter satirist? Yet some of his narrative-pieces have been the means of preserving various facts illustrative of the manners and events of the times, which are not to be learned from the barren histories of that period; and some of the objects of his description, particularly the hosts of martial barbarians which then began to burst like an inundation into the Roman empire, are fertile in curious and striking imagery. Gibbon, who has derived much historical matter from the works of Claudian, and was well capable of appre-

ciating him both as a narrator and a poet, after stating his defects, as arising from the purpose and character of his compositions, thus points out his excellences: "He was endowed with the rare and precious talent of raising the meanest, of adorning the most barren, and of diversifying the most similar topics: his colouring, more especially in descriptive poetry, is soft and splendid; and he seldom fails to display, and even to abuse, the advantages of a cultivated understanding, a copious fancy, an easy, and sometimes forcible expression, and a perpetual flow of harmonious versification." (Decl. and Fall, &c. ch. 30.) It may be added, that his latinity, if not perfectly pure, is much superior to that of the generality of writers in that age, and such as none but a rigid critic will often censure. The principal of his works are his invectives against Rufinus and Eutropius; his consulates of Honorius; his Gildonic and Getic wars, and other pieces devoted to the praise of Stilicho; his court epithalamiums and epistles; and his rape of Proserpine, an unfinished poem, the commencement of a grand epic design. There are, besides, several short pieces, entitled Idylliums, and others called Epigrams. Among the latter none is more remarkable than a copy of verses on the sphere of Archimedes, which seems to have been a very curious piece of astronomical clock-work, inclosed in a glass case. Of the editions of Claudian, the most esteemed are those of Heinsius, of Barthius, the Variorum, the Delphin, Gesner's at Leipsic, 1759, 2 vols. 8vo. and Burman's, Amst. 1760, 4to. *Vossii Poet. Lat. Vita Claudiani ad edit. Gesneri. Tiraboschi. Gibbon.*—A.

CLAUDIUS, fifth emperor of Rome, whose name at length was *Tiberius Claudius Drusus Germanicus*; the son of Nero Claudius Drusus by Antonia minor, brother of Germanicus, and nephew of the emperor Tiberius, was born at Lyons, in the year of Rome 742. From his childhood he was afflicted with diseases which injured both his mind and his body, and were the cause of a lasting stupidity and weakness of understanding, which rendered him incapable of filling with propriety any of the offices of life, though it did not absolutely disqualify him from literary attainments. He acquired a knowledge of the Greek language, as well as of his own, and was able to write with purity and a degree of elegance; but he was radically deficient in judgment and comprehension, and was equally dull in his perceptions and blunt in his feelings. The treatment he met with, indeed, was such as to aggravate his natural de-

fects. He was the object of contempt and harshness to all around him; and even his mother regarded him as a sort of monstrous production, and was used to say, by way of comparison, "As stupid as my son Claudius." His great uncle Augustus alone behaved to him with some kindness, but he could not venture to produce him in any public office, and in his testament he placed him only among his heirs of the third rank. Tiberius in like manner excluded him from honours and employments, and suffered him to live in retirement, associating with men of the meanest condition, who plunged him in low debauchery, and rendered him still more despicable. That tyrant, however, after destroying almost the whole imperial family, entertained some thoughts of making Claudius his successor; and though his imbecility prevented this design from taking place, he recommended him by name in his will to the protection of the senate, people, and army. Caligula, among the popular acts in the beginning of his reign, brought forward his uncle Claudius; and after introducing him into the senate, made him his partner in the consulship. He also more than once allowed him to preside in his stead at the public games, to the great satisfaction of the people, who could not view without a certain respect, even under such a form, the brother of their darling Germanicus. It was not long, however, before the wanton caprice of that imperial madman was exercised against his uncle, as well as against the rest of mankind; and he was subjected to all the insults of ridicule and buffoonery. He also incurred some serious danger from accusations brought against him by his domestics, which he escaped only by being too much despised to be an object of suspicion: so abject a creature was Claudius at the time of the assassination of Caligula! The news of that event so operated upon his fears, the strongest feelings of his nature, that he ascended to the upper story of the palace, and hid himself in a door-way behind some hangings. A common soldier, happening to enter the room, discovered his feet peeping from the cloth, and dragged him to view. Claudius threw himself on his knees before the soldier, and begged his life. By one of those strange turns which sometimes rule the fate of men and nations, the soldier, who recognised him, instantly saluted him emperor. Some of his comrades who came up concurred in this military nomination, and placing Claudius in a litter, they carried him on their shoulders to their camp; while the marks of consternation still impressed on his countenance, caused the

spectators, as he passed through the market-place, to pity him, under the persuasion that he was going to be put to death. The contest which ensued between the senate, which desired to restore a free government, and the prætorian bands, which determined upon supporting a master of their own choosing, soon ended in favour of the power of the sword; and Claudius, in his fiftieth year, A.D. 41, was unanimously elevated to the imperial dignity. He began his reign with mild and moderate measures. He published a general amnesty with respect to the opposition he had met with; and, more perhaps through insensibility than magnanimity, he passed over with neglect all the scorns and insults with which his former weakness had been treated. He shewed an extraordinary reverence for the memory of Augustus, and paid honours to almost all his deceased relatives and progenitors. He also abolished the formidable laws of treason, and set at liberty those whom Caligula had imprisoned on that account. He displayed profound respect to the senate, and deference to the magistrates, and was extremely modest in the assumption of personal honours and distinctions. But these tokens of a good disposition were little to be relied upon in one so radically weak, and made to be governed by women and favourites. His wife was at that time the infamous Messalina, whose cruelty was little inferior to that unchastity which has made her name proverbial. Three potent freedmen, Pallas, Narcissus, and Callistus, rivals in insolence and rapacity, held him in the most disgraceful subjection. They inspired him with apprehensions of all of whose approach they were jealous, and disposed at their pleasure of all the great offices of state. Hence the public events of Claudius's reign belong so little to the emperor himself, that a very slight notice of them will suffice in a biographical sketch; nor is there much to record of his private life, except further instances of his stupid insensibility. The empire had the fortune in this reign of possessing commanders of great vigour and military skill, who enlarged its boundaries, and secured it against foreign attacks. Galba and Corbulo obtained advantages over the Germans. Mauritania and Thrace were reduced to the condition of Roman provinces. But it was principally by the conquest of the best part of the island of Britain, that the period of Claudius is rendered illustrious in the historical annals of Rome. From the time of Julius Cæsar, Britain had been viewed at a distance by the Roman emperors, as an acquisition flattering indeed to the vanity of con-

quest, but hazardous to attempt. Claudius was induced to send over an army under his general Plautius, whose success was such, that the emperor himself, desirous of a pretext for triumphing, crossed the sea, and remained sixteen days in the island, occupied in receiving the submission of the vanquished tribes as far as the Thames. His triumph was a farce; but the design of pursuing the conquest of Britain was seriously executed. The first acquisitions were formed into a Roman province. Ostorius, the successor of Plautius, greatly extended the limits of the Roman dominion; and, by the defeat and capture of Caractacus, made an important progress in subduing the southern portion of the island. Little more was effected by his successor Didius; and it was not till the reign of Domitian that the conquest could be reckoned complete and secure.

Claudius likewise obtained some credit by the public works undertaken in his reign. One of the most splendid and useful of these, was an artificial port formed at Ostia, the mouth of the Tiber. The draining of the waters of the Fucine lake, on which thirty thousand men were employed eleven years, appears to have been a work not adequate to its expence. The completion of the aqueduct of Caius, for bringing water to Rome, was an object worthy of imperial magnificence. Claudius had also a great passion for reforming and regulating the courts of law, and other civil matters. He frequently sat in person on the bench, and delighted to hear and decide causes, in which he sometimes displayed a gleam of good sense, but oftener, by his stupidity and inconsistency, exposed himself to ridicule. The numerous ordinances which he issued, were a mixture of sense and folly, generally well intended, but little considered. Among other novelties, he introduced by the imperial authority three new letters into the Roman alphabet, the want of which he proved by a learned dissertation. They were employed in the public monuments of his reign, but afterwards fell into total disuse. There were many real or pretended conspiracies against him, which cost much of the best blood of Rome; for it was easy to work upon his fears so as to extinguish all the compunction he might feel for acts of severity; indeed, his natural insensibility was such, that he was nearly indifferent to the fate even of those who were nearest him. It was computed that thirty senators, and three hundred and twenty-five knights, were put to death by his orders, though probably he scarcely knew the names of many of the victims, who were really those of his wives and

freedmen. He was fond of public spectacles, and especially of gladiatorial combats, which, indeed, was the taste of the whole Roman people, and nourished their appetite for cruelty. At the completion of the work for letting out the waters of the Fucine lake, before they were discharged, Claudius gave the spectacle of a naumachia, such as probably was never before nor since exhibited. Two fleets were manned with nineteen thousand combatants, all condemned criminals, who shewing an unwillingness to engage, were compelled to it by the emperor's guards, and not suffered to desist till after much bloodshed.

The most extraordinary domestic event in the reign of Claudius, and one, indeed, which would be incredible, were it not for the concurrent testimony of historians, was the public marriage of Messalina, to her lover Silius, a young nobleman of singular beauty, and the designated consul. That abandoned woman, not content with the most undisguised display of her fondness for her paramour, had resolved to show her contempt for all decency, and her utter disregard for her husband, by publicly marrying Silius while the emperor was living. It appears, indeed, that this was a desperate measure proposed by Silius, who was sensible that the notoriety of his amour with the empress must, at length, become his ruin, if not prevented by the death of Claudius, which was doubtless a part of the design. They were actually united in sight of the whole city, with all the accustomed nuptial ceremonies; and it is affirmed by Suetonius, that Claudius himself signed the contract, deluded by Messalina with some superstitious pretence. He was at Ostia when the event took place, and he remained ignorant of it after it was the common discourse of all Rome. At length the freedman Narcissus undertook to inform him of his dishonour and danger. Struck with consternation, he was at a loss how to act, but at length he issued orders to arrest the culprits. Messalina, who had thoughtlessly abandoned herself to all the dissolute pleasures of her guilty connection, was apprised of the approaching storm, and still hoped, by her ascendancy over her weak husband, to divert it. But Narcissus took care that she should not obtain the advantage of an interview; and finding the emperor waver, he himself gave orders to put her to death. When the deed was perpetrated, Claudius was made acquainted with it as he sat at table. He did not interrupt his repast by any enquiry; but, sunk in stupid insensibility, he exhibited not the least mark of joy, sorrow, or any human affection, on that

or the succeeding days. After the death of Messalina, Claudius fell into the power of his niece Agrippina, who by her arts induced him to take her for a wife, though not till he had overcome his scruples with respect to an alliance deemed incestuous among the Romans. Her domination was not less haughty and cruel than that of her predecessor had been; and she was able to effect the great point of causing her son Nero to be adopted by the emperor, to the prejudice of his own son, the young Britannicus, from whose person she removed all who were attached to him. Yet Claudius really loved his son, as much as he was capable of loving any thing; but he saw nothing with his own eyes, and was no more than a mere machine in the hands of those who governed him. (See the article of AGRIPPINA THE YOUNGER.) He passed some years more in this insignificant condition: till at length, being made sensible of some of the enormities of his wife, he unguardedly dropt some expressions which implied an intention of punishing them. Agrippina, informed of these by her spies, resolved to be beforehand with him; and accordingly took advantage of his gluttonous voracity, to administer poison to him in a dish of mushrooms. He struggled a short time against its effects, and then expired, A.D. 54, in the sixty-fourth year of his age, and fourteenth of his reign. It is unnecessary to add any more circumstances to characterise an animal of so mean a species, that nothing but his possession of imperial power could have rendered him an object of rational curiosity. *Tacit. Annal. Sueton. Vit. Claud. Dio Cass.—A.*

CLAUDIUS, M. AURELIUS, Roman emperor, was one of those martial characters of barbarian birth who upheld the decline of Rome. Illyricum, Dardania, and Dalmatia, is each mentioned as his native country. His origin was obscure, though after his elevation the genealogists, as usual, exercised their invention in giving him an ancient pedigree. He was bred to arms, and first obtained distinction under the emperor Decius. Valerian gave him the command of a legion, and afterwards raised him to the important post of general in chief of the troops which guarded the Illyrian frontier. In this situation, his victories over the Goths obtained for him the honour of a statue from the Roman senate. He was an object of apprehension to Gallienus, who being informed that Claudius had spoken of him with disapprobation, employed a friend to mediate between them, and endeavoured to secure his allegiance by rich presents. When Gallienus was mor-

tally wounded in a tumult excited by conspirators, he requested, before he expired, that the imperial ornaments should be delivered to Claudius, then at the head of a body of troops near Pavia. This, at least, was the report; and Claudius, then in his fifty-fourth year, A.D. 268, was raised to the throne. The consent of the army was secured by a donative, and the senate cheerfully confirmed the election. The usurper Aureolus, then besieged in Milan, attempted to negotiate with Claudius, but was not listened to; and his surrender and death soon followed. Claudius then led all his troops against the Germans, who had made an irruption into Italy, and whom he totally defeated in a battle near the lake Benacus. After this success he visited Rome, where he was received with the greatest demonstrations of attachment; and he spent the remainder of the year in reforming the abuses and healing the disorders of the state, in which he displayed equal justice and prudence. He also bent his cares in a peculiar manner to the restoration of order and discipline in the army, whose services were demanded in the beginning of the next year, by a most formidable invasion of the Goths, and other northern people; who, issuing in a numerous fleet from the Euxine sea, had ravaged the coasts of Europe and Asia, and were now engaged in the siege of Thessalonica. Claudius flew to the scene of danger, and was met by the barbarian host in the province of Upper Moesia. A letter, still extant, which he wrote to the senate, forcibly displays his sense of the difficulties he had to encounter, and his resolution to do all in his power in overcoming them. A great battle ensued in the neighbourhood of Naissus, in which the emperor's activity and military skill regained the field which had been nearly lost, and a great slaughter was made of the barbarians. The large bodies who escaped still, however, maintained the war in the Macedonian and Thracian provinces; till, after the ruin of the Gothic fleet, and a long series of operations, conducted by Claudius with consummate judgment, the invaders were almost entirely destroyed, or compelled to surrender. But a pestilential disease, which was one of the scourges endured and inflicted by the barbarians, spread to the emperor himself, and carried him off at Sirmium in Pannonia, in the spring of 270, after a glorious reign of two years and one month. His last cares were occupied in promoting the welfare of the empire, by the recommendation of Aurelian, as his successor. Crispus, the elder brother of Claudius,

was the ancestor of Constantine. *Univers. Hist. Gibbon.—A.*

CLAUDIUS, APPIUS, founder of the illustrious patrician family of *Claudii*, at Rome, was originally a Sabine, named *Atta Clausus*, and was settled at Regillum. Becoming obnoxious to his countrymen on account of his opposition to hostilities with Rome, he came over to the Romans with a large body of kindred and dependants, in the year of Rome 250, B.C. 504. He was honourably received, had a grant of public land, and a quarter of the city assigned to himself and his followers, who were admitted to all the privileges of Roman citizens. He himself was elected into the senate, when he took the name of Appius Claudius, and became a person of the first consequence. Being of a stern and rigid disposition, and a firm opposer of the claims of the plebeians, he was elected consul B.C. 495, at a time when popular dissensions ran high, on account of the severity with which the poor debtors were treated by their patrician creditors. In this station he was the constant patron of firm and severe measures, while his colleague Servilius inclined to lenity and indulgence, and favoured the cause of the people. During all the subsequent troubles, the conduct of Appius Claudius was uniform. He withstood all concessions to the people, resisted the encroachments of the tribunes, and opposed the agrarian law. The senate, in consequence, regarded him as their great bulwark, while to the people he was the object of equal dread and aversion. The time of his death is not recorded.—*Livii Hist. II. Univers. Hist.—A.*

CLAUDIUS, APPIUS, son of the preceding, inherited both the unyielding temper and the party principles of his father. On occasion of the proposing of a law by the tribune Volero, by which the influence of the patricians in the future elections of tribunes would be entirely subverted, the senate procured the election of Appius Claudius to the consulate, B.C. 471, as the most effectual measure to resist the attack. To moderate his warmth, a colleague was given him of a more gentle and complying disposition, in consequence of which they acted without unanimity; and in spite of all the efforts of Claudius, the law of Volero was carried. Rome was soon after engaged in a war against the *Æqui* and *Volsci*, when a memorable example was given of the bad effects of popular odium against a commander. Claudius led out his unwilling troops against the *Volsci*; and being no longer checked in the field by tribunitian authority, he made the soldiers feel the full weight

of his natural severity, augmented by the party opposition he had undergone. The enemy having drawn up their forces in order of battle, Claudius marched his army to the encounter; but the Romans, resolved to disgrace their general at their own hazard, threw away their arms, and made a disorderly retreat to their camp. The Volsci pursued, and attempted to storm the camp, but were repulsed. Claudius, unable to make his soldiers fight on the next day, withdrew from the enemy's territory; but as soon as he arrived on Roman ground, he called his men to an assembly, and after severely upbraiding them for cowardice and disobedience, he caused all the officers who had abandoned their posts to be put to death in his presence, and decimated the rest of the army; he then returned to Rome, where he was received with every mark of popular displeasure. In the ensuing year, though out of office, he headed the senatorian opposition to an agrarian law, proposed by the tribunes. For this conduct, he was impeached before the people; but instead of shewing fear, or descending to mean submissions, he preserved a firm intrepid demeanour, so that (Livy observes) he was not less an object of dread to the people as a criminal, than he had been as consul. He pleaded his cause rather as an accuser than as a defendant, and so confounded his enemies, that they suffered the trial to be adjourned to a further period; in the mean time he died of a disease. The tribunes attempted to prevent the accustomed eulogy from being pronounced at his funeral; but the people, more generous, insisted upon hearing it, and attended his remains in a great body, thus testifying a real respect for his character, though their adversary. *Livii Hist. II. Univers. Hist.—A.*

CLAUDIUS, APPIUS, the *Decemvir*, supposed to be the son of the preceding, was one of the designated consuls, B.C. 453, at the time when deputies sent from Rome were collecting laws in Greece for the purpose of framing a new code. On their return, it was resolved to substitute, for a time, the authority of ten men called decemvirs, to that of consuls; and Appius Claudius was nominated the first on the list. The government of these magistrates was at first highly just and laudable; and Appius, who had hitherto supported the haughty character of his family, became by his affability and condescension the most popular of them all. When it had been determined to continue the decemviral authority for another year, Appius, who presided at the new election, was again

first chosen through the favour of the people; and he had the art to fill up the number with a majority of persons devoted to his interest, to the exclusion of some candidates of great worth and dignity, among whom was Caius Claudius, his own uncle. The decemvirs now began to project the perpetuation of their authority; they ruled with despotic sway, and by their tyranny reduced the people to a state of abject humiliation. They seem, indeed, faithfully to have performed their duty as legislators, but after the tables of the laws were completed, they gave no tokens of an intention to resign their power. A war which broke out with the Sabines and Æqui obliged them to convene the senate in order to obtain a decree for levying soldiers, and on this occasion some free opposition against the decemviral tyranny appeared; it was however quashed, and many of the most considerable persons in Rome quitted the city and went into retirement. Appius proceeded against them by confiscation, and he procured the assassination of the most dangerous of the malcontents, the brave Sicinius Dentatus, then serving in the army. During the odium which the discovery of this action threw upon the decemvirs, a circumstance occurred which brought on the ruin of Appius and the abolition of the decemvirate. The charms of a young woman named Virginia, the daughter of Virginus, an officer in the troops then opposed to the Æqui, melted the heart of this devotee to ambition, and he employed all the usual means of gifts and promises to gain her: his offers, however, were rejected with scorn; and her pre-engagement to Q. Icilius, who had been a tribune of the people, precluded all future hopes of compliance. Appius, in despair, adopted the base stratagem of procuring one of his instruments, by name Claudius, to lay claim to Virginia as his slave, upon the improbable pretext that she was not the real daughter of Virginus, but the child of one of his slaves, whom the wife of Virginus had brought up as her own. Claudius pursued his claim at the tribunal of Appius, who decreed, that till sufficient evidence could be procured on both sides, Virginia should be put under the custody of her supposed master. The people, animated by the lover Icilius, resisted the execution of this iniquitous sentence, and in the mean time Virginus was privately sent for from the camp: on his arrival, the people, greatly agitated, accompanied him to the tribunal of Appius, whose passions were now too far interested to suffer him to stop short in his villainous project. Notwithstanding

the clearest evidence, he adjudged Virginia to Claudius. The unhappy father, desiring to be permitted to speak privately to his daughter before she was taken from him, drew her near some shops, where, after an affectionate embrace, snatching up a butcher's knife, as the only remaining means of preserving her chastity, he plunged it into her heart! Drawing out the bloody weapon, he held it up to Appius, and devoted his head to the infernal gods. A violent commotion succeeded, in which the decemvir and his party, attempting to seize Virginius and Icilius, were obliged to retreat. Virginius repaired to the army, which, excited to revolt by his complaints, left their generals, and marched to Rome; they were there joined by the other army which was posted against the Sabines, and both retired to the Mons Sacer. The senate then found it necessary, for the restoration of the public peace, to abolish the decemvirate, and the consular authority was restored: Appius was impeached by Virginius and carried to prison, where he died, probably by his own hand, before trial. *Livii L. III. Dion. Halic. Univers. Hist.—A.*

CLAUDIUS, APPIUS, surnamed *Cæcus*, or the Blind, a descendant of the decemvir, was famous for his knowledge in civil law, and his political abilities. He was censor with C. Plautius, B.C. 313, when he made himself very odious to the patricians, by admitting into the senate the sons of freedmen, and by transferring from the ancient family of the Potitii, to men of servile condition, the management of the public sacrifices to Hercules. His censorship, however, was rendered celebrated by the useful public works which he completed; viz. the supply of water to Rome by an aqueduct seven miles in length, and the paved road from Rome to Capua, called the Appian-way. He had the sole honour of these works, because, at the expiration of the year and half, which was the supposed legal period of the censorship, he refused to resign his office, and insisted upon holding it for five years, as had anciently been the custom; and carrying his point (which seems a strange instance of the unsettled state of the Roman constitution), he remained censor without a colleague during the rest of the term. He was made consul B.C. 307, with L. Volumnius Flamma, and his talents being rather civil than military, he was obliged to remain at Rome, though two consular armies were in the field. In the next year he officiated as prætor. He was again consul with Volumnius B.C. 296, when he was sent to command against the united Tuscans and Samnites. His

ill success in several small actions gave his soldiers such a distrust of his abilities that his colleague was obliged to be sent for to his assistance. Appius was very uneasy under this rivalry, but in a pitched battle which Volumnius fought against the enemy, he performed his part with much courage, and had a considerable share in the victory. In his advanced years he had the misfortune to lose his sight; but the vigour of his mind was unimpaired. He is praised in the Roman annals for his spirited advice against making peace with Pyrrhus, when that king, after a victory, sent his minister Cineas to Rome, B.C. 279, in order to negotiate a treaty. The eloquence of Appius, aged as he was, kept the Romans steady to their usual principle, never to treat with a victorious enemy. Cicero, who mentions Appius among the ancient Roman orators, as a fluent and animated speaker, also, in his "Dialogue on Old Age," gives a striking picture of him in domestic life. "Appius, when old and blind, ruled a family of four grown sons, five daughters, and numerous dependants; for he preserved his mind in a state of tension, like a bow, nor gave way to the debility of age. He retained not only authority but command over his household: his servants stood in awe of him, his children revered him, and he was dear to all: his house was a model of the manners and discipline of antiquity." This praise, put into the mouth of Cato the Censor, implies rather a respectable than an amiable character; and Appius appears to have had a full share of the pride and violence of his family. *Livii Hist. IX. & X. Cicero Orat. & De Senect. Univers. Hist.—A.*

CLAVIUS, CHRISTOPHER, mathematician, was born at Bamberg, about the year 1537. At a very early age he was admitted in the Jesuits' Company, and made a great progress in the sciences, particularly the mathematics. He was sent by his superiors to Rome, where he acquired a high degree of reputation, and was employed by pope Gregory XIII. in 1581 and 1582, in the correction of the Roman calendar, which he afterwards defended against Scaliger, Vieta, and others who attacked it. He published a variety of works, which have been collected in five volumes. Moreri gives the contents of each volume. Dr. Hutton remarks that his writings are mostly elementary, having very little invention of his own, but that he was an elaborate and assiduous student. He died at Rome February the 6th, 1612, aged 75 years. *Moreri. Hutton.—W. N.*

CLAYTON, ROBERT, an eminent prelate of the church of Ireland, was the son of Dr.

Clayton, dean of Kildare, and minister of St. Michael's, Dublin. He was born in that capital in 1695, and was sent for classical education to Westminster school. Thence he removed to Trinity college, Dublin, of which, in process of time, he became a fellow. He took the degree of doctor in divinity; and having come into the possession of a handsome fortune on the death of his father, he married in 1728, first openly resigning his fellowship without any beneficiary commutation. On passing a winter in London, an extraordinary act of bounty made him advantageously known to Dr. Samuel Clarke, with whom he cultivated an intimate friendship, and whose theological opinions he embraced. By him, Dr. Clayton was recommended to queen Caroline; and this recommendation was enforced by the good offices of lady Sundon, the queen's favourite, who had married a relation of Dr. Clayton. His promotion to the bishopric of Killala, in January, 1730, was the consequence. He was translated to Cork in 1735, and to Clogher in 1745. Dr. Clayton had been long a bishop before he was otherwise known than as a very polite man, who mixed much in society, and filled a dignified station with a liberal and munificent spirit. So little was he suspected of literary assiduity, that his first work, "An Introduction to the History of the Jews," was attributed to another pen. He soon, however, followed it with "The Chronology of the Hebrew Bible vindicated, with some Conjectures in relation to Egypt, &c." an elaborate performance, printed in 1747, 4to. which excited the attention of the learned. Continuing his biblical researches, he published in 1749 "A Dissertation on Prophecy;" and soon after, "An impartial Enquiry into the Time of the Coming of the Messiah," in two letters to an eminent Jew. In 1751 appeared "An Essay on Spirit, wherein the Doctrine of the Trinity is considered in the Light of Reason and Nature, &c. &c." To this work the bishop of Clogher prefixed a dedication, with his name, to the primate of Ireland, and it universally passed for his own composition. It excited a warm controversy, and fixed upon the bishop a stain of heresy, which prevented his further advancement, and exposed him to the displeasure of his church. Yet it is now certain that the work was written by a young clergyman in his diocese, and that the bishop consented to be its father by adoption, through a romantic generosity, or with the hope of calling more attention to the subject. The next work published in his name, and which was undoubtedly his own, was a "Vindication of the Histories of the

Old and New Testament, in Answer to the Objections of the late Lord Bolingbroke," 1752, 8vo. To this he published a second part in 1754, containing a philosophical explanation of the mosaical history of the creation and deluge, and remarks on the present theory of the tides. These pieces abound with learned criticism and ingenious disquisition; but some of the physical principles maintained in them are rather fanciful than solid. A translation which he published in 1753 of a manuscript "Journal from Grand Cairo to Mount Sinai," was chiefly intended to excite the society of Antiquaries (to whom it was dedicated) to some efforts for examining the *written mountains* in the wilderness of Sinai, from which he conceived that some very important historical and chronological information might be derived. The bishop made very liberal offers towards defraying the expence of executing such a design. His ardour in promoting what he thought an essential reform in the church was displayed by an extraordinary step he took in 1756, the event of which proved it to have been rather well intended, than well timed or duly considered. This was a motion in the Irish House of Lords for expunging the Nicene and Athanasian creeds from the liturgy of the church of Ireland. His speech on this occasion gave high offence, especially to his brethren on the episcopal bench, nor does it appear that he met with a single supporter. No public attack, however, was made upon him, till after his publication, in 1757, of the third part of his "Vindication of the Histories of the Old and New Testament." In this work he pursued his theological speculations with so much freedom, and deviated so far from orthodoxy, that the governors of the church of Ireland determined to proceed by law against him. An order was obtained from the king to the duke of Bedford, then lord-lieutenant of the kingdom, to commence a prosecution against the bishop of Clogher; in consequence of which, a day was appointed for a general meeting of the Irish prelates at the house of the primate, to which Dr. Clayton was summoned. But the expected censure or deprivation was precluded by the death of the offender, who, before the time fixed upon, was carried off by a nervous fever, the effect of the agitation of mind into which these proceedings had thrown him. He died on February 26, 1758, in the 64th year of his age; and it is probable that the ministers of George II. were not sorry to be thus relieved from the burthen imposed upon them of a religious prosecution, which would have drawn much attention, and have appeared

a violation of the principles generally prevalent in that reign. *Biog. Britan.*—A.

CLEANTHES, a stoic philosopher, son of Phantias, was a native of Assus in Lydia, and flourished about B.C. 240. Being endowed with an athletic frame of body, his first occupation was that of a boxer; but a visit to Athens inspired him with the desire of studying philosophy. He became a disciple of Zeno, and in order to enable himself to devote the day to study, he employed his bodily strength at night in drawing water and other laborious employments, by which he gained a frugal subsistence. It is related, that being called before the court of Areopagus, according to a wise law of the Athenians, to give an account of the means by which he maintained himself, as he followed no visible profession; he summoned as his witnesses the gardener for whom he drew water, and the woman whose corn he ground in a hand-mill. Such a proof of industry, joined to the love of knowledge, struck the court with admiration, and a present of ten minæ was decreed him out of the public treasury; which, however, Zeno, who saw the advantage of this course of moral discipline, would not permit him to accept. The poverty of Cleanthes obliged him, in the want of paper, to write his master's lectures upon shells and bones; he persevered, however, in his course of study, and was a hearer of Zeno for nineteen years. He had to contend, not only with indigence, but with natural slowness of parts, to which the subtleties of stoicism would give much painful exercise. His fellow-pupils derided his patient labour, by giving him the appellation of *the ass*; on which he observed, that if he was an ass, he was better able to bear the weight of Zeno's doctrine. They who judged more favourably of him, called him *Hercules*, on account of his endurance of mental and bodily toil. At length he arrived at that degree of eminence, as to be chosen the successor of Zeno in his school. Several of his sayings are recorded by Diog. Laertius, most of which would appear flat or obscure to a modern. Cicero, however, has quoted a passage from him, which displays some elegance and elevation of fancy. "Cleanthes (says he) was accustomed to direct his pupils to conceive of Pleasure, as a pictured figure sitting on a throne, royally habited, and attended by the Virtues as her handmaids, who were continually whispering in her ear to do nothing that might give offence, or might be the cause of pain or suffering." (*De Finib.* II. 21.) It is also worth repeating, that this philosopher, when upbraided for his timidity, re-

plied, "It preserves me from many mistakes." He seems to have been of a candid and gentle disposition, judging fairly of others, and little affected with censures cast upon himself. He retained his faculties to old age, and said that he should always think life worth the possession, while he was able to reflect and study. Suffering at length under a disease of the mouth, for which the physicians recommended fasting, after he had persisted in abstinence for two days, he appeared so much better, that they would have allowed him to return to the use of food. But, as he said, he had proceeded so far on his journey, that it was not worth while to stop; he therefore continued his abstinence till nature was exhausted.

Cleanthes was the author of many writings, which were much valued in their time, but of which only some small fragments have reached us. The roman senate, long after his death, honoured his memory by a statue at his native place. *Diog. Laert. Brucker, Hist. Philos. Moreri.*—A.

CLEMANGIS, or DE CLAMINGES, NICHOLAS, a distinguished divine of Paris, was born at the village in the diocese of Chalons, whence he took his name. He studied at Paris under Gerson and other masters, and became rector of the university in 1393. He first appeared as a writer in a letter to Charles VI. of France, on the subject of putting an end to the papal schism, which then scandalised the church. He wrote to the anti-pope Clement VII. on the same topic; and after his death went to Avignon, and resided some time with Benedict XIII. whose cause he strenuously defended. He was suspected of composing the bull of excommunication issued by that pontiff against the king and kingdom of France in 1407; and on account of that suspicion, was obliged to conceal himself in the Carthusian convent of Valfonds, where he wrote most of his works. Regaining the king's favour, he went to reside at Langres, of the cathedral of which he was canon and treasurer. He was afterwards made chanter and archdeacon of Bayeux. He spent the latter part of his life in the college of Navarre, where he died some time before 1440. The works of Clemangis are reckoned among those which testify the most forcibly concerning the corruptions of the church of Rome; on which account, most of them were published by Lydius, a protestant minister in Holland, in 1613; one of these is a treatise entitled "Of the corrupt State of the Church," written about 1414, in which with great freedom he censures the manners of the clergy,

their pomp and pride, the accumulation of benefices, the disorders in monasteries, &c. In another treatise he argues strongly against the infallibility of general councils, which was maintained by the university of Paris: he speaks very freely in another piece of the abuse of festivals in the church, which he says are already so numerous, that it would be more expedient to retrench than to add to them. A treatise on "Simoniacal Prelates" declaims with much warmth against the practice common at that time of exacting money for the conferring of orders, and the admission of ignorant persons into the church who bought their places. There is likewise a large collection of the letters of Clemangis, of which many relate to the papal schism, to the civil wars of France, to the disorders among ecclesiastics, and other important topics. The style of this author is remarkably pure and chaste, and his eloquence is of a kind superior to the general taste of his age. He is censured by the catholic writers as too declamatory and satirical; but it was natural that they should be desirous of invalidating those invectives against the church which have furnished arms to their antagonists. *Du Pin. Moreri.—A.*

CLEMENT I. bishop of Rome, or pope, called CLEMENS ROMANUS, is, by all the ancient writers, accounted the same Clement whom St. Paul mentions among his fellow-labourers (Philip. iv. 3.) Some have supposed him to have been a Roman by birth, others a Jew; but the point is wholly uncertain. He is said to have followed St. Paul to Rome, and there to have also received the instructions of St. Peter, by whom he was ordained bishop. There is much difference of opinion respecting the order of succession of the first bishops of Rome; but the most prevalent is, that Clement succeeded Cletus or Anacletus, A.D. 91, and that he governed the church ten years, dying in 100. Though he is styled a martyr by the church of Rome, there is no good proof that he suffered martyrdom; and the records of this event by the modern Greeks are evidently fabulous. Clement is universally reckoned the author of an epistle written in the name of the church of Rome to that of Corinth, and considered as one of the most valuable remains of christian antiquity. Its occasion was a schism which had arisen among the Corinthians, in consequence of the jealousy of some individuals against the persons in office; and its topics are the duties of mutual affection, humility, and concord, and the necessity of a due subordination in ecclesiastical concerns. There are

extant fragments of a second epistle of Clement, which, however, the best critics have determined to be spurious. Other works which have passed under his name, but are allowed to be supposititious, are, "Canons of the Apostles," "Apostolic Constitutions," "Recognitions," "Clementine Homilies," "Acts of St. Peter," and, "Epistle to James, brother of our Lord." An edition of all Clement's works, genuine and spurious, was published with learned commentaries by Cotelierius, in his collection of *Patres Apostol.* Paris, 1672; and again by Le Clerc, *Amst.* 1698. *Du Pin. Cave Hist. Liter. Lardner. Ceillier.—A.*

CLEMENT II. pope, was a native of Saxony, named *Suiger* or *Suidger*, and was bishop of Bamberg, when, on the deposition of Gregory VI. at the council of Sutri, in 1046, he was unanimously raised to the pontifical chair. On the day of his election, he solemnly crowned the emperor Henry III. and his wife Agnes. He held a council at Rome for the purpose of abolishing simony, and died in 1047, after a pontificate of nine months and fifteen days. *Bower. Moreri.—A.*

CLEMENT III. pope, a Roman, whose secular name was *Paul Scholari*, was cardinal-bishop of Palestrina at the time of his election to the pontificate in 1187, on the death of Gregory VIII. His first care was to put an end to the dispute which had subsisted fifty years between the popes and the city of Rome with respect to the civil government of the latter, and which had obliged many of the popes to reside elsewhere. He effected an accommodation, by which he was acknowledged sovereign of Rome, and the office of patrician was changed for the more limited power of prefect. He then removed to Rome, where he was received with every mark of respect; and he retained the warm attachment of the Romans during his whole pontificate. He followed the example of his predecessor in preaching a crusade against the Saracens, who, under the renowned Saladin, had conquered Jerusalem; and he engaged the emperor of Germany, the kings of France and England, and several other sovereigns, in the common cause. He accommodated a difference subsisting between the holy see and the king of Scotland, and freed that kingdom from the legantine authority of the archbishop of York. He likewise interfered to compose the disturbances which arose in Sicily after the death of its king, William. Clement terminated a short but honourable pontificate by his death in March, 1191. *Bower. Moreri.—A.*

CLEMENT IV. pope, was a native of St. Gilles on the Rhone, and descended from the illustrious family of *le Gros*. His original name, however, appears to have been *Guy Foucault*. In his youth he followed the profession of arms, which he exchanged for that of the law, and became one of the most eminent civilians of his time. He was some time secretary to Lewis IX. king of France. He married, and had two daughters; but on the death of his wife he entered into holy orders, and was made bishop of Puy, and afterwards archbishop of Narbonne. Urban IV. created him in 1261 cardinal-bishop of Sabina, and sent him legate *a latere* into England. During his absence, he was elected pope at Perugia in 1265, on the vacancy made by the death of Urban IV. He immediately declared his resolution against imitating his predecessors in the partial promotion of his relations, and he faithfully adhered to it. His brother, who was a parish priest, was only advanced by him to a living somewhat richer. He obliged his nephew to resign two out of three benefices he possessed; and he offered so little encouragement to those who should marry his daughters, that they both entered into a convent. The great political event of his reign was the investiture of Charles of Anjou in the kingdom of Naples, upon conditions very favourable to the see of Rome with respect to ecclesiastical matters. The pope promoted, with great zeal, the cause of Charles against Manfred and Conradin, and has been accused by some of the German writers of advising the execution of the latter, but apparently with injustice. Clement died at Viterbo, in November, 1268, leaving a high character for charity, disinterestedness, and sanctity of life. He wrote the life of St. Hedwiga queen of Poland, some letters, and other pieces. *Bower. Moreri.*—A.

CLEMENT V. pope, was a Gascon by birth, by name *Bertrand de Got*, son of the lord of Villandrau in the diocese of Bourdeaux. He was born a subject of the king of England; and being promoted first to the see of Comminges, and then to that of Bourdeaux, by Boniface VIII. the inveterate foe of Philip the Fair, king of France, he was considered as of the party opposite to that monarch. On the death of Benedict XI. the popedom was kept vacant for several months in consequence of the contention of the French and Italian parties, till at length it was agreed that cardinal Cajetan should name three transalpine archbishops, of whom the French party should elect one. The cardinal nominated three, all supposed enemies

to Philip, of whom Bertrand de Got, archbishop of Bourdeaux, was the first. A private interview was immediately contrived between the king and the archbishop, at which the latter, in consequence of obtaining the king's consent to his elevation, promised to embrace his interest, and in particular to grant six favours which the king required of him. His election soon followed in June, 1305, when he took the name of Clement. He gave a presage of his attachment to France, by summoning the cardinals to attend him at Lyons. He was crowned at that city with great pomp, though the solemnity was disturbed by the accident of the falling of an old wall overcharged with spectators, by which John duke of Brittany, Gaillard the pope's brother, and a number of persons of distinction, were killed, and the king's brother was much hurt. The pope's tiara fell from his head, and a carbuncle of great value was struck out of it, which the Italians afterwards regarded as predicting that calamitous transfer of the holy see to Avignon, which this pope commenced. Clement V. began his reign by performing his promises to Philip, four of which were, the absolution of the king from the censures of Boniface, the re-establishment of the cardinals Colonna, the grant to the king of the tenths of the ecclesiastical revenues in his kingdom for five years, and the revocation of Boniface's bull claiming a temporal dominion over France. Being strongly urged by Philip to perform his fifth promise, which related to passing a sentence of condemnation against the memory of Boniface, he at length unwillingly instituted a process, in which witnesses for and against that pontiff were heard, but the final determination was referred to a general council. On the murder of the emperor Albert in 1308, Clement recommended Henry duke of Luxemburg as his successor, who was accordingly elected. In 1309 he removed from Poitiers to Avignon, which was thenceforth the seat of his pontifical authority. Soon after, he excommunicated the Venetians on account of their seizure of Ferrara, and proceeding against them also with temporal arms, recovered the city, and subjected it to the papal dominion. The general council which he had first summoned for 1310, met at Vienne in Dauphiné, in October, 1311. In this, the memory of Boniface was acquitted from the charge of heresy which had been brought against it, and Philip was obliged to rest satisfied with the abolition of the acts of his great adversary, and the indemnity of all who had been concerned in the violences against him. (See BONIFACE VIII.) The business

which rendered this council famous, was the condemnation of the knights-templars, and the abolition of their order. This religious and military fraternity, which was originally instituted for the purpose of guarding the pilgrims who visited Jerusalem, had risen from a state of poverty to vast wealth and consequence, and had large possessions in almost every country in Europe. Prosperity had rendered them insolent and dissolute, and their riches made them a tempting prey to sovereigns. Philip king of France in particular resolved upon their ruin. They were suddenly accused, probably through subornation, of the most enormous and detestable crimes; in consequence of which all the knights in France were arrested on the same day, and their estates seized. Processes were carried on against them, confessions were obtained, and many were executed. Philip made himself a party in the affair, and the pope was induced to concur with him in his measures. But the final decision was referred to the council; and in 1312 a bull was issued abolishing the order, and annexing their estates in most countries to the order of St. John of Jerusalem. The same council likewise condemned the errors of the Beguardi and Beguinæ, a fanatical sect lately arisen in Germany, and made various ordinances for the reform of ecclesiastical discipline. The health of the pope not long after began to decline; and intending to remove to Bourdeaux for the change of air, he died by the way at Roquemaure in the diocese of Nismes, in April, 1314, having filled the pontifical chair somewhat less than nine years. This pope is charged with avarice, simony, and other vices, by Villani, who, as an Italian, was probably unfavourable to his memory on account of his removal of the holy see to Avignon. He seems, in fact, to have been too much an instrument of king Philip, from motives of personal interest. Clement framed a number of constitutions, since known by the name of "The Clementines," which were published by his successor John XXII. and were received as laws in the courts of justice. He founded the university of Perugia. *Du Pin. Bower. Moreri.*—A.

CLEMENT VI. pope, first named *Peter Roger*, son of William lord of Roziars in the Limosin, was born about 1292. He entered young into the Benedictine monastery of Chaise-Dieu in Auvergne, and then studied at Paris, where he obtained the degree of doctor in divinity. Pope John XXII. created him abbot of Fescamp, and afterwards bishop of Arras. He

was also well received at the court of Philip king of France, who admitted him into his council, and created him archbishop, first of Rouen, and then of Sens. Benedict XII. raised him in 1338 to the dignity of cardinal. On the death of that pope, in 1342, he was unanimously elected his successor in the pontifical chair, then fixed at Avignon. The Romans, upon his election, sent him a solemn embassy to offer him the government of their city, during life, not as pope, but as Peter Roger; and to request his removal of the papal seat to Rome, and the celebration of the jubilee every 50th instead of every 100th year. The first request he evaded; with the second he complied. He renewed the excommunication pronounced against the emperor Lewis of Bavaria; and upon his suing for absolution, the terms upon which the pope offered it were so humiliating, that the German states and princes met at Francfort, caused them to be rejected, as derogatory to the dignity of the empire. The pope thereupon commanded the election of a new emperor, and recommended Charles of Bohemia, who was chosen by a party, and succeeded after the death of Lewis. The tragical death of Andrew of Hungary, king of Naples, happened about this time, in consequence of which queen Joan, suspected of the murder, fled to Avignon, where she pleaded her cause before the pope and cardinals. They acquitted her, and the pope confirmed her new marriage with Lewis of Taranto. In return, she either gave, or sold at an under price, the city of Avignon and its territory to the holy see, which thenceforth remained in possession of it. The revolution in the government of Rome, caused by the famous Nicholas Rienzi, took place in 1347, which, however, little affected the papal court at Avignon. A plague, which spread over the greatest part of Europe, broke out in 1348, and gave occasion to the display of Clement's charitable bounty. A sect of enthusiasts, to whom the calamities of the pestilence gave rise, called the Flagellants, from their practice of publicly scourging themselves, was prudently suppressed by the pope, notwithstanding the high support it had obtained. Clement, however, took the part of the mendicant friars against the parochial clergy, who envied the former the bequests they had obtained, and the reputation they had acquired, by their assiduous attendance on the sick and dying in the plague. He mitigated the rigour of the constitution of Gregory X. concerning the conclave; and in an illness not long before his death, he issued a declaration, by which he

retracted any thing which in disputing, teaching, or preaching, he might have delivered repugnant to the catholic faith or good morals. He died in December, 1352, and was interred in the monastery of Chaise-Dieu. Very different characters have been given of this pontiff; but on the whole it appears, that he was fond of pomp and splendour, enjoyed the company of the fair sex, and lived more like a secular than an ecclesiastical sovereign; that he was immoderately intent upon aggrandising his family, and regarded favour more than merit in his promotions: yet that he was able, learned, and liberal, a lover of peace, and impartial in his political conduct. He has been much praised by Petrarch, whom he encouraged in his literary pursuits, particularly in his labours on the writings of Cicero. (*Tiraboschi.*) The only printed works of Clement VI. are letters, a treatise on ecclesiastical power, some orations, decretals, and a book on the canonization of St. Ivo. He made great additions to the pontifical palace at Avignon, and founded a college at Rouen. *Du Pin. Bower. More-ri.—A.*

CLEMENT VII. pope, was the illegitimate son of Julian de' Medici, brother of Lorenzo, who was killed in the conspiracy of the Pazzi at Florence in 1478. Young *Julius* (so he was named) was carefully educated by his uncle Lorenzo. He was brought up to the profession of arms, and entered into the order of the knights of Rhodes, whose standard he bore at the coronation of his kinsman, pope Leo X. That pontiff declared him legitimate, and created him archbishop of Florence. He was sent legate to Bologna, and afterwards promoted to the cardinalate, and made chancellor of the Roman church. During the pontificate of Leo, who shunned business, cardinal Julius had the chief conduct of affairs, and acquired great reputation for prudence and ability. After the death of Adrian VI. he was, by a coalition of parties, unanimously elected to the vacant chair in 1523, when he assumed the name of Clement VII. The affairs of Europe and of the church were at this period involved in great difficulties on account of the rivalry of Charles V. and Francis I. and the progress of Lutheranism. Clement, who began to be jealous of the emperor's power, refused to accede to a league against Francis, and used his endeavours, though in vain, to effect an accommodation between them. He sent Campeggi as his legate into Germany, in order to urge violent measures against the Lutherans, and to elude the demand of a general council and an effectual reformation, but he obtained little satisfaction. After the battle of

Pavia in 1525, his fears led him to enter into a separate treaty with Charles, to whom he advanced a considerable sum of money; but not long after, the same fears induced him to join in a league against him, with the French, the Venetians, and the duke of Milan. This shifting and temporising policy, to which he was always too much addicted, brought upon him the imperial arms under the constable Bourbon, who invaded the papal territories, and stormed the city of Rome. (See *BOURBON.*) Clement fled to the castle of St. Angelo, where he was besieged; and being forced to capitulate, he was held as a prisoner, till he purchased his liberty upon hard conditions. (See *CHARLES V. emperor.*) He was even obliged at last to make his escape in disguise. In the mean time the Florentines revolted from him and his family, and recovered their freedom. Clement, whose sufferings had rather taught him more caution, than inflamed him with resentment, declined joining the kings of France and England against the emperor, and negociated with the latter, as the most formidable, and best able to promote his private views. In 1529 he made a separate treaty with Charles, by virtue of which, Alexander de' Medici, the pope's nephew, was to be reinstated in his former authority at Florence, and was to marry the emperor's natural daughter, with a large dowry; and all the territories of the ecclesiastical state occupied by the emperor's arms were to be restored to it. In return, the pope granted the emperor the investiture of the kingdom of Naples without tribute, absolved all concerned in the sack of Rome, and permitted Charles and his brother Ferdinand to levy the fourth of ecclesiastical revenues in their dominions. After this agreement, the pope and emperor had an interview at Bologna, where they gave each other all the demonstrations of perfect friendship, and the latter received the imperial crown at the hands of the former. They had much deliberation concerning the means of opposing the progress of the reformation; and Clement used all his art to dissuade the emperor from calling a general council, to which measure he was strongly inclined. They had another interview at Bologna in 1532, in which Clement again employed every artifice to protract the meeting of a council, which he could no longer openly oppose. As nothing was so much at Clement's heart as the aggrandisement of his family, a proposal from Francis to marry his second son Henry to Catharine the pope's niece was received by him with great pleasure, notwithstanding his engagements with the emperor; and he did not scruple to take a voyage to Marseilles, where he had an inter-

view with Francis, and the marriage was consummated. An affair which threw Clement into no less perplexity than the rivalry of Charles and Francis, was the divorce of Henry VIII. from his wife Catharine of Arragon. As this was not only unjust in itself, but highly displeasing to the emperor, Catharine's nephew, Clement employed every artifice to protract the decision of the suit instituted by Henry for the purpose. At length the king's patience being exhausted, he procured a sentence of divorce at home from archbishop Cranmer, and married Ann Boleyn. Upon this event the pope, urged by the cardinals of the emperor's party, was induced to issue the fatal excommunication of Henry, which caused the abolition of his authority in England, and the final separation of this important kingdom from the Romish communion. Clement did not long survive this disaster. He died in September, 1534, in the 57th year of his age, and 11th of his pontificate, leaving a character of duplicity, irresolution, and selfish policy, which perverted his natural good sense, and subjected himself and the papal see to some of the greatest calamities. *Bower. Robertson's Hist. of Charles V.—A.*

CLEMENT VIII. pope, originally named *Hippolito Aldobrandino*, was descended from an ancient Florentine family, and born at Fano in 1536. He studied at Ferrara and Bologna, and distinguished himself by natural eloquence and an upright disposition. He was made an auditor of the Rota by Pius V. and cardinal by Sixtus V. who sent him as legate *a latere* to Poland. On the vacancy after the short pontificate of Innocent IX. he was elected pope, in January, 1592. He shed many tears at his election, and began his reign with a very pious visitation of all the churches and religious houses of Rome. He then issued a severe edict against duelling. He thought it his duty as sovereign pontiff to espouse the party of the league in France, and make the greatest opposition to the succession of Henry IV.; and after the conversion of that king to the catholic religion, he still affected suspicions of his sincerity, and treated all his advances with great haughtiness. At length the successes of Henry, and the spirit of the nation, induced the pope, in 1595, to grant him the requested absolution; though not till his holiness had fully acted his part by abundance of prayers, supplications, and processions, at which he assisted with devout tears. He afterwards interposed with a truly paternal spirit to effect a peace between France and Spain, which at length, under his mediation, was concluded at Vervins in 1598. About the same period, the death of Alphonso of Este, duke of Ferra-

ra, without issue, gave occasion to Clement to claim that duchy as a fief of the church; and after some opposition he succeeded in making this important acquisition to the holy see. His bounty and humanity were conspicuous in a great inundation of the Tiber, which, in 1599, caused much calamity at Rome. The jubilee of the next year was frequented by a vast number of pilgrims, and the pope had the satisfaction of making many converts from the heretics and infidels. During his pontificate arose the famous dispute between the Jesuits and Dominicans concerning grace, free-will, and predestination, which was occasioned by the work of Molinos, a Spanish Jesuit. A congregation was appointed to examine this question, which was termed *de auxiliis*, and the parties disputed before the pope in person, but without producing any decision. Clement, though he interceded with Henry IV. for the restoration of the Jesuits in France, did not love the order, and refused to canonise their founder Loyola. A disturbance which took place in Rome about the privilege of asylum to a criminal, claimed by one of the cardinals, gave the pope occasion to exercise a proper spirit for the maintenance of order and legal authority. He died soon afterwards, in March, 1605, having possessed the see of Rome somewhat more than thirteen years, during which he created more than fifty cardinals, among whom were Baronius, Bellarmine, Du Perron, and other eminent men. He founded a fine college for the Slavonians. He has been much extolled for piety, moderation, and the patronage of learning. *Bower. Moreri. Mod. Univers. Hist.—A.*

CLEMENT IX. pope, before named *Julio Rospigliosi*, descended from a noble family of Pistoia in Tuscany, was born in 1599. Having received a good education, and distinguished himself as a person of vigour and ability, he was appointed by Urban VIII. auditor to his nephew cardinal Barberini on his legation to France. He afterwards was sent nuncio to Spain, where he gave so much satisfaction that his commission was continued eleven years. On his return, the government of Rome was entrusted to him during the vacancy occasioned by the death of Innocent X. Alexander VII. made him his secretary, and promoted him to the cardinalate; and on the death of that pontiff he was chosen to succeed him in June, 1667, without having made any interest for that elevation. He began by abolishing some burthensome taxes in the ecclesiastical state. He gave bishops to Portugal, of which it had been long deprived. In order to enable the Venetians to raise forces against the Turks, he permitted them to secu-

larise the estates of some religious orders; and he greatly exerted himself to procure aid throughout Europe for the defence of Candia, which however fell at length under the Turkish arms. He took pains to quiet the differences which had long agitated the church of France concerning the doctrines of the Jansenists and Molinists, and by prudent explanations induced the former to consent to signing the formulary of faith enjoined by his predecessor, but which they had before resisted. The peace thus restored to the church was called "the peace of Clement IX." He also mediated a pacification between the kingdoms of France and Spain, which was concluded at Aix-la-chapelle in 1668. This pope gave an example of uncommon moderation in conferring favours on his relations, who obtained very little benefit from his elevation. The capture of Candia was thought to hasten his death, which took place in December, 1669, to the general regret of his subjects. He was a man of virtue, and sincerely bent upon doing all the good in his power; but he was thought somewhat deficient in firmness and resolution, and too indulgent to the great, to whom he thought himself under obligations of gratitude. *Moreri. Mod. Univers. Hist.—A.*

CLEMENT X. pope, of the patrician Roman family of *Altieri*, was made governor of Ravenna, and bishop of Camerino, by Urban VIII. who also sent him nuncio to Naples, where he resided during Massaniello's revolt. He was afterwards nuncio in Poland; and Clement IX. created him a cardinal on his death-bed, foretelling, it is said, that he would be his successor. This took place; for after a conclave of four months, the contending factions agreed in the choice of Altieri, who was then a decrepid old man of eighty. He was elected in April, 1670, and took the name of Clement. Having no near relations of his own, he adopted cardinal Paluzzi for his nephew, and conveyed to that family all the estates of the Altieri. The cardinal nephew assumed all the power of the pontificate, and took every opportunity to enrich his family, while the pope passed a tranquil life in retirement. The chief events of this popedom were, a dispute with the king of France, concerning the right of ecclesiastical patronage, called the *regal*; and a quarrel with the foreign ambassadors at Rome, in consequence of their abuse of the privileges of receiving provisions free from duty. In the latter, the cardinal nephew displayed a proper spirit, and maintained his edict of reform. Clement by degrees sunk into dotage, and died in July, 1676, after having held the papal see

above six years. *Moreri. Mod. Univers. Hist.—A.*

CLEMENT XI. pope, first named *John-Francis Albani*, was born in 1649, at Pezaro, in the duchy of Urbino, where his family had long been distinguished. He was first a canon of St. Laurence in Damaso, then successively governor of Sabina, Civita-Vecchia, Rieti, and Orvieto, from which last place he was summoned to Rome by pope Innocent XI. who made him a canon of St. Peter's in the Vatican, and secretary of the briefs. Alexander VIII. raised him to the cardinalate; and Innocent XII. employed him in the administration of affairs, as an able man, and agreeable to all parties. On the death of that pope, he was elected, in November, 1700, to the pontificate; which, through real or affected modesty, he refused for three days to accept, till he was convinced that his refusal was contrary to his duty. The disputes concerning the Spanish succession immediately occupied his political care; and though he began with recognizing Philip V. the approach of an Austrian army made him temporise in favour of the archduke Charles. His intention, however, was to observe a neutrality between the two parties, yet he could not secure his territories from partaking in the calamities of war. Rome was also afflicted at the beginning of his pontificate with inundations and earthquakes, which called forth the pope's charity, and produced various regulations for restraining the prevalent corruption of manners in that capital. A nice point which occurred for his determination in his proper pontifical capacity, was the dispute between the Jesuits and other missionaries, concerning the Chinese religious ceremonies, several of which the Jesuits had permitted the converts of that country to retain, to the great scandal of the other orders. Different decisions had been given in this matter by different popes. Clement found himself obliged to condemn the ceremonies as idolatrous; yet, some years after, he thought it necessary so far to comply with the Jesuits, as to allow them to indulge their proselytes with the practice of them under some modifications and explanations, which seemed to render them rather civil than religious rites; and thus the Jesuits effectually gained their point. The renewal of the controversy between the Jesuits and Jansenists in France, occasioned still more perplexity to his holiness. A case was started, whether absolution might be granted to a person who had received the formulary in which the supposed propositions of Jansenius were condemned, yet should doubt

the fact, whether those propositions were really contained in his book. Forty doctors of the Sorbonne declared for the affirmative. As this decision seemed to call in question the pope's infallibility with respect to matter of fact, an alarm was sounded by the Jesuits, and the king was induced to apply to the pope for a bull in condemnation of it. Clement thereupon issued the bull entitled "*Vineam Domini Sabaoth*," which was drawn up with great caution and studied obscurity, but which, being received by the church of France, restored a temporary tranquillity. The dispute between the parties was, however, renewed, on occasion of the version of the New Testament made by Quesnel, with the addition of moral reflexions; which book, though received with general applause, and much commended for its strain of piety by Clement himself, the Jesuits discovered to contain the principles of Jansenism. By their influence over the bigotted Lewis, the pope was applied to for a condemnation of Quesnel's work, which, it is said, he very reluctantly granted. This was given in the famous bull "*Unigenitus*," published in 1713, the acceptance of which in France was so strenuously opposed by some of the worthiest characters in the church. Clement was involved in a dispute with the king of Sicily about the rights of the royal tribunal, called the Monarchy, which went so far, that he laid the whole island under an interdict; but its invasion by Spain and the emperor, suspended ecclesiastical hostilities. His pontificate was a series of difficulties and troubles, which made him often express his hearty repentance for having yielded to the solicitations made at his election. He died in 1721, in his seventy-second year, after a popedom of more than twenty years. Clement XI. was a lover of learning, and learned himself. He was a good scholastic divine, and wrote many homilies, orations, epistles, &c. in very elegant Latin. His works were collected and published by his nephew cardinal Albani in 2 vols. folio. His private character was unblemished; and though not altogether free from nepotism, he did not carry it to any scandalous excess. He had much natural sagacity, but was occasionally misled by too much deference to the advice of others. *Bower. Moreri. Mod. Univers. Hist.—A.*

CLEMENT XII. pope, whose secular name was *Laurence Corsini*, descended from an ancient and noble family of Florence, was born in 1652. He rose by various steps of promotion at the court of Rome to the posts of clerk of the apostolic chamber, and treasurer-general; and

in 1706 was created cardinal by Clement IX. to whom he had been auditor. He was afterwards bishop of Frascati, and prefect of the signature of justice; and on the death of Benedict XIII. he was unanimously elected, after a long conclave, to the papal chair. The clamours of the people against the injustices committed by the ministers of the late pope, induced him to appoint a particular congregation for examining into their conduct, which condemned them to large restitutions. He abolished several imposts, and made other regulations for the better government of his territories. The public events of his popedom were inconsiderable, though he had differences with various powers, and particularly with the emperor Charles, relative to the duchy of Parma. He governed the church between nine and ten years, and died at the advanced age of eighty-eight, in 1740. He was an encourager of learning, and made valuable additions to the Vatican library. The Roman people honoured his memory with a bronze statue in the capitol. *Bower. Moreri.—A.*

CLEMENT XIII. pope, first named *Charles Rezzonico*, was born at Venice in 1693, of a family originally from Como in the Milanese. He was first ecclesiastical protonotary, then governor of Rieti and Fano, and afterwards auditor of the Rota for the Venetian nation. Clement XII. created him a cardinal in 1737. He was appointed to the see of Padua in 1743, where he distinguished himself for piety and beneficence. At the vacancy occasioned by the death of Benedict XIV. he was raised to the popedom, July, 1758. The most remarkable event of his pontificate, which he in vain strove to avert, was the expulsion of the Jesuits from Portugal, France, Spain, and the kingdom of Naples. To this disaster (as, considering the devoted attachment of that order to the see of Rome, it may be termed) was added the loss of the territory of Avignon and Benevento, incurred during this pontificate, in consequence of Clement's imprudent attempt to exercise sovereign jurisdiction in the states of Parma. A too great facility in complying with the advice of his ministers, who were chosen without sufficient discernment, was, indeed, the principal fault of this pontiff, who possessed much private virtue and good intention, and ruled his subjects so as to acquire their esteem and affection. He restored the port of Civita-Vecchia, which, through neglect, had been rendered almost useless. In the scarcity under which Rome laboured in 1764, he bestowed his charities with an unsparing hand; and on all occasions he displayed a character of mildness and benevo-

lence. He died in 1769, under the regret of having been unable to appease the troubles arisen in the catholic church. *Nouv. Dict. Hist.*—A.

CLEMENT XIV. pope. *John-Vincent-Antony Ganganelli*, son of a physician at St. Archangelo near Rimini, was born in 1705. He received his early education at Rimini, and, at the age of eighteen, entered into the order of Minor-conventual Franciscans at Urbino. He studied philosophy and theology at Pesaro, Recanati, Fano, and Rome; and becoming at length a teacher, he gave instructions in various colleges of his order, and at the age of thirty-five was called by his superiors to be theological professor in the college of St. Bonaventure at Rome. In this station he acquired the general love and esteem of his pupils, whom he inspired with generous and elevated sentiments, far superior to the ordinary spirit of monkery. He attracted the notice of pope Benedict XIV. who made him counsellor of the holy office. That pontiff thus expressed his idea of Ganganelli's character: "He unites solid judgment to extensive erudition; and what is particularly pleasing is, that he is a thousand times more modest than one who knows nothing, and is as cheerful as if he had never been a recluse." His merit caused him in 1759 to be raised to the cardinalate by Clement XIII. He neither sought nor expected this elevation, nor did it make any change in his behaviour to his former brethren and companions. He delivered his sentiments, however, with freedom in the congregations held on public affairs; and continually inculcated the necessity of submitting to the desires of the sovereigns then at variance with the holy see, well knowing that the time was past in which Rome could speak in a high tone to her spiritual children, and command their obedience. This doctrine was not agreeable to many of the cardinals, who urged the pope to that resistance which brought him into such difficulties. He became sensible at last of the inefficacy of struggling against superior power, and had appointed a consistory for the purpose of declaring his intention of making concessions, when death relieved him from his embarrassments. The conclave that ensued was long and stormy; and it was chiefly through the influence of the house of Bourbon, managed by the cardinal de Bernis, that Ganganelli was elected in May, 1769. The knowledge of his character and opinions caused his election to be received with great joy by the public. Never were the affairs of the Roman see in a more critical state. Portugal was on the eve of choosing a patriarch.

France, Spain, and Naples, were all meditating attacks on the papal authority. Venice was proposing to reform its religious communities; and Poland thought of curtailing the privileges of the pope's nuncio. Ganganelli, who took the name of Clement XIV. began with conciliatory measures, but void of meanness, towards the discontented powers. Being urged to proceed to the suppression of the order of Jesuits, the great object of the Bourbon courts, he coolly remonstrated, "that as the father of all the faithful, and especially the protector of the religious societies, he could not destroy a celebrated order without reasons which would justify him before God, and in the eyes of posterity." He carried on his negotiations with the princes by himself, that his intentions might not be discovered and betrayed; and being once asked by a princess whether he had nothing to fear from his secretaries, "No (he replied), and yet I keep three," shewing his fingers. He was indefatigable in business, and minutely attentive to all that concerned the good of his people. "A monk's life (he used to say) is to be directed by his rule; but the wants of his subjects point the hours of a sovereign." His decisions, however, were never precipitate; and he was always on his guard against the vivacity of his temper. No pontiff was more free from the prevalent vice of nepotism. When, on his elevation to the popedom, he was desired to send a courier to inform his sisters of the event, he said, a letter by the post would suffice, "for they had not been accustomed to receive embassies;" nor did he raise any of his family to a conspicuous station. Being told that he ought to keep a more splendid table, he said, that "neither St. Peter nor St. Francis had taught him to dine splendidly:" yet upon occasion he could entertain guests with proper dignity, and he received the duke of Gloucester and other illustrious visitors with great magnificence. He preserved the simplicity of his character and his humorous turn of conversation, and loved nothing so much as to chat at his ease with his old friends. "I have been (said he one evening) a prince and a pope all day; that I may not be quite suffocated, let me now be father Ganganelli again." And pointing once to an old convent friend, he observed, with a sigh, "He has kept his habit, and is happier than I am who wear the tiara. It was decreed that I should be pope, and I much fear"—there he paused, and then added—"however, we must submit to the will of God." "I do not wonder (said he) that cardinal de Bernis so much wished to make me pope. Poets love to deal in me-

tamorphoses." It being remonstrated to him, that the English and Dutch would be displeased at some new duties he had imposed upon foreign commodities, "Oh! (said he) they will not dare to show their displeasure; for if they anger me, I will put an end to keeping Lent." Though perfectly free from bigotry, he was firmly attached to the principles of religion, and freely expressed his disapprobation of some of the writings in which they were attacked. Considering himself as the general father of all Christians, he received strangers, whether catholic or heretic, with equal kindness; and the English, in particular, had reason to be pleased with the attentions he paid them. He thought it became him, as sovereign of Rome, to be a collector of the precious relics of ancient art, but he never affected to be a connoisseur in them, conscious that his education and course of life had not qualified him for such a pretension. He was happiest in his retirement at Castel Gandolfo, which he never failed to visit twice a-year, and where he chiefly occupied himself in familiar conversation with his intimates, and contemplation of the beauties and wonders of nature. The great public event of his pontificate was the final suppression of the order of Jesuits. After a mature deliberation on the subject for four years, he signed the brief for this purpose on July 21, 1773—a memorable day! from which may be dated the rapid decline of the papal power, with all its consequences. Whatever be thought of the effects of the measure, it can scarcely be doubted that it was become unavoidable; and Ganganelli is not, perhaps, so much to be reckoned the foe of the Jesuits, as the involuntary instrument of their destruction. The suppression was succeeded by an immediate reconciliation with the discontented courts; and the pope had taken so much care to provide successors to the Jesuits in the institutions for education of which they had obtained the chief management, that the loss of so many able instructors was less felt than might have been imagined. It is said, however, that he soon began to languish after this event, which must naturally have been attended with great anxiety, and doubtful apprehensions. His concluding illness, accompanied with severe pains in his bowels, which wore him to a skeleton, excited a strong suspicion of poison, which the character of the suppressed order did not tend to invalidate. Clement himself foresaw his approaching end, and said that he knew the cause. Yet his age and cares might be thought sufficient natural causes for a death, scarcely to be called premature; and it seems probable that

the Jesuits, if disposed to commit such a crime, would have perpetrated it by way of prevention rather than of revenge. He died on September 22, 1775, having nearly obtained the age of seventy years. The modesty and occupations of this pope prevented him from becoming an author; and the letters and other pieces published in his name since his death are judged to be wholly or in great part spurious. *Nouv. Dict. Hist. Anecd. prefixed to the Letters.*—A.

CLEMENT of Alexandria, *Titus Flavius Clemens*, an eminent father of the christian church, is supposed by some to have been a native of Athens, by others, of Alexandria, but in reality little is known concerning his origin. The time of his flourishing is placed about 192. He was educated in heathenism, and had acquired an extensive knowledge of literature and philosophy, when he was converted to the christian religion. He then travelled into Greece, Italy, Assyria, and Palestine, in order to obtain instruction in the principles of Christianity. He became the particular disciple of Pantænus of Alexandria, whom he succeeded in the catechetical school of that city about the year 189. Here he taught with reputation, and had for his hearers the celebrated Origen, and Alexander, afterwards bishop of Jerusalem. He was likewise a presbyter of the church of Alexandria. The edict of the emperor Severus against the Christians in 202, obliged Clement to quit his employment and residence. He was in Cappadocia about 210, and afterwards visited Antioch. Nothing further is known of his history, but he is supposed to have lived till about the close of Caracalla's reign, in 217. Clement was a copious writer, as appears from a list of his works given by Eusebius and Jerom. Of these are remaining (written in Greek): 1. "Protrepticon; or, an Exhortation to the Pagans;" the purpose of which is to persuade them to abandon their superstitions, and embrace the christian faith: 2. "Pædagogus; or, the Instructor;" treating of the proper christian education and manners: 3. "Stromata," a name alluding to carpet-work, and denoting the miscellaneous and unconnected nature of the contents, which relate to a variety of religious and philosophical topics treated without any method or order: 4. The fragment of a treatise, entitled, "What rich Man shall be saved," the subject of which is the proper use of riches. In these works Clement deviates little from what is considered as the orthodox doctrine of the church; but in a considerable one which is lost, entitled "Hypotyposes, or Institutions," it appears from the representation of Photius, that

he maintained many opinions highly erroneous and unscriptural; whence Du Pin supposes it was composed soon after his conversion, while he was yet better acquainted with heathen philosophy than with the principles of Christianity. They, however, who do not scruple to speak freely of the fathers of the church, charge Clement with having been one of those who most contributed to corrupt the simplicity of the gospel, by doctrines derived from the philosophers; and they assert, that even in his existing works many platonic and stoic tenets are to be found, delivered as christian doctrines, which became the seeds of after error. This father was a man of great and various learning, surpassing in that respect almost all the early christian writers; but his judgment seems to have been unequal to his erudition. Some idea of his mode of arguing may be derived from the manner in which he replies to the heathen objection of the novelty of Christianity. "On the contrary (says he), the Christians are the oldest people in the world, more ancient than the Arcadians or Phrygians who are fabled to have existed prior to the moon; for, before the creation, the Christians existed in God, in consequence of the spiritual birth they were to receive from his word." There are, however, many useful moral precepts in his works; and his "Stromata" are particularly valuable, as containing many quotations from ancient books, and recording many facts, not to be met with elsewhere. His style is careless and unartful, but pleases by a kind of dignified gravity. The works of Clement of Alexandria were first printed, in Greek only, at Florence, in 1550. Various editions have since been made, with a Latin translation by Hervetus, corrected by Silburgius, Heinsius, and others. Those of Leyden in 1616 and 1629, and of Paris in 1641, are valued; but the best of all is that of archbishop Potter, 2 vols. fol. 1715, Oxon.—*Du Pin. Cave Hist. Literar. Ceillier Hist. des Auteurs Eccles. Brucker Hist. Philos.*—A.

CLEMENT, or CLEMENS, DAVID, a learned and respectable writer on bibliography, was born on the 16th of June, at Hof-Geismar, where his father was French preacher. After studying at Rinteln and Marburg, he succeeded his father; but in 1736 went as French preacher to Brunswick, and in 1743 to Hanover, where he died on the 20th of June, 1760. He was a man of great industry, and made deep researches into the history of literature, to which he was so much attached, that he refused a professorship of theology that he might have more leisure

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to apply to his favourite pursuit. He acquired great reputation in the republic of letters by his "Bibliothèque curieuse historique de Livres difficiles à trouver," 9 vols. large 4to. *Hesse, Gottingen, and Hanover, 1750, 1756*; but it is much to be regretted that this masterly performance, which is exceedingly correct, and which is indispensably necessary to bibliographers, was left unfinished in consequence of the premature death of the learned and diligent author: these nine volumes go only to HES. Clement has advanced farther in this part of literary history than any of his predecessors. In every page of his work, which displays indefatigable industry, and the greatest care to collect whatever has any relation to curious and rare books, it may be readily seen that the author had not merely filled his memory with the titles of books, but that he had read and examined them; and by these means he has given a valuable collection of materials towards the history of literature. This work, which is far from being a dry catalogue of books, is now scarce, and particularly the ninth volume. By the same author we have also, "Specimen Bibliothecæ Hispano-Majansianæ, sive Idea novi Catalogi critici Operum Scriptorum Hispanorum quæ habet in sua Bibliotheca Gregor. Majansius." *Hanov. 1753-4. Hirsching's Manual of celebrated Persons who died in the 18th Century.*—J.

CLEIVELAND, JOHN, a popular poet in the reign of Charles I. was the son of a clergyman in Leicestershire, and was born at Loughborough in 1613. After a school education at Hinckley, he was entered at Christ's college, Cambridge, whence he was afterwards removed to St. John's college, of which he became fellow in 1634. He continued many years in that society, officiating as one of the tutors, and occupying the post of rhetoric reader, in which capacity he was employed to compose speeches and epistles to eminent persons. His style was admired for its purity and terseness. The inspirer of his English verse seems to have been party, and he is said to have been the first poetical champion of the royal cause at the breaking out of the civil war. His satires had all the keenness which fitted them for popularity; and when the success of the parliament obliged him to quit Cambridge and repair to the king's headquarters at Oxford, he was received in that seat of the Muses with great distinction. The poem by which he was best known, was a satire entitled, "The Rebel Scot," to which national and party antipathy gave great vogue. It will, however, now be thought more characterised by

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malignity, than by wit or poetry. Two lines of it, forming an epigram, are still occasionally repeated :

Had Cain been Scot, God would have chang'd his
doom,
Not forc'd him wander, but confin'd him home.

Cleiveland's fate partook of that of his party. He was, in his absence, ejected from his fellowship at Cambridge; and though his friends made him some compensation by the office of judge-advocate in the garrison of Newark, the capture of that fortress deprived him of all regular support. He thenceforth wandered about in obscurity, a dependant upon the hospitality and bounty of his brother loyalists, till in 1655 some officious persons apprehended him at Norwich, as one whose "great abilities rendered him able to do the greater disservice." He was for some time kept a prisoner at Yarmouth, till he was set at liberty by the Protector, in consequence of a well-drawn petition, in which Cleiveland skilfully dwells upon the topics proper to excite favour and commiseration, while at the same time he avows his former principles. This lenity was the more worthy of praise in Cromwell, as Cleiveland had been a personal and warm antagonist to him when candidate to represent the town of Cambridge in parliament. Our poet then took up his residence in London, where he met with a generous patron, and was much admired and caressed by the loyalists, whose convivial clubs he frequented. He died in chambers at Gray's-Inn in 1658, and was honoured with a splendid interment. Cleiveland's poetry was of that class which Dr. Johnson (after Dryden) has named the *metaphysical*, abounding in turns, conceits, and illusions; and as he was far from the head of his class, and wrote chiefly upon temporary topics, we cannot agree with the authors of the *Biog. Britan.* that "he was one of those who have at one time been too much praised, and at another too much neglected." Poetry (or rather *verse*) is not such a rare commodity, that it is worth while to retain or revive the inferior performances of past times. It was surely enough for Cleiveland, that, as Edward Phillips writes, he was by some "grave men" in his time affirmed to be, "in regard his conceits were out of the common road, and wittily far-fetched," the *best of English poets*. The editions of this work were extremely numerous about the middle of the last century, but the latest was in 1687. *Biog. Britan.*—A.

CLENARD, or CLEYNARTS, NICHOLAS, a celebrated grammarian of the 16th century,

was a native of Diest in Brabant. He was long a teacher of the learned languages at Louvain. At length, in 1535, he set out on his travels in company with John Vasæus of Bruges, and their first visit was to Budé at Paris. Thence they went to Spain, where Clenard taught the languages at the university of Salamanca, till he was invited by the king of Portugal to undertake the education of the prince his brother. A desire of learning Arabic induced Clenard to visit Africa in 1540; whence returning, he died at Granada in 1542. According to Scaliger, he was more to be commended for his zeal in the acquisition and promotion of knowledge, and his modesty, than for the depth of his erudition. He published grammatical works on the Greek and Hebrew languages; and his Greek grammar was long in use, improved in successive editions by various learned men, who chose rather to continue an established work under the name of its first author, than to undertake a new one. His "*Epistolæ de Peregrinatione sua*," written in a tolerably pure style, are curious, and have been several times edited. *Baillet. Moreri.*—A.

CLEOBULUS, son of Evagoras, a native of Lindus, or of Caria, is reckoned among the seven sages of Greece. He is said to have been descended from Hercules; and he united strength and beauty of person to a cultivated mind. He travelled into Egypt for the sake of philosophical improvement, and there, probably, acquired that taste for enigmatical writing by which he was distinguished. He was the author of 300 verses of this kind, which might exercise the wits, if they did not much improve the wisdom, of his contemporaries. Several maxims of his in plain language are also recorded, which are in general too trite and obvious to deserve repeating. One of the best is the prudential advice, that before a man quits his house he should well reflect on all he has to do, and when he returns, should recollect what he has done. A brief epistle of his to Solon is extant, in which he invites that celebrated legislator to come and reside at Lindus, a free state and an island, where he would be safe from the enmity of Pisistratus. Cleobulus died at the age of seventy, about 560 B.C. He had a daughter named *Cleobulina* who was a poetess, and distinguished for the composition and explanation of enigmas. *Diogen. Laert. Vit. Philos.*—A.

CLEOMENES I. king of Sparta, succeeded his father Anaxandridas, B.C. 557. The Lacedæmonians strictly adhered, in his person, to the laws of hereditary succession, though he was

known to be occasionally disordered in his senses, and was even, in the intervals, of a fierce, intractable, deceitful, and ambitious spirit. His partner in the throne was Demaratus, a man of very different character. Cleomenes, in the beginning of his reign, engaged in a war with the Argives, and after giving them a defeat, drove a large body of them into a wood, which he set on fire, and inhumanly destroyed them all. He failed, however, in his attempt to take Argos, on which account he was accused before the Ephori at his return, but was acquitted. He assisted Clisthenes and his party at Athens, and at their request expelled the Pisistratidæ. Going afterwards to Ægina in order to seize the principal persons of that island, on the pretext of their corresponding with the king of Persia, he was charged by his colleague Demaratus with disturbing the tranquillity of Greece, and exciting the enmity of the neighbouring states against Sparta. Being obliged, in consequence, to return, he attacked Demaratus on the supposed illegitimacy of his birth; and the decision of the point being left to the oracle at Delphi, he procured a response by bribery which was unfavourable to Demaratus, and occasioned his deposition from the throne. Leotychides, who succeeded him, was entirely governed by the counsels of Cleomenes. However lax the principles of Cleomenes might in general be, he was capable of disinterested conduct for the good of his country. When Aristagoras the Milesian came to Sparta in order to persuade that state to make war upon the king of Persia, Cleomenes, convinced of the danger of the project, refused his consent, though tempted by large bribes. On this occasion it is said, that at an interview between them, in the presence only of Gorgo the daughter of Cleomenes, a child of eight or nine years of age, when Aristagoras, rising in his offers, had advanced to fifty talents, Gorgo exclaimed, "Fly, father, or this stranger will corrupt you;" with which advice Cleomenes complied, by instantly retiring, and ordering the Milesian to depart from the Spartan territories. Gorgo was afterwards the wife of the heroic Leonidas, and in all respects worthy of such a husband. Cleomenes afterwards, on the detection of his practices against Demaratus, withdrew to Thessaly, and thence to Arcadia, where he excited troubles; so that the Lacedæmonians thought it most adviseable to recal and reinstate him. Soon after his return, indulging in excess of drinking with the Scythian ambassadors, he was thrown into a fit of insanity, under the influence of which he ripped himself open with a sword obtained from the Helot, to whose cus-

tody he was entrusted, and expired on the spot. Cleomenes was noted as a despiser of oracles, which was the natural consequence of his having corrupted them. *Univers. Hist.—A.*

CLEOMENES III. king of Sparta, was the son of king Leonidas. After the flight of Archidamus, the brother of Agis, Leonidas obliged his wife Agiatis, who was a rich heiress, to marry his own son Cleomenes, then only a boy. Agiatis was extremely averse to the marriage, but Cleomenes, as he grew up, behaved to her with so much affection, that she was reconciled, and they lived in perfect harmony. On the death of his father, Cleomenes ascended the throne of Sparta, B.C. 230, without a partner. He was of a bold and enterprising disposition; and under the tuition of Sphæres, a stoic philosopher, had acquired habits of temperance and simplicity of manners, though not accompanied with the moderation and humanity of the unfortunate Agis. He saw Sparta sunk in corruption and luxury, and the Ephori in reality possessed of the sovereign power; and he resolved to effect a renovation of the ancient discipline and constitution; in which resolution, however, personal ambition seems to have had a principal share. He was soon involved in hostilities with Aratus, the celebrated chief of the Achæans, who had formed a design of uniting Peloponnesus into one league, which might control the predominancy of Sparta or any other power. The invasion of Arcadia by the Achæans gave a pretext for a war, in which Cleomenes greatly distinguished himself by his valour and military talents. The Ephori, becoming jealous of his reputation, determined to put an end to the war; while Cleomenes, on his part, resolved to anticipate them by a decisive stroke. Carrying with him into the field those who were most devoted to the Ephori, he contrived to leave them in Arcadia, while he returned to Sparta with the mercenaries of the army alone. On his approach to the city, he sent some of his confidential friends with a small party of soldiers, who gaining admission to the Ephori while at supper in the public hall, fell upon them, and killed four upon the spot, the fifth only escaping by counterfeiting death. After this action, Cleomenes assembled the people, and in an artful speech justified what he had done, declared his intention of restoring the genuine institutions of Lycurgus, promised an equal division of all the lands, and began by throwing his own private property into the common stock. At the same time he secured his authority by the proscription of eighty of the principal citizens, and strengthened himself by

the association of his brother Euclidas to the royalty. He adopted in his way of living all the ancient Spartan simplicity, and affected popular manners. He filled up the number of citizens from the neighbouring states, and trained a body of youth to military service, in all the strictness of the Lacedemonian discipline. Having thus established his power at home, he marched out against Aratus, over whom he gained such advantages, that this patriotic chief, against his inclination, was constrained to call in the aid of Antigonus Doson king of Macedon. (See ARATUS and ANTIGONUS.) Cleomenes had invaded Achæa, and had even surprised Argos, but on the approach of Antigonus he was obliged to retreat. He now thought it advisable to make an alliance with Ptolemy king of Egypt, one of whose conditions was, that Cleomenes should give his mother and son for hostages. His mother, Cratisiclea, a woman of great spirit, had been highly useful to him in all his projects. It was with great reluctance that he informed her of Ptolemy's demand. When she at length understood what it was, she laughed, and said, "Was this the mighty matter you were afraid of telling me? Put me on ship-board, and send this carcass where it may be serviceable to Sparta, before age consume it uselessly at home." Before she embarked, she took leave of her son in the temple of Neptune. After mutual tears and tender embraces, she said, "Now, king of Sparta, let us dry our tears, that no signs of weakness may appear, unworthy our dignity, or the honour of this sacred place. Our actions alone are in our power; the rest belongs to Providence." And from Egypt, she wrote to conjure him to do what he thought honourable and advantageous to his country, regardless of what Ptolemy might act towards an old woman and a child. Cleomenes continued gallantly to make head against Antigonus, in whose presence he took the great city of Megalopolis, which he offered to restore untouched to the inhabitants, if they would renounce the Achæan league. On their refusing this condition, he plundered the city of its riches and ornaments, and then levelled the greatest part of it with the ground. He then marched to Argos, where Antigonus lay, and endeavoured to provoke him to an action, which that prudent prince declined. Afterwards, however, he gave battle to Cleomenes at Sellasia; and notwithstanding the utmost exertions of the Spartan king, he was defeated, and his army was almost entirely destroyed. His brother fell in the action, and only 200 Spartans escaped

out of 6000. This fatal defeat was the termination of the good fortune of Cleomenes. On reaching Sparta, he advised the citizens to receive Antigonus, and then retired to his own house. There he refused either to drink or sit down, but resting for a few moments his elbow on a pillar, with his head upon it, he considered what course to take. He determined to repair to Gythium, where, with a few friends, he went on board a vessel, and put to sea. Landing on the isle of Ægiale, he made known his purpose of passing to Africa; when Therycion, one of his friends, proposed that they should rather free themselves with their own swords, than become fugitives and suppliants. Cleomenes answered him by some generous and philosophical reflections on the duty of living for one's country, to which Therycion only replied by stabbing himself. Cleomenes then sailed over to Ptolemy (Euergetes), from whom he met with a hospitable reception, and who promised to fit out an armament for restoring him to his kingdom. But before this could be put in execution, Ptolemy died, and was succeeded by his son Ptolemy Philopator. The new prince, given up to his pleasures, and governed by favourites, neglected the affairs of Cleomenes; yet at first treated him with respect. At length, being led by the ill offices of his prime-minister to suspect a guest so much superior to himself in royal qualities, he placed Cleomenes under a kind of honourable custody. Impatient of this affront, the Spartan, with thirteen friends, broke from confinement, and endeavoured to excite a revolt against Ptolemy. They flew the governor of Alexandria; but not being joined by the inhabitants, they despaired of success, and all fell upon their swords. Ptolemy, inspired with base revenge, caused the dead body of Cleomenes to be flayed and nailed to a cross, and his mother and children to be put to death. Cratisiclea was cruelly denied her last request of being permitted to die before her grand-children. Such, after a reign of sixteen years, was the tragical fate of Cleomenes, the last legal king of the Spartans; a person certainly of great vigour of mind and many noble qualities, but turbulent, ambitious, and little scrupulous of the means he employed for the aggrandisement of himself and his country. *Polybii Hist. L. II. Plutarchi Vit. Cleomen. Univers. Hist.—A.*

CLEOPATRA, one of the most celebrated women of antiquity, was eldest daughter of Ptolemy Auletes king of Egypt. On his death, B.C. 51, he bequeathed his crown to her, then seventeen years of age, in conjunction with

her brother Ptolemy, who was younger, directing them, according to the custom of that family, to be joined in marriage. The ministers of young Ptolemy, however, deprived Cleopatra of her share in the royalty, and expelled her from the kingdom. She retired to Syria, and there raised an army, with which she approached the frontiers of Egypt. This was during the civil war between Cæsar and Pompey, and the latter, taking refuge in Egypt after his defeat, was basely murdered by the contrivance of Ptolemy's ministers. Cæsar soon after arrived at Alexandria, and took cognizance of the dispute between Cleopatra and her brother, as representative of the Roman people, who were said to have been appointed guardians of the crown by the testament of Auletes. Here Cleopatra began to essay the power of those charms which distinguished her in so peculiar a manner, and proved the instrument of enslaving to her dominion some of the most conspicuous characters of the age. At a private interview with Cæsar, which was protracted through the night, she so impressed him with the justice of her cause, that he made a decree in her favour. The Alexandrine war which followed, equally injured the fame and endangered the safety of Cæsar. (See the life of CÆSAR.) It terminated, however, in the defeat of the Egyptians, whose young king was drowned in the Nile. Cæsar then caused Cleopatra to marry a younger brother, also named Ptolemy, who being a mere boy, could only contribute his name to the joint sovereignty. This mature statesman and warrior, who had almost forgot ambition for love, at length tore himself from Cleopatra, who had given him a son named Cæsarion, and followed his fate at Rome. After his departure, Cleopatra reigned without molestation; and when her brother and husband had attained his fourteenth year, the age of majority, she removed the competitor by poison, and thenceforth occupied the throne of Egypt alone. She displayed her regard for the memory of Cæsar by refusing to join the party of his assassins, though threatened by Cassius; and she sailed with a fleet to the assistance of the triumvirs, but was obliged by a storm to return to Egypt. After the battle of Philippi, Antony visited Asia in order to pillage and settle that wealthy province. On the pretext that Cleopatra or her commanders had furnished some supplies to Cassius, he summoned her to appear before him at Tarsus in Cilicia. Cleopatra prepared for the interview in a manner suited to the character of the conqueror, and to the state of a young and beautiful eastern queen. Laden with money, and magnificent

presents of all kinds, she sailed with her fleet to the mouth of the Cydnus; and her voyage along that river has furnished a subject for the most florid description to poets and historians. The reader may be pleased to see it in the colouring of Shakspeare, closely copied from the draught of Plutarch:

The barge she sat in, like a burnish'd throne,
Burnt on the waves; the poop was beaten gold;
Purple the sails, and so perfumed, that
The winds were love-sick with them; the oars were
silver,

Which to the tune of flutes kept stroke——

For her own person,
It beggar'd all description; she did lie
In her pavilion, cloth of gold, of tissue——

On each side her
Stood pretty dimpled boys, like smiling Cupids,
With divers-colour'd fans, whose wind did seem
To glow the delicate cheeks which they did cool.

At the helm
A seeming Mermaid steers; the silken tackles
Swell with the touches of those flower-soft hands,
That yarely frame the office. From the barge
A strange invisible perfume hits the sense
Of the adjacent wharfs. The city cast
Her people out upon her; and Antony,
Enthron'd i' th' market place, did sit alone.

The consequence of this studied and voluptuous presentation was such as she expected. Antony became her captive; and the impression she made by her elegance and splendour, she secured and improved by the durable charms of her society. "Her beauty (says Plutarch) was neither transcendent nor beyond rivalry; but it derived force from her wit, and from a fascinating manner, which was absolutely irresistible. Her voice was delightfully melodious, and was capable of all the variety of modulation belonging to a musical instrument. She spoke most languages, and seldom employed an interpreter in her answers to foreign ambassadors. She herself gave audience to the Ethiopians, the Troglodytes, the Hebrews, Arabians, Syrians, Medes, and Parthians." She could converse on all topics grave and gay, and could put on any humour according to the purpose of the moment. Discovering that Antony had a coarseness of taste, contracted from his military habits, she often assumed the sportive and hoydenish character, and gamed, hunted, raked, and drank with him. She continually planned new scenes for his amusement, and scrupled not to sacrifice all the decorums of sex and rank in order to suit herself to his vitiated inclinations. Habitually she was luxurious, and boundlessly profuse. Her temper was imperious and cruel, and she abused her influence over Antony to the worst purposes. At her request, assassins were sent to Miletus who murdered her younger sister,

Arsinoë, in the very temple where she had taken refuge; and she scrupled no act of injustice for the aggrandisement of her dominions.

The public events attending her connection with Antony have already been mentioned in the life of that triumvir, and a slight notice of them will now suffice. After he had spent a winter with her in Alexandria, he went to Italy, where he married Octavia. Cleopatra's charms, however, drew him back to Egypt; and when he proceeded on his expedition against Parthia, he sent for her into Syria, where she made him odious by the cruelties and oppressions she urged him to practise. After his return, he bestowed upon her many provinces, by which he greatly displeased the Roman people. When the civil war broke out between Antony and Octavianus, Cleopatra accompanied Antony, and she brought a fleet of sixty ships to his navy. It was by her persuasion that the deciding battle was fought by sea at Actium. She headed her own fleet in the engagement, but her courage was unequal to the conflict. Before the danger reached her, she fled, and was followed by her whole squadron; and the infatuated Antony "whose heart was to her rudder tied by th' string," steered after her, to the eternal disgrace of his name and ruin of his hopes. The conduct of Cleopatra after this period seems to have been perpetually wavering between remaining attachment to Antony, and care of her own interest. Returning to Alexandria, she put to death all whom she suspected of disaffection to her; and she undertook the extraordinary project of drawing her ships across the isthmus of Suez into the Red sea, in order to convey herself and treasures to some remote land, in case of being expelled from Egypt; but the ships were destroyed by the Arabs. By her arts she obtained a reconciliation with Antony, who had felt a deep remorse for his own unmanly subjection to her, and began to suspect her fidelity; and they pursued their usual course of voluptuousness till the approach of Octavianus. She joined Antony in a public attempt to treat with the victor, at the same time giving her ambassadors private instructions for negotiating with him separately. Hoping to secure the kingdom of Egypt for herself and her children, she promised to put it into the hands of Octavianus, and as a pledge for the performance, she delivered up to him the important city of Pelusium. By way of security against any sudden danger, she caused her most valuable effects to be removed to a high and strong tower which she had erected near the temple of Isis, and she conveyed thither a quantity of aromatic

woods and combustibles, under the pretext of an intention to consume herself and her riches in a funeral pile, should the enemy gain possession of Alexandria. Thus she lulled the suspicions of Antony, while at the same time she kept Octavianus in respect, through fear of losing her person and treasures, with which he greatly desired to decorate his triumph. After the last defeat of Antony, she retired into her tower, and shut herself up; and when he gave himself his death's wound, he was carried to the foot of the tower, and drawn up by Cleopatra and her women. A most tender scene ensued, in which her feelings were probably sincere; and her lover had the consolation of dying in her arms. It does not appear that she formed any immutable resolution of dying with him, but rather that she reserved a voluntary death as the last expedient for avoiding the disgrace of being led in triumph. When Proculeius surprised her in the tower, she attempted to stab herself, but he prevented the stroke. She was suffered to inter Antony, which she performed with great magnificence. She afterwards attempted to captivate Octavianus; but either the decay of her charms, or the coldness of his temper, rendered the design abortive. She had, however, gained the heart of Cornelius Dolabella, an intimate friend of Octavianus, who gave her secret information of the intentions of the conqueror. When she was informed by him that orders were given for embarking her for Rome, she resolved no longer to delay her premeditated purpose. The poison of a small serpent called an asp, which is said to induce a kind of lethargy without pain, was the fatal application; and the guards who were sent to secure her person, found her lying dead on a golden couch, dressed in her royal robes, with one of the women dead at her feet, and another just expiring. The victor, though disappointed, buried her with great pomp, and laid her in the same tomb with Antony. She was in her thirty-ninth year when she died; and she left two sons and a daughter by Antony, besides her son by Cæsar, whom Octavianus put to death as a kind of rival in his inheritance. With her terminated the family of Ptolemy Lagus, and the monarchy of Egypt, which thenceforth was reduced to the form of a Roman province. Cleopatra was an object of great dread and abhorrence to the Roman people, who detested her as the occasion of Antony's divorce from Octavia, and of the subsequent civil war, and apprehended that her lover, if victorious, would bring her as his wife and queen to Rome. Virgil, in his proleptic sketch of the battle of Actium, speaks of the

"*Ægyptia conjux*" as a species of abomination; and Horace has left an ode expressly on her death, in which he triumphs over her fate as over that of the most inveterate foe of Rome, who "meditated the ruin of the capitol, and destruction to the empire." It is indeed said that it was her usual oath, "So may I give law in the capitol," and her schemes of ambition seem to have been as immoderate as her propensity to pleasure.

Other *Ægyptian* and *Syrian* princesses of the name of *Cleopatra* are mentioned in history, who are chiefly distinguished by the enormity of their crimes. (See *Antiochus Grypus*.) *Plutarchi Vit. Cesar. & Anton. Univers. Hist.*—A.

CLERC, DANIEL LE, an eminent medical writer, born at Geneva in 1652, was the eldest son of Stephen leClerc, professor of Greek in the academy of that city. Daniel studied medicine at Paris and Montpellier, took his doctor's degree at Valence in 1672, and returning to his native place, married, and practised as a physician with great success. With his professional studies he joined those of polite literature, for which his family were long distinguished, and attained great knowledge in Greek and Latin antiquities, and the science of medals. He became a member of the council of state in 1704, and thenceforth withdrew from the practice of physic. He died in 1728. The works which have made him known are, "*Bibliotheca Anatomica, seu recens in Anatomia inventorum index locupletissimus*," 2 vols. fol.; this he composed in conjunction with J. James Manget: the first edition appeared in 1685, and the second, enlarged and corrected, in 1699: the collections chiefly relate to the discoveries of the 17th century respecting the fabric of the organs of the body, and the motion of the humours. Neither of the authors were practical anatomists; and le Clerc added little of his own. "*Histoire de la Médecine*," *Genev.* 1696, 8vo. *Amsterd.* 1723, 4to. 4th. edit. This history is brought down to the time of Galen, and is a work of great labour and research. Dr. Freind says of it, "We find there very amply and clearly represented all the philosophy, the theory, and practice of the ancient physicians; so that there is scarce a notion, a distemper, a medicine, or even the name of an author, to be met with among them, of which he has not given a full and exact account." It particularly contains an exact summary of the Hippocratic doctrine, but without a due distinction between the genuine and spurious works of that father of medicine. The order followed in the history is that of the different sects, which breaks in upon the chronological

order. In the last edition, le Clerc gives a plan or sketch of a continuation of the history down to the middle of the 16th century, which is much criticised by Freind, and the place of which his *History of Physic* is intended to supply. "*Historia naturalis & medica latorum lumbricorum intra hominem & alia animalia nascentium*," &c. *Genev.* 1715, 4to. This is a very learned work, in which every thing valuable relative to the history of worms in the body is collected, with various observations of the author's own. Not long before his death, he translated into French the first satire of Persius, with notes, but it has not been published. He printed a reply to Dr. Freind's criticisms in the *Biblioth. ancienne & moderne*. *Moreri. Senebier Hist. Lit. de Geneve. Freind Hist. Phys. Haller Bibl. Med. & Anatom.*—A.

CLERC, JOHN LE, one of the most distinguished scholars and critics of his age, brother to the subject of the preceding article, was born at Geneva in 1657. He displayed at a very early age an uncommon ardour for study, joined to a retentive memory and quick capacity. He had read all the best Latin and Greek authors with critical attention in his 16th year, when he commenced his philosophical studies under professor Chouet, who first introduced Cartesianism in Geneva. He afterwards applied to the Hebrew language under his maternal uncle, the minister James Gallatin; and in 1676 he commenced his theological studies, with the lectures of Mestrezat, Turretin, and Tronchin. At the same time he carefully read the scriptures in their original tongues, with the best commentators, and thus laid the surest foundation for a rational theology. In 1678 he went to Grenoble, where he was preceptor to the son of M. Sarasin de la Pierre. In this place he employed his leisure in extending his literary acquisitions, and he cultivated the acquaintance of the learned Father Lamy of the oratory. Returning to Geneva, he received ordination for the office of a minister, but without attaching himself to any particular church. He made use of this liberty in revisiting Grenoble, whence he went to Saumur. The freedom of enquiry had led him to study the works of Stephen de Courcelles, and of Simon Episcopius; which, with his own reflections, fixed him in a system of divinity so different from that publicly received at Geneva, that he resolved to sacrifice his attachment to his country to the free profession of what he thought to be the truth. He returned for some time to Grenoble, and then went to Paris, and thence to London, where he arrived in 1682. In that metropolis he

preached several times in French at the Walloon church, and served that of the Savoy for half a year. The climate of England not agreeing with him, he left it in 1683, in company with the copious Italian writer Gregorio Leti, and embarked for Holland. He fixed entirely in that country in 1684, being chosen professor of philosophy, belles-lettres, and Hebrew, in the Remonstrant college at Amsterdam, which post he held as long as he lived. Here he commenced that laborious career as an author which has procured him so much reputation in the republic of letters, but which also involved him in frequent controversy, and exposed him to much enmity and calumny. The events of his life were few. He married in 1691 the daughter of Gregorio Leti, by whom he had some children who died young. He continued to write and teach till 1728, when an attack of the palsy considerably injured his faculties. A second attack in 1732 almost deprived him of the power of speech; and thenceforth he lived in a state of childhood, till he was released in 1736, having nearly completed his 79th year.

Le Clerc is reckoned among those divines who at that time carried furthest the liberty of speculating upon theological points, and deducing opinions from the original sources, without a servile deference to subordinate authorities. Hence he was not a favourite with any particular church, and was engaged in controversy with persons of very different persuasions. He was always suspected of a leaning towards socinianism, and it is certain that his notions relative to the trinitarian doctrines were far from orthodox. He gave particular offence by offering different explanations of several of the prophecies in the Old Testament supposed to regard the Messiah, and by attempts to account in a natural manner for several of the miracles recorded in the scriptures. Yet his writings have been highly valued for their learning and sound argument by all but bigots. The liberal Jortin and the candid Lardner frequently refer to them, and they cannot be neglected by the modern student of theology. It is allowed, however, that he was too much attached to his own opinions, that he could not bear contradiction, and that his polemics too much savoured of dogmatism and acrimony. Gibbon, who may be accounted an impartial judge in this point, thus characterises him: "The arminian Le Clerc, who has composed in a quarto volume the ecclesiastical history of the two first centuries, was free both in his temper and his situation; his sense is clear, but his thoughts are narrow; he reduces the reason or folly of ages

to the standard of his private judgment, and his impartiality is sometimes quickened, and sometimes tainted, by his opposition to the fathers." (*Decl. and Fall*, ch. 47. note 1.) The writings of Le Clerc were so numerous that we shall only mention some of the principal. Indeed, he was never without five or six different works in hand, and furnished matter in proportion to the demands of the printer for copy; whence it is more surprising that his writings should in general be so accurate, than that some should bear the marks of haste. He commenced author at Saumur by an anonymous work entitled "*Liberii de sancto amore epistolæ theologicæ*," 1679, in which were given some opinions peculiar to the Remonstrants, with many very liberal sentiments concerning toleration. In his "*Sentimens de quelques Theologiens de Hollande sur l'Histoire critique du Vieux Testament, composée par M. Rich. Simon*," *Amst.* 1685 and 1711, 8vo. he hazarded some positions then thought very bold concerning the inspiration of the scriptures. He published a defence of this work in 1686. In the same year he made a commencement of that series of literary journals or reviews which rendered his name so well known throughout Europe, and may be reckoned one of the chief services he performed to literature. The first was "*Bibliothèque Universelle et Historique*," from 1686 to 1693, 25 vols. 12mo. In this he had the assistance of M. de la Crose, and some of the latter volumes were composed by M. Bernard. It was succeeded by "*Bibliothèque Choisie*," from 1703 to 1713, 28 vols. 12mo.; and this, by "*Bibliothèque Ancienne et Moderne*," from 1714 to 1727, 29 vols. 12mo. In all these, besides extracts from works, and analyses of all the most important, there are a variety of dissertations, critical, controversial, biographical, &c. which enhance the value of the works. A life of Erasmus extracted from his letters, given in the *Bibl. Choisie*, has served for the groundwork of Jortin's life of that great scholar. To return to his other works.—He published systems of Logic, Ontology, and Pneumatology, 1692, and of Physics, 1695: these were afterwards published in a set entitled "*Opera Philosophica*," 4 vols. 8vo. and were so much esteemed, that they went through five editions. "*Ars Critica*," 2 vols. 1697, 3 vols. 12mo, 1712, 1730: this is an excellent and original work, containing some admirable rules for studying and criticising ancient writings, particularly in theology, and distinguishing the spurious from the genuine. "*La Vie du Card. du Richelieu*," 1695, 1714, 2 vols. 12mo. "*Traité de l'Incre-*

dulité," 1696, 1714, 8vo.: this work is solid and deep, though addressed to general readers. "Parrhasiana, ou Pensées diverses sur des Matières de Critique, d'Histoire, de Morale, et de Politique," 1 vol. 1699; 2 vols. 1702: this work contains many valuable remarks, but some hasty and hazarded ones. "Harmonia Evangelica," 1699, fol. 1700, 4to.: this performance involved the author in a controversy with the journalists of Trevoux, who accused him of Socinianism. "Historia Ecclesiastica II. primorum sæculorum," 1716, 4to. "Histoire des Provinces-Unies des Pays-Bas," 3 vols. fol. 1723, 28: this history comprises the events from 1560 to 1721; it is spoken of as an inaccurate and ill-written compilation. Le Clerc also gave translations of the Old and New Testaments (the Old in Latin, the New in French), with commentaries; and he edited a considerable number of works, of which the principal are, the "Patres Apostolici" of Cotelierius, 2 vols. fol.; "Moreri's Dictionary," 4 vols. fol.; "Hesiod;" "Pedo Albinovanus;" and "Corn. Severus:" "Opera omni Erasmi," 1707, 10 vols. fol.; "Sulpicius Severus;" "Grotius de Veritate Relig. Christ." with notes and additions, 1708, 8vo. 1724, 12mo.; the "Fragments of Menander and Philemon," 1709, 8vo. Gr. Lat.; this edition was criticised by the formidable Bentley: "T. Livii Hist." 10 vols. 8vo. 1710: "Æschinis Dial. III. Gr. Lat." 1711, 8vo. His other works are mostly controversial and occasional. He published an account of his own life and works in 1711.—*Moreri. Senebier Hist. Lit. de Geneve.*—A.

CLERC, SEBASTIAN LE, an eminent engraver and designer, was born in Metz in 1637. He early learned the art of design under his father, who was an able artist, and afterwards applied to the studies of geometry, perspective, fortification, and architecture, and the practice of engraving. He came to Paris in 1665, and in 1668 the minister Colbert gave him an apartment in the Gobelins, and a royal pension. In 1672 he was admitted into the Academy of Painting and Sculpture, in which he was made professor of geometry and perspective in 1680. Under the ministry of Louvois he was employed to draw the designs and make the engravings of the historical medals of Lewis XIV. On the re-establishment of the Academy of Design at the Gobelins in 1692, he was appointed one of the four professors who by turns gave the weekly model, and corrected the drawings of the pupils. In 1693 he obtained the brevet of engraver in ordinary to the king; and in 1706 the papal nuncio Gualterio, who had a singu-

lar esteem for him, created him a Roman knight, according to a power he had received from Clement XI. This artist finished a laborious life in his 78th year, 1714. He ranks very high among the masters in his profession, on account of a brilliant imagination regulated by good taste, an extreme facility in varying subjects, even the most similar, a correctness of outline, an elegance and dignity of expression, and a beauty of execution, equally proper for landscape, figures, ornaments, architecture, &c. His engraved works are reckoned at nearly 3000, almost all his own invention, and his designs are almost twice as many. Some of his most esteemed pieces are, the Catafalque, or mausoleum erected by the Academy of Painting at the funeral service for its protector, chancellor Seguier; the representation of the machinery employed for conveying the two great stones in the front of the Louvre; the triumphal arch of the suburb St. Antoine in 1680; the great council, and St. Augustine preaching; the passion of our Saviour in 36 plates; the academy of sciences and fine arts; the history of Charles duke of Lorraine; the triumphal entry of Alexander into Babylon. Le Clerc was likewise a writer, and published some works in geometry, perspective, and architecture; of these the principal was "A Treatise on Architecture," 2 vols. 4to. 1714. He also amused his leisure with making machines for the demonstration of mathematical and physical problems, of which he left a great number, some of his own invention. He took pleasure in exhibiting these, and explained them with admirable perspicuity. *Moreri.*—A.

CLIFFORD, GEORGE, third earl of Cumberland, a nobleman distinguished for his martial spirit, and particularly for his naval expeditions in the reign of queen Elizabeth, was born at Brougham castle in Westmoreland in 1558. He was educated at Peterhouse, Cambridge, under Whitgift, afterwards archbishop of Canterbury, and followed the bent of his genius in making mathematics the chief object of his study. He was likewise peculiarly addicted to the manly exercises of his chivalrous age, and excelled all the nobility of that time in tilts, tournaments, and field sports, at which he displayed equal magnificence and dexterity. On these occasions he was the perpetual champion of his mistress, queen Elizabeth, who graciously honoured him with a glove drawn from her own arm, which he wore on solemn days on the front of his high-crowned hat. The active part of his life, however, was filled with more serious adventures. Partly through pa-

triotic ardour, and partly from a predatory spirit, several enterprising characters of that time engaged in expeditions against the rich commerce and foreign settlements of the Spaniards; and no one pursued this course with more courage and perseverance than the earl of Cumberland. In 1586 he fitted out a small equipment intended for the South-sea, but its operations were confined to the eastern coast of South America, and it returned with small success. In the memorable year 1588 the earl was one of those gallant nobles who went on board the English fleet to oppose the formidable Spanish armada. He commanded a ship on this occasion, and signalised his valour, especially in the action off Calais. The queen, by way of reward, granted him a commission to proceed on a voyage to the South-sea; and lent him a vessel of the royal navy for his admiral-ship. His first attempt, in the autumn of 1588, was rendered abortive by storms and contrary winds which forced him to a speedy return. He sailed, however, in the next year, with one royal ship and three others, but the limits of this voyage were the Azores; and though attended with some privateering success, the general result seems to have been unprosperous. The earl's ship on its return, meeting with contrary winds, was reduced to great distress for want of provisions, and particularly of water. A voyage which he made in 1591 to the coast of Spain was likewise unfortunate, his captures being retaken or lost. Not discouraged, the earl undertook an expedition the next year, in which he did not choose to employ any ships of the royal navy, for a reason that will *now* appear extraordinary: it was, that her majesty had commanded "not to lay any Spanish ship a-board with her ships, lest both might be destroyed by fire:"—such was the cautious prudence of her policy! The long delays in getting out of the channel wearied the patience of the earl, so that he transferred the chief command to another, and returned to London. His little fleet again proceeded to the Azores, where, in conjunction with some other English ships, they took the town of Santa Cruz, and a rich carrack valued at 150,000*l*. The earl's proportion of the booty on this expedition, in consequence of a forfeiture of his personal commission by his re-landing, was reduced to 36,000*l*. and that too granted as a matter of favour. In 1593 he sailed again, with two ships of the royal navy and four others. He had a fortunate cruise, and took some valuable prizes, but falling ill, he himself returned to England, having first dispatched three of his

ships to the West Indies. These pillaged the pearl-fishery at Margarita, visited the Spanish Main, the bay of Honduras, and the island of St. Domingo, where they made some captures and raised contributions. Before their return, the earl with some other adventurers had fitted out another fleet for the Azores, which undertook various bold enterprises, but on the whole did more damage than it received benefit. In 1595 the earl, having built a ship of his own of 900 tons, the largest hitherto sent to sea by an English subject, and prepared three others to accompany it, meant to proceed in person on another expedition, but was prevented by a command from the queen. His ships, however, sailed under another commander, and made a cruise to the Azores, and the Spanish coast, but met with little success. In the next year he obtained permission to sail himself in his great ship (named by queen Elizabeth *the Scourge of Malice*), accompanied with some smaller ones, but a storm obliged him to return soon after he had cleared the Channel. His last and most considerable expedition took place in 1598. With a fleet composed of his great ship and nineteen others, chiefly fitted out at his own charge, he proceeded in person to the West Indies. He first touched at the Canaries, and then, after mustering at the Virgin Isles, he sailed to Porto Rico, the principal town of which island he attacked with about 1000 soldiers, and took, together with its strong fort of Mora. This place he intended to keep, as a key to all the Spanish West Indies, and a proper station for intercepting their rich commerce; but the loss of four or five hundred of his men by the dysentery caused him to abandon his design. Carrying off all the valuable effects of the town, with a quantity of pearl which fell into his hands, he sailed homewards; where, after a tedious voyage and various disappointments, he arrived, having lost some of his vessels by shipwreck, and above 700 men by disease and the sword, and bringing back very inadequate returns for his vast expences.

It does not appear that any of these numerous expeditions had in view the nobler purposes of discovering new lands and improving navigation. They seem to have been merely privateering or plundering adventures; serviceable indeed to the nation, by supporting a spirit of enterprise, and striking alarm into a dangerous and potent enemy, but scarcely justifying the title of *heroical*, which has been liberally bestowed on this nobleman. They were far from benefiting the fortune of the earl, who, in these expeditions, and in tilting, horse-racing, and

other expensive pursuits, wasted much of the estates he received from his ancestors. He was by no means a kind husband to his lady, the third daughter of Francis earl of Bedford, whom he suffered to languish in poverty and neglect. He died at the Savoy in 1605, and was buried at Skipton in Yorkshire. He left an only daughter, who was the celebrated Anne countess of Dorset, Pembroke, and Montgomery. *Biog. Britan. Pennant's Tour in Scotland.*—A.

CLISSON, OLIVER DE, a celebrated commander, and constable of France, was the son of a gentleman of Brittany; and being brought up with John count of Montfort, he fought on his side against Charles of Blois at the battle of Aurai in 1364, and would not quit the field, though he lost an eye from the push of a lance. He afterwards engaged in the service of Charles V. of France, under the famous constable du Guesclin, who made him his brother in arms. He distinguished himself on various occasions against the English, and raised such a reputation, that on the death of du Guesclin, Charles VI. conferred upon him the high office of constable in 1380. He commanded the van-guard in the battle of Rosebecq fought in 1382, against the revolted Flemings, who were defeated with great slaughter. Being sent into Brittany in 1387, the duke of that province, taking advantage of the disordered state of France, seized upon Clisson, with whom he was greatly offended, threw him into prison, and more than once in his passion ordered him to be put to death; but his orders were disobeyed, and at length he liberated him after exacting a heavy ransom. After the constable's return to France, Peter de Craon, who imputed to him the disgrace he had undergone for some criminal practices, attacked him with a band of assassins one night as he returned from court, and left him for dead with fifty wounds. Clisson, however, recovered from all his wounds in a short time, and the king exerted himself with vigour in the punishment of the assassins. When the king's unfortunate insanity threw the management of his affairs into the hands of the dukes of Burgundy and Berry, Clisson was deprived of all his posts, and condemned to perpetual banishment, and large fines. He retired into Brittany, and defended his possessions there against his old enemy the duke with such spirit, that the duke was glad to make an accommodation with him. This was followed by a sincere reconciliation; and the duke gave the strongest testimony to the honour of Clisson's character, by leaving him the guardianship of his children at his death. How faithfully he

was disposed to fulfil the duties of his trust will appear from the following incident: As he lay sick in bed, his daughter, the countess of Penthièvre, who had married the duke's competitor, proposed to her father the dispatching of his wards, in order to make room for her own children. Clisson was so exasperated at this infamous design, that he seized a javelin which stood by him, and threw after her, while she fled down stairs in such haste as to fall and break her thigh. Clisson died soon afterwards, in 1407, beloved by the military, to whom he was always indulgent, and hated by the grantees, whom he treated with rigour. The property he left was estimated at 1,700,000 livres, a prodigious sum at that time, which proves how gainful a trade war was become, from ransoms, pillage, and the letting out of mercenaries. *Moreri. Nouv. Dict. Hist. Modern Univers. Hist.*—A.

CLISTHENES, an Athenian, a man of abilities and eloquence, was at the head of the Alcmaeonidæ, or descendants of Alcmaeon, at the time when the family of Pisistratus possessed themselves of the supreme power at Athens. He was the principal cause of their expulsion, and of the restoration of democracy, B.C. 511; and in order to increase the power of the people, he procured various alterations to be made in Solon's plan of government, particularly by augmenting the number of tribes from four to ten, and increasing the senate from 400 to 500. *Ælian* (Var. Hist. 13. 24.) affirms, that he also first introduced the practice of banishing by ostracism, and was the first who suffered under his own laws; but other authors assign to it an earlier origin. Clisthenes, however, was certainly banished for a time in consequence of the influence of Cleomenes king of Sparta, and was restored after the retreat of that prince from his invasion of Attica. He was the great uncle of Pericles, and his friendship was particularly cultivated by Aristides. *Plutarch Vit. Pericl. & Aristid. Univers. Hist.*—A.

CLITOMACHUS, a philosopher of the academic sect, was a native of Carthage, and flourished about 140 B.C. He was named *Asdrubal* in his own country, and there commenced the study of philosophy; but at the age of forty he went to Athens for improvement, and became a hearer of Carneades, whom he succeeded in the academic chair. It is mentioned as a proof of his proficiency in knowledge that he wrote upwards of 400 volumes. At an advanced age he was seized with a lethargic disorder; and though he recovered in some degree, he said that "the love of life should

cheat him no longer," and laid violent hands on himself. He taught, according to Cicero, that there is no certain criterion by which to judge of the truth of impressions made by objects upon the senses, and therefore a wise man will suspend his full assent; yet he acknowledged that nature inclines us to follow probabilities. This, in fact, is the obvious compromise between plain sense and philosophical theory. In morals, he established a natural alliance between virtue and pleasure; and he was a professed enemy to the art of rhetoric, as tending to deceive. *Diog. Laert. Brucker Hist. Phils.—A.*

CLIVE, ROBERT, baron of Plassey, a very distinguished character in the history of the modern English transactions in the East Indies, was born in 1725, at Styche in Shropshire, his father's family seat. In the course of his school education he rendered himself conspicuous for a bold adventurous spirit, which seemed to pronounce him absolutely destitute of the sense of fear. At the same time, his neglect of literary exercises, and his unmanageable temper, caused him to be characterised by all his masters as the most unlucky boy they had ever had under their care. One, however, Dr. Eaton of Lostock in Cheshire, is said to have discerned the seeds of future distinction in his character, and to have foretold, that should a proper opportunity be afforded for the exertion of his qualities, few names would be so great as his. His father, probably in despair of his being rendered fit for a profession, obtained for him the place of a writer in the East-India company's service, with which he arrived at Madras in his 19th year. His uncontrollable disposition, and impatience of confinement to the duties of a desk, involved him in a quarrel with the secretary under whom the writers are placed, in which he appeared so much in the wrong, that the governor commanded him to ask pardon of that officer. Clive very ungraciously performed the task; but upon being civilly invited to dinner by the secretary, he replied, "No, sir; the governor did not command me to *dine* with you." The surrender of Madras to M. de la Bourdonaye in 1746, made all the company's servants there prisoners; but, upon the refusal of the French commander in chief, M. Dupleix, to ratify the terms of capitulation, the English thought themselves at liberty to break their parole, and Clive, disguised as a Moor, made his escape with some others to the fort of St. David's. It is affirmed, that after his arrival in India, sensible of his fault in neglecting his early studies, he devoted some hours every

day to learning, and attained such proficiency in the Latin as to enable him with ease to translate an ode of Horace. He also signalised his cool courage and unyielding spirit in some private disputes with other young men in the service. In 1747 he quitted his civil employment, and entered into that line of life for which nature had so peculiarly fitted him—the military profession. During two years the public events gave him little opportunity of distinguishing himself, yet he was able to establish a character for an undaunted resolution, and attention to military duties. When the English company thought proper to engage as an auxiliary in favour of a competitor to the reigning rajah of Tanjore, it was resolved to attack a fort of the rajah's called Devi-Cotah. After one unsuccessful attempt, a second was made under the command of major Laurence. At this, Clive, now a lieutenant, solicited the command of the forlorn hope, though out of his regular turn. It was granted; and with a body of thirty-four British and 700 sepoy he was sent to storm the breach. The sepoy ran at the first fire, but the British pushed forwards, and were arrived just at the breach, when a party of the enemy's horse rushed upon them with such effect, that Clive with three others alone returned alive. The whole column of European troops then advanced, Clive still marching in the first division, and the fort was taken. This was followed by a peace with the rajah; after which, Clive returned to the civil establishment, and through the friendship of major Laurence obtained the lucrative post of commissary to the British troops. While at Madras, he was seized with a nervous fever, which so much affected his spirits, that he could not be left alone; and though he recovered his bodily strength, the effects on his mind ever after continued, so as to render him liable to great depressions, when not engaged in some active pursuit.

It was about this period that M. Dupleix began to open those schemes of territorial acquisition by conquest, which, after elevating the French interest to an unprecedented height, have terminated in its ruin; and in the astonishing power and property now possessed by the English company. Dupleix, taking part with a candidate for the subahship of the Carnatic, succeeded in placing him on the throne on condition of nominating Chundasaheb to the nabobship of Arcot. By this success, he had obtained a large grant of territory for the French, and the collection of all the revenues in that district of the Hindoo empire. The ostentatious insolence with which the French per-

formed their charge, roused the indignation and rivalry of the English, and occasioned a renewal of hostilities between the nations as auxiliaries to their respective allies among the Indian princes. The English were, however, worsted in every attempt, and their destruction, with that of their friend Mahomed-Alli-Khan, son of the late nabob of Arcot, seemed fast approaching, when, in 1751, Clive re-assumed the military character, under a captain's commission. The important town of Trichinopoly, the only hope of the young nabob, being then invested by the French and Chundasaheb's troops, Clive proposed, as the sole means of saving it, an attack upon the city of Arcot. The superior genius which dictated this design was felt. Captain Clive, with the small force which was all that could be assembled, was directed to march, and the boldness of the attempt caused it to succeed without resistance. It had the foreseen effect of drawing off the enemy's force from Trichinopoly; for the son of Chundasaheb, with a numerous army and French engineers, immediately proceeded to the recovery of Arcot. Clive had here to defend a ruinous fortress, provided with very few cannon, and a garrison of fewer than 500 men. In order to augment his artillery, he made a sally, and stormed a battery of the enemy; but though, with great personal hazard, he succeeded in taking possession of it, he was unable to bring away the guns. A breach was made by the French engineers, and the enemy then stormed the fort; but through the admirable dispositions of Clive, and the resolution his presence inspired, they were received in such a manner, that after great slaughter, they thought proper to retire; and soon after the siege was abandoned. So hot was the service in this memorable defence, that the garrison was reduced to eighty Europeans and 120 sepoys fit for action. On being relieved, Clive took the field, and obtained several advantages over the enemy. Early in 1752 he marched at the head of a considerable force, and relieved Arcot, again threatened with a siege, after defeating a superior army. Joining major Laurence at St. David's, he proceeded with him to the relief of Trichinopoly, and was eminently instrumental in the successful action which effected that purpose. The army was then divided into two bodies, and the command of one was given to Clive, though a junior captain; for the native troops declared they would follow no other leader. His repeated successes, and his personal escapes from danger, undoubtedly operated upon the superstitious feelings of these people, as his abilities

and resolution did upon their reason. A nocturnal attack on his camp, in which his advanced guard was deceived by the language of some deserters, brought him into imminent danger, from which he was rescued only by extraordinary presence of mind. He was, however, wounded; and as he leaned upon the shoulders of two serjeants, they were both shot dead. In the end, he made prisoners of all the French in the party, and soon afterwards captured a whole detachment under D'Autreuil. This tide of success caused Chundasaheb to be deserted by most of his Indian troops; and putting himself in the hands of the Tanjorine commander, who had promised to convey him to the French camp, he was treacherously murdered. No enemy now remaining in the field, Captain Clive returned to Madras, whence, in 1753, he embarked for England, for the recovery of his ruined health. He was received by the East-India company with every mark of gratitude and esteem. A valuable diamond-hilted sword was voted him, which he would not accept, but upon the condition that colonel Laurence should receive a similar present.

Clive had not been long in England before he was solicited by the company to take the post of governor of St. David's, with a right of succession to the government of Madras. On his acceptance of the offer, they procured for him a commission of lieutenant-colonel in the king's service, with the conduct of three companies of the royal artillery, and three or four hundred of the king's troops. His orders were to join the Mahrattas on the western coast of Hindostan, and with them to attack the French; but finding upon his arrival at Bombay that peace had been made with that power, he engaged with admirals Pocock and Watson in an attack upon the pirate Angria, which completely succeeded. He then repaired to his government of St. David's; whence he was soon called to Madras, in order to take the command of a succour to be sent to Bengal, where the nabob Surajah Dowlah had declared against the English, had destroyed their factories, and taken Calcutta, with the shocking circumstance of the destruction of a number of captives in the horrid *black-hole*. In December, 1756, colonel Clive embarked on board admiral Watson's squadron, which proceeding up the river to the very town of Calcutta, drove out the enemy, and took possession of it. Clive then took the field with his force of 700 Europeans and 1200 sepoys, and entrenched himself five miles from Calcutta. The nabob, hearing of the recovery of that city by the English, marched down an army, said to

consist of 20,000 horse and 30,000 foot, with cannon and elephants, and encamped near Calcutta. This formidable motion induced Clive to send proposals for peace; and as they were haughtily rejected, he determined, as the only chance of extricating himself, boldly to attack the nabob's camp and seize his cannon. With the aid of 500 seamen from Watson's squadron, he marched in the night-time, and entered the camp a little before day-break. Such was its extent, that his little army was more than two hours in passing through it; and the alarm and destruction they occasioned was so great, that the nabob next day sent an offer of terms of accommodation, which produced a peace highly advantageous to the company. Colonel Clive then marched against the French settlement of Chandernagore, which he took, with the assistance of the fleet. The mutual injuries inflicted and sustained between Surajah Dowlah and the English, being such as rendered a continuance of amity almost impossible, the politics of Clive led him to a plan of dethroning that nabob, and its execution was entrusted to him and Mr. Watts. One of the principal officers of the nabob, named Meer Jaffier, became their associate, on condition of succeeding to his master's titles and dignity. As it was necessary to employ a confidant for carrying on the correspondence between Jaffier and the English, an eminent Gentoo merchant, named Omichund, was engaged for the purpose. When in full possession of the secret, knowing that the lives of Jaffier and of Watts were in his hands, he demanded an enormous sum for his services, under threats of a disclosure of the whole plot. The expedient which, on this critical occasion, suggested itself to the mind of colonel Clive, was to draw up a double treaty, in one of which the stipulation in favour of Omichund's demand was inserted, in the other it was omitted. Both were formally signed, but the first only was shewn to the Gentoo, who, in full confidence of English good faith, performed his part with punctuality. The nabob, however, entertained some suspicion of the conspiracy against him; and having obliged Meer Jaffier to swear fidelity, caused him to join his army. The English, who had advanced in expectation of Jaffier's co-operation, were now in a dreadful dilemma. They were on the bank of a river, and should they cross it in the face of the enemy, a retreat, in case of failure, would be impracticable. In this juncture, Clive summoned the only council of war he ever called, which resolved that the river should not be crossed. Clive, notwithstanding, determined to cross it, and thereby ob-

tained a victory which was decisive of the company's success in India. This was the famous battle of Plassey, fought by him with 3,200 men, of whom only 900 were Europeans, against an army of 50,000 foot, 18,000 horse, and fifty pieces of cannon. Its particulars are not very clearly related, and it has been said that colonel Clive, exhausted with fatigue, was asleep in the grove of which his troops had taken possession, at the time of the most critical movement. To his previous dispositions, however, the success may justly be attributed. It was so far complete as to put to flight the nabob and his numerous army, though, for want of horse, the victors could not pursue. Meer Jaffier, with a large body of troops, came over at the close of the action. The routed nabob fled to his capital, and soon after met the usual fate of a defeated prince, that of being betrayed and put to death. When the affair was decided, Omichund was informed that "the red paper was a trick, and he was to have nothing." He fainted at the intelligence, soon after shewed signs of derangement, and died within about a year and a half in a state of idiotism. To make many remarks on this transaction would be superfluous. However conformable to the maxims of eastern policy, all men of honour must regard it as an indelible stain on the memory of Clive, and on the English character. It should be mentioned, that the equally honest and brave admiral Watson refused to sign the fictitious treaty, but that *his signature was forged* to it.

Clive now entered as a victor into Muxadabad, a city so populous that its inhabitants might have destroyed the small army of English with stones and clubs. They were so awed, however, by superior valour, that they offered the commander large sums to secure their property, which he refused, thinking himself bound to secure it without a bribe. He however accepted a present of 210,000 l. from Meer Jaffier, who was now fixed in the dignity of nabob. As was natural, the new nabob began to lay a plan of governing without the interference of the English, which seems to have been considered by them as a heinous crime. Three rebellions which rose against him compelled him to call in their aid. Clive suppressed two; but he thought it best to make a compromise with the third competitor, who was a man of consequence, and might prove an useful check upon the nabob's independence. Four gentlemen arriving at Calcutta with a commission to act in rotation as governors, the impolicy of such an appointment appeared so evident, that Clive was requested by the council to su-

persede it by taking the government upon himself; and indeed the company in England had already conferred that post upon him in consequence of the battle of Plassey. The son of the great mogul at this time formed a design of reducing to the ancient dominion of that power the now independent provinces of the Hindoo empire, and had laid siege to Patna. Governor Clive was thereupon hastily summoned thither, and succeeded in raising the siege, and driving the invader from the province. A conjuncture of hazard and difficulty soon after arose from the arrival of a large force at Bengal, sent by the Dutch governor at Batavia, on the pretext of reinforcing the garrisons in those parts belonging to the Dutch company. As there were strong reasons to suspect that it had been invited by the nabob himself in order to destroy the English power, it was resolved by Clive that the Dutch should not be allowed to proceed up the river; and upon their attempting to do this by force, and landing their troops, colonel Ford was directed to attack them by land, while three of the company's ships were fitted out against their fleet. Both perfectly succeeded, though much inferior in strength. The Dutch land and sea forces were almost all captured, and a speedy conclusion was put to the business by a treaty, in which the Dutch agreed to pay all expences, on condition of the restitution of their property. These striking instances of good fortune and able conduct in governor Clive procured for him the dignity of omrah from Dehli, and a grant by Meer Jaffier of a revenue, called in the language of the country a *jagheer*, consisting of 28,000 l. *per annum*, out of the quit-rents payable by the company to the nabob for the lands they held in the neighbourhood of Calcutta. Thus rich in fame, title, and property, and having raised the affairs of the company from the brink of ruin to a very flourishing condition, the governor embarked for England, where he arrived in 1760. He was welcomed home by the public applause and congratulation which generally wait on success, without any rigorous scrutiny of the means by which it has been acquired; and in 1761 his sovereign conferred upon him the dignity of an Irish peerage, by the title of lord Clive, baron of Plassey.

Lord Clive had not long been absent from India, before the seeds of disorder he left behind him ripened into action. Meer Jaffier did not well agree with Mr. Holwell, who for some time officiated as governor; and on the arrival of Mr. Vansittart, a project of transferring the nabobship from Jaffier to his son-in-law Cossim-

Ally-Khan was put into execution. Nabob-making had, indeed, proved so profitable to the parties before concerned in it, that all new comers might well be expected to feel a desire of engaging in the same service. With this were joined such shameful monopolies and usurpations on the part of the English traders, that the nabob's customs were annihilated, and the native merchants were ruined. Unable to bear this injustice, the new nabob declared the trade of the country free for all. This produced a resolution in the council to depose him, and restore Meer Jaffier. It was put into execution; and Cossim-Ally-Khan, after a temporary success, in which he made captives of the English at Patna, and caused them to be massacred, was obliged to take refuge with Sujah-ul-Dowlah, the nabob of Oude. When news arrived in England of these changes and commotions, the directors of the company, fearing the ruin of their affairs in Bengal, turned their eyes upon lord Clive as the only man capable of restoring peace and prosperity; and, after much contention among themselves, made him a request to take upon himself the presidency of Bengal, and the command of the troops in that province. With this, upon their acquiescence with the terms he proposed, he complied; and accordingly, in July, 1764, embarked for India, having first been created by his majesty a knight of the Bath. He took with him four friends, whom the directors gave him for associates; and their powers were so extensive, that they superseded all other authority in the company's settlements. Before their arrival, major Adams had changed affairs much for the better, by totally defeating Sujah-ul-Dowlah, and compelling him to sue for peace, while Cossim-Ally-Khan was obliged to wander about as a fugitive. Lord Clive had therefore an easy task in settling terms of agreement with the country powers, which he made highly advantageous for the company, who had, in fact, the disposal of all the revenues of Bengal, Bahar, and Orissa, deducting only 325,000 l. payable to the emperor. He found it a more arduous undertaking to reform abuses among the servants of the company themselves; nor does it appear that he did or could do more than put the army establishment upon a better footing, and introduce some regulations into the conduct of the private trade, which, however, left a sufficient opening for future oppressions of the poor natives. He returned to England in 1767, leaving the East-India company in the condition of powerful princes, possessed of vast revenues, to which prosperity he cannot be de-

nied to have contributed more than any other single person. It was, therefore, considered by many as an instance of national ingratitude, when, in 1773, a party in the House of Commons, supported by the minister, made an attack upon him by moving a resolution, "that in the acquisition of his wealth, lord Clive had abused the powers with which he was entrusted." The charges brought forward in consequence of the motion had a very serious aspect; but with the assistance of Mr. Wedderburne (since lord Loughborough and chancellor), he made such a defence, that the house rejected the motion, and resolved "That lord Clive had rendered great and meritorious services to his country:" which resolution, it may be observed, was by no means a contradiction to the motion. From that time his broken health, and probably his injured peace of mind, rendered him a prey to the most gloomy depression of spirits, under the morbid influence of which he put an end to his life and sufferings in November, 1774, at the age of fifty. A physiognomist would probably have judged very unfavourably of the moral and intellectual qualities of Lord Clive. He had a most remarkably heavy brow, which gave a close and sullen expression to his features. He was indeed of a reserved temper, and sparing of words; yet it is said that he unbent among his intimates, and gave way to pleasantries and jocularity. It was a real advantage to him that he was always self-directed, and kept his decisions secret. In the relations of private life he was kind and amiable, and freely imparted the wealth he had acquired. He had a remarkable talent of inspiring confidence into those under his command, to which his uncommon intrepidity and presence of mind principally contributed. Lord Chatham happily characterised him as "a heaven-born general, who, without experience, surpassed all the officers of his time." He represented in parliament the borough of Shrewsbury from 1760 to his death, but rarely spoke; yet when roused to exertion by the attack made upon him, it is said that he displayed an eloquence seldom surpassed. By his wife, the daughter of Edward Maskelyne, esq. he left two sons and three daughters. *Biog. Britan.*—A.

CLODIUS, PUBLIUS, a distinguished name in the annals of party violence and profligacy, was of an ancient and noble Roman family, wealthy and eloquent, but from his youth addicted to every kind of debauchery. He was even suspected of a criminal intercourse with his three sisters, one of whom was the wife of

Lucullus. He served under that commander in Asia, and being discontented at not obtaining the military rank he expected, he raised a mutiny in the army. By flattering addresses to the troops, he gained the name of the soldier's friend; and it appears that the popularity he acquired by courting the vulgar, never forsook him. In the Catilinarian conspiracy he took part with the senate, and attended Cicero as one of his guards. Soon after, he made himself notorious by the circumstances of an intrigue carried on with Pompeia the wife of Julius Cæsar, who entertained a passion for him. The vigilance of Aurelia, Cæsar's mother, rendered an interview between the lovers very difficult; it was concluded between them, that Clodius should take the opportunities of the mysteries of the Bona Dea, which were performed in Cæsar's house on account of his prætorship, to gain admission in a female habit. Disguised as a music girl, he was let in by Pompeia's maid, who left him to acquaint her mistress of his arrival. In the mean time Clodius wandered about from room to room, avoiding the lights, till he happened to fall in with Aurelia's woman. Being asked by her, who he was, his voice betrayed his sex. As it was reckoned the highest profanation for any male creature to be present at those mysteries, an alarm was immediately raised, that a man was among the company; and Clodius being found lurking in the chamber of the maid who admitted him, was turned out of the house, and the assembly broke up in confusion. Next day he was accused by one of the tribunes of impiety and sacrilege; but being favoured by the people, the judges were afraid of condemning him, and he was acquitted. Cicero's appearing to give evidence that he was at Rome the day this happened, contrary to his assertion in his defence, laid the foundation of the rancorous enmity which Clodius ever after displayed against that great man. Not long after, procuring himself to be adopted into a plebeian family, he was chosen tribune of the people by the interest of Pompey and Cæsar, who made use of his popularity to favour their schemes of power. As the presence of Cato was a check upon his audacious measures, he obtained a decree of the people for the deposition of Ptolemy king of Cyprus, with an order that Cato should carry it into execution. (See CATO of Utica.) By this unjust decree Clodius also gratified his hatred against Ptolemy, who had refused to pay an adequate ransom for him when taken prisoner by some Cilician pirates. Clodius was now able effectually to carry on his designs

against Cicero, whom he attacked by proposing a law denouncing the penalties of treason upon any one who had been concerned in putting to death a Roman citizen without trial; alluding to the execution of the Catilinarian conspirators. By this, and his personal violences, he succeeded in driving Cicero into banishment, and then burnt his house in Rome and his villas. (See CICERO.) Devoting himself entirely to Cæsar's interest, he began to insult and oppose Pompey, who thereupon exerted himself to procure the recal of Cicero. Great disturbances ensued between the parties; till the tribune Milo having by force driven Clodius and his followers from the forum, Cicero was unanimously recalled. One of his first acts after his return was to destroy all the records of the tribunitial acts of Clodius, on the plea that his tribuneship was illegal. Not long after, B.C. 53, Clodius was killed in an accidental encounter with Milo, as he was returning from his country-house. Cicero in his famous oration in defence of Milo, labours with great art to prove that Clodius was the aggressor, and had previously planned the encounter, but this does not appear to have been the real case, and Milo was condemned to banishment. The people shewed their attachment to the memory of Clodius on this occasion, by burning Milo's house, and making a funeral pile for the dead body of the benches of the senate-house. *Plutarchi Cicero, Cato, Cæsar, Lucullus. Univers. Hist.—A.*

CLÆLIA, a virgin of great celebrity in the early history of Rome, was one of the ten female hostages given by the Romans to king Porsena, when he besieged their city, B.C. 507. Escaping from the guards with her companions, she swam over the Tiber at their head, and brought them all safe to their friends in Rome. Porsena, irritated at this breach of faith, for such it was, redemanded the hostages. They were sent back; when Clælia boldly acknowledged herself to have been the leader in the exploit. The king, struck with admiration at the spirit she had shewn, bestowed great applause upon her, and presenting her with a fine horse, allowed her and her companions to return. The story is told with variations; and some writers, with more probability, represent Clælia as making her escape alone, and crossing the river upon a horse which she accidentally met with. Some critics suppose the whole to have been a fable; yet the authority for it seems to be as good as for any of the events of that period. Plutarch affirms that an equestrian statue of Clælia was to be seen in the Via Sacra in his time; and the fact is mentioned by all

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the historians, and alluded to by the poets. *Livy. Dionys. Halic. Plutarch in Poplicol. Florus.—A.*

CLOPINEL, see MEUN, *John de.*

CLOTAIRE I. king of France, was the third son of Clovis by his wife Clotildis, and was born in 497. At the death of his father in 511 he inherited the kingdom of Soissons. He joined his brothers in the invasion of the kingdom of Burgundy; and Clodomir, one of the brothers, being killed in this expedition, Clotaire, with his brother Thierri, took possession of his dominions as guardians to their nephews. Clotaire then joined Thierri in an invasion of Thuringia, in which he signalised his military talents, but narrowly escaped being murdered by his brother at a conference. In 533 Clotaire and his brother Childebert having got into their power their nephews, the orphan sons of Clodomir, Clotaire stabbed two of them with his own hands; and the third being conveyed away by his attendants, this bloody prince caused all the tutors and domestics of the children to be put to death. (See CHILDEBERT I.) He afterwards, with Childebert, completed the conquest of Burgundy. In 543 they joined in an irruption into Spain, and penetrated as far as Saragossa; but on returning with their booty, they underwent a defeat from the Gothic general Tudiscles. In 555, on the extinction of the line of Thierri, Clotaire succeeded to the kingdom of Metz, or Austrasia. He was immediately involved in a war with the revolted Saxons and Thuringians, whom he defeated near the Weser. His eldest son, Chramnes, being seduced by his uncle Childebert, took up arms against him, but was obliged to submit on the death of Childebert, in 558, on which event Clotaire became sole monarch of the Franks. Chramnes, however, supported by the court of Bretagne, rebelled again; but being defeated, he was shut up with his wife and children in a thatched cottage, where, by his father's orders, they were all burnt to death. These horrors were expiated by Clotaire in the manner usual in that age, by rich offerings to churches and acts of devotion. Soon after, while hunting in the forest of Guise, he was seized with a fever, and died at Compeigne in 561, having reigned near fifty-one years. On his death-bed he made a reflection natural to a potent barbarian: "What must be the power of the King of heaven, who thus brings to an end the greatest kings on earth!" He married six wives, and left four sons, who divided his dominions. *Moreri. Mod. Univers. Hist.—A.*

CLOTAIRE II. son of Chilperic I. succeeded at four months of age to his father's kingdom

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of Soissons in 584, under the guardianship of his mother, the cruel Fredegonde. By her he was placed under the protection of Gontran king of Burgundy. After the death of this king, attempts were made by Childebert to despoil him of his dominions, but Fredegonde entirely defeated him, and placed her son securely on his throne. Clotaire spent many years of his youth in wars with his kinsmen, the other sovereigns of parts of France. At length, in 613, he obtained possession of queen Brunehaut (see her life), and put her to a cruel death; and of the four sons of his cousin Thierry, he caused two to be murdered, and another to be shaved, while the fourth disappeared, and was never more heard of. Clotaire thus became sole king of the Franks, and thenceforth seemed desirous of effacing his cruelties by a wise and mild government. He called a council at Paris in 614, composed of prelates and nobles, in which the civil and ecclesiastical affairs of the kingdom were decided; and he instituted a kind of ambulatory courts or parliaments in his palace, at which were held the *placita* or pleas of the crown. He has been accused by political writers with weakening his own authority, by leaving too much power in the hands of the great lords, particularly the mayors of Austrasia and Burgundy. His reign was thereby rendered more tranquil, but his successors severely paid for it. On a revolt of the Saxons in 627 he marched to the assistance of his son Dagobert, who had been defeated by them, and routed them with great slaughter on the bank of the Weser, killing their duke Bertoald with his own hand. He died the next year at the age of forty-five, in the height of reputation and popularity, having acquired from his subjects the titles of the Great and the Debonnair. *Moreri. Millot Elements de l'Hist. de France. Mod. Univers. Hist.—A.*

CLOVIS I. CLODOVIX, LUDUVIN, or LOUIS (which is the same name), first christian king of France, born in 467, succeeded in 481 his father Childeric I. who reigned over the island of the Batavians, and the ancient dioceses of Tournay and Arras, which were possessed by the Salian tribe of Franks. His early spirit and ambition led him to attack Syagrius the Roman governor of Gaul, and lord of Soissons. He defeated him, and taking Soissons, made it the seat of his royalty. Thence he extended his conquests, enriching himself and his martial followers by pillage. As a proof of the limited rights of the kings or chiefs of that time, and the notions of equality which prevailed, the following story is told: A rich vase being taken in the

plunder of a church of Rheims, the restoration of which was intreated by St. Remi, bishop of that see, Clovis, though still a heathen, was inclined to indulge his request. He accordingly, at the division of the spoil, desired the vase might be given him for his own share. A ferocious soldier, however, telling him he should only have his lot, discharged a violent blow on the vase with his battle-ax. Clovis at the time dissembled his resentment; but a year afterwards, at a review of his troops, singling out this man, he pretended that his arms were not in proper order, and snatching his battle-ax, threw it on the ground. As the soldier stooped to take it, Clovis, with his own ax, split his skull, crying, "Remember the vase of Soissons." This act of authority, though not strictly just or regular, impressed his troops with awe, and demonstrated the high spirit of the young king. In 493 Clovis espoused Clotildis, daughter of Childeric late king of the Burgundians. This princess was a zealous Christian, and her influence prepared the mind of Clovis to receive that religion which was then every-where rising over the wrecks of heathenism. His actual conversion, however, did not take place till 496, when an irruption of the German tribe of Alemans into Gaul summoned him to the field in defence of his allies the Ripuarian Franks. He encountered the foe in the plain of Tolbiac, not far from Cologne, and seeing himself in danger of a defeat, he invoked the god of the Christians, rallied his troops, and gained a complete victory. He was soon after baptised, with 3000 of his subjects, by St. Remi, bishop of Rheims, and this change of religion seems to have been effected with no more difficulty or disturbance than any common matter of political regulation. Indeed, when a fierce and barbarous people received the Christianity of that age, they rather made its genius bend to their disposition, than formed themselves upon its precepts; and a compliance with superstitious rites and ceremonies, with submission to ecclesiastical authority, and profuse liberality to religious foundations, constituted the whole of their new obligations. How imperfectly Clovis entered into the mysterious tenets of the christian faith, appears from his exclamation on hearing the pathetic narration of Christ's sufferings: "Had I been there with my Franks, I would have revenged his injuries:" and we shall hereafter see how little his morals were swayed by the spirit of the gospel. Clovis, however, immediately attained the honour of being the only catholic king in Europe, all the other princes being Arians, and even the emperor Anastasius not soundly orthodox. He

soon after defeated and made tributary Gondebald king of Burgundy, his wife's uncle, and the murderer of her father; and by a series of wars and treaties he incorporated with his subjects the independent Armoricans, as well as the residue of the Roman troops still quartered in Gaul. The next foe with whom Clovis contended was Alaric king of the Visigoths in Gaul. Some disputes had risen between them, which appeared to be accommodated at a friendly conference between the two sovereigns in an island of the Loire; but at an assembly of his nobles afterwards held at Paris, Clovis openly proposed an invasion of Alaric's dominions in the following short and expressive speech: "It much grieves me to see the fairest part of Gaul in possession of the Arians. Let us march with the aid of God, and having vanquished them, reduce the land under our dominion." Such an appeal addressed to a nation inspired at the same time with the love of pillage, and the religious zeal of converts, could not fail of success. The catholic subjects of Alaric, though treated by him with great moderation, secretly encouraged the enterprise of Clovis. With a much less numerous, but more martial force, he proceeded to the encounter; and having crossed the river Vienne at a ford still demoninated that of *the hart*, from the supposed miraculous guidance of a white hart which preceded the army in its march, he attacked the Gothic host in the plain of Vouillé near Poitiers, entirely routed it, and killed Alaric with his own hand. He was saved by the goodness of his breast-plate from the lances of two of Alaric's guards, who attempted to revenge their master's death. The conquest of Aquitain was the fruit of this victory. He penetrated as far as the confines of Spain, and meditated the entire destruction of the nation of the Visigoths; but their relics were saved by the aid of Theodoric king of Italy, and the Franks and Burgundians were obliged to retreat with great loss from the siege of Arles. By a treaty of peace, the Visigoths were suffered to retain the country of Septimania, comprising the sea-coast from the Rhone to the Pyrenées, while the country from thence to the Loire was annexed to the dominions of Clovis. Soon after this conquest, the emperor Anastasius decorated the victor with the Roman titles of patrician, consul, and Augustus, which Clovis assumed with great pomp in the city of Tours. Clovis now fixed his royal residence in Paris, which has ever since been the metropolis of the French monarchy. He then adopted the policy of overthrowing the little independent states and roy-

alties of Gaul, and reducing them under his own authority; and in pursuing this plan he scrupled not to employ treachery and assassination. By such means he effected the destruction of Sigebert and his son Chlodoric, sovereigns of the Ripuarian Franks; of Chararic, Ragnacharius, and other petty princes in the modern Flanders. These deeds he expiated by the foundation of churches and monasteries, and by zeal for the catholic faith. At length, having procured himself to be acknowledged king of all the Franks in Gaul, he died at Paris in 511, at the age of forty-five, after reigning with great vigour, prudence, and success, for thirty years. He left four sons (the eldest by a concubine, the three youngest by his queen Clotildis), for whom he formed four kingdoms; thus, like many other conquerors, providing copious matter for future dissensions and civil wars. *Univers. Hist. Millot Elem. de l'Hist. de France. Gibbon.—A.*

CLOVIS II. king of France, son of Dagobert, succeeded his father in the kingdoms of Neustria and Burgundy in 638, when he was only four or five years of age. He was educated under the tutelage of his mother Nantilda, and Æga mayor of the palace, which office now began to be so important as to reduce the kings to little more than cyphers. Clovis married a beautiful slave named Batilda or Baudour, sold by some English merchants (they then traded in slaves of their own country), and who obtained so much reputation as to become a saint. The most remarkable action of Clovis was his stripping the shrine of St. Denis of its gold and silver covering, in order to purchase corn for the poor in a time of scarcity;—an action which some monkish writers have represented as the cause of an insanity with which he is said to have been afflicted, and to which they impute the weakness and stupidity of his descendants, the *rois faineans*. They add to this impiety, that of his taking away an arm-bone of St. Denis, though he afterwards enchased it in gold, and made large donations to the convent. He is by some said to have been much addicted to voluptuous excesses, but others have represented him as governing his dominions wisely. In 656 he succeeded his brother Sigebert in the kingdom of Austrasia, and in that year he died, aged twenty-nine, leaving three sons. *Mod. Univers. Hist. Moreri. Millot Elem.—A.*

CLUVERIUS, or CLUVIER, PHILIP, a celebrated geographer, born at Dantzic in 1580. His father, who was president of the mint at that town, educated him with great care, and sent him into Poland, afterwards into Germany,

and lastly to Leyden to study the civil law. But Cluvier, who was particularly disposed to geographical studies, was advised by Joseph Scaliger to devote himself to that study. As a commencement of his researches he determined to examine the Low-countries with great attention; but in his way to Brabant, where he proposed to visit Justus Lipsius, he was robbed, and on that account obliged to return to Leyden. His father, irritated at his having abandoned the study of the law, refused to supply his expences; upon which Cluvier determined to have recourse to a military life, and served two years in Hungary and Bohemia. He was afterwards thrown into prison at the requisition of the emperor to the states-general, on account of a Latin translation which he made and published of the Apology of baron Popel relative to some state affairs. Upon recovering his liberty, he resumed his geographical pursuits, for the more perfect accomplishment of which he travelled into England, France, Germany, and Italy, every-where cultivating the friendship of illustrious men. He was strongly solicited to settle at Rome, where his literary acquisitions, and particularly his knowledge of languages, were much admired. He spoke ten languages with great facility, namely the Greek, Latin, German, French, English, Dutch, Italian, Hungarian, Polish, and Bohemian. On his return to Leyden he taught with great reputation, and died in 1623, aged forty-three years. His works are: 1. "De Tribus Rheni Alveis." 2. "Germania Antiqua." 3. "Italia Antiqua, Sicilia, Sardinia, & Corsica." 4. "Introductio in Universam Geographiam." *Moreri.*—W. N.

COCCEIUS, HENRY, an eminent jurist, was born at Bremen in 1644. He studied at Leyden; and after travelling into England, France, and Germany, he accepted the chair of professor of the law of nature and nations at Heidelberg. His reputation caused various applications to be made to him for settling elsewhere; but the elector-palatine, Philip-William, persuaded him to continue at Heidelberg, and attached him by creating him privy-counsellor of state in 1682. The troubles of that country, however, at length made him desirous of a removal; and on the capture of Heidelberg in 1688, on which event he lost his library, he accepted an invitation from Utrecht. He quitted that situation in 1690, in consequence of an invitation from the elector of Brandenburg, who appointed him professor of law at Frankfort on the Oder, and often employed him in important affairs of state. His public services

caused him, in 1713, to be raised to the rank of a baron of the empire. He died at Frankfort in 1719. He was a man of great application, of a mild and obliging character, upright and disinterested. He wrote several professional works much esteemed in Germany. Of these the principal are; "Juris Publici Prudentia compendiose exhibita," 1695, 8vo.: "Hypomnemata Juris," 1698, 8vo.: "Prodromus Justitiæ Gentium," 1719, 4to.: "Deductiones, Consilia, Responsa in Causis illustrium, &c." fol. 1725: a "Collection of Theses," 4 vols. 4to.

SAMUEL DE COCCEI, son of the preceding, rose through several posts to those of minister of state and grand chancellor of the great king of Prussia. He drew up the Frederician code in 1747, and published an improved edition of the work of Grotius on War and Peace, in five vols. 4to. Lausan. 1755. He died in 1755. *Moreri. Nouv. Dict. Hist.*—A.

COCCEIUS (COK), JOHN, a celebrated Dutch divine, was born at Bremen in 1603, where he was made Hebrew professor in 1630. He removed to Franeker in 1636, and became professor in theology at Leyden in 1650. He rendered himself very remarkable by his singular opinions, and was the head of a sect which long divided the theologians of Holland, and still in some measure subsists. With vast erudition, indefatigable application, and ardent piety, he joined a fanciful turn, which scorned the control of plain sense and judgment. In commenting on the scriptures, he always looked beyond the literal sense to a mystical one. He considered the whole history of the Old Testament as a perpetual representation or mirror of the history of Christ and his church; he maintained that all the Jewish prophecies have a literal and direct relation to Christ, and that all the events and revolutions of the church that have happened and are to happen to the end of time are prefigured, though not with an equal degree of perspicuity, in passages of the Old Testament. He even affirmed that the miracles, actions, and sufferings, of Christ and his apostles were types and images of future events. Laying it down as a fundamental rule of interpretation, "that the words and phrases of scripture are to be understood in every sense of which they are susceptible; or, that they signify, in effect, whatever they can possibly signify," it may be supposed that his ingenuity found a boundless field for exercise, and that there could be no end to his holy riddles and predictions. The book of Revelations was his peculiar study, and he divided the whole history of the church into seven periods, conformi-

ably to the seven trumpets and seals mentioned in that book. He believed (in common, indeed, with various other divines) that there would be a visible reign of Christ upon earth, which should destroy the kingdom of Antichrist. His opinions were warmly opposed by Desmarets and Voet, particularly the latter, whence the prevailing party-names in the Dutch church for a long time were *Cocceians* and *Voetians*. It was remarkable that the same persons in Holland were the opposers of the Cocceian theology and the Cartesian philosophy, whence a sort of connection was formed between Cocceians and Cartesians, though there was no kind of similarity in their tenets, except that both were more founded on fancy than reality. Cocceius, who underwent the ordinary fate of an innovator in being branded as a heretic, died at Leyden in 1669. His works were published in 10 vols. fol. of which the eight first appeared at Frankfurt in 1689, and the two last at Amsterdam in 1706. To this voluminous mass were added two supplementary volumes folio in 1708. It may be presumed, that there are now few Cocceians so zealous as to read the works of their master through. *Moreri. Nouv. Dict. Hist. Mosheim Eccl. Hist.—A.*

COCCHI, ANTONY, an Italian physician, fellow of the Royal Society of London, and member of the academy Della Crusca at Florence, was born at Mugellano in Tuscany, in the year 1695. Having gone through the first part of his education at Florence, he was sent to Pisa, where he studied medicine, and at the same time mathematics and philosophy, under Guido Grande and A. D. Gotti. On his return to Florence he continued to improve himself in medicine under Puccini, who had been a scholar of the celebrated Redi. He applied likewise to languages, and besides Greek, Latin, French, and English, made himself familiar with the Spanish and German, and acquired a competent knowledge also of the Hebrew and Arabic. Being desirous to establish himself as a physician, he began his practice by attending the Spanish troops which at that time were in garrison at Porto Longone, where he remained a year; after which he removed to Florence, where he formed an acquaintance with many of the English who visited that city. Among these was the earl of Huntington, who conceived such an esteem for Cocchi that he requested him to accompany him to England. With this request Cocchi readily complied, as he had a strong desire to see that country, as well as France and Holland, in order that he might make himself acquainted with sir Isaac

Newton, Dr. Mead, Dr. Clarke, Ruysch, Boerhaave, and other eminent men of that period. At London he remained more than three years, and as he considered himself under great obligations to the earl of Huntington, he dedicated to him an edition of "*Xenophon Ephesius de Amoribus Anthiæ & Abrocomæ*," which he had translated from the Greek into Latin, and which was printed by Bowyer at London in 1726. Some of Cocchi's friends advised him to commence business in London as a physician; and he was offered the patronage of the princess of Wales; but being desirous of returning to his own country, he declined this offer, however flattering. In the year 1726 he obtained the degree of doctor of medicine in the university of Pisa; but a cabal being raised against him by some envious persons, he retired in a few months to Florence, where he taught medicine and natural philosophy in the Lyceum of that city. In the year 1734 the Botanical Society, founded in 1718, which had become almost extinct, was by Cocchi's means revived; and on this occasion he delivered an oration on the utility of natural history. Soon after, he was made professor of anatomy, and he continued to lecture on that science till the time of his death, which took place on the 1st of January, 1758, when in the 73d year of his age. Cocchi was a man of considerable learning; and being well versed in antiquities, the emperor conferred on him the title of his Antiquarian. His works are: "*Xenophontis Ephesii Ephesiacorum, lib. V. de Amoribus Anthiæ & Abrocomæ*;" Londini, typis Gulielmi Bowyer, 1726, 8vo.: "*Medicinæ Laudatio Pisis publice habita, in celeberrimo Gymnasio*," Lucæ, 1727, 4to.: "*De Usu Artis Anatomicæ Oratio*," Florent. 1736: "*Dei Discorsi Toscani del Dottore Antonio Cocchi, Medico e Antiquario Cesareo*," parte I. e II. in Firenze, 1761. The pieces contained in this work, most of which had been before published separately, are: A Discourse on Anatomy, read publicly at Florence on the 19th of September, 1742; On the internal Use of cold Water applied to the Body among the Ancients; A Discourse on Natural History, read on occasion of the revival of the Botanical Society at Florence; On the Vermes Cucurbitini of the Human Body; Preface to the First Part of the Anatomical Dissertations of the celebrated Bellini, published at Florence in 1741; Preface to the Second and Third Part of the same work, published in 1744; On the medical Advantages of the Pythagorean Mode of Life; (this treatise was first published at Florence in 1743): On the Infection of the Tabes Pulmo-

naſis; Preface to the Life of Benevenuto Cellini; A Letter to his Eminence the President Pompeo Neri on a Manuscript in Wax; (at the end of this letter is the following notice: *Diarium Philippi III. Regis Francorum, e tabulis fagineis ceratis autographis Joannis de Sancto Justo excerptum ab Antonio Cocchio Mugellano*): A Letter to Dr. Biscioni on that Disease commonly called Miserere; A Letter to the Marquis of Rinuccini on Voltaire's *Henriade*. His other works are, "*Dei Bagni di Pisa in Firenze*," 1750, 4to.; "*Græcorum Chirurgici Libri; Sorani unus de fracturarum signis, Oribasii duo de fractis & luxatis, e collectione Nicetæ ab antiquissimo & optimo codice Florentino descripti*," Florentiæ, 1754, fol.; "*Discorso I. di Antonio Cocchi sopra Asclepiade*," in Firenze, 1758; "*Del Matrimonio Ragionamento di un filosofo Mugellano, coll' aggiunta di una Lettera ad una Sposa, tradotta dall' Inglese da una fanciulla Mugellana: in Parizi nella stamperia Italiana*," 1762. *Fabronii Vitæ Itælorum Doctrina excellentium*.—J.

COCHIN, HENRY, a very eminent French lawyer and advocate, was born at Paris in 1687. He entered early at the bar, for which nature had peculiarly qualified him, and was admitted an advocate in 1706. He pleaded his first cause before the great council at the age of twenty-two, and with a lustre that at once placed him among the most famous pleaders. His modesty was equal to his eloquence. When complimented at his first appearance by M. le Normant, then the most eminent orator at the bar, who told him "he had never heard any thing so eloquent," Cochin replied, "It is then evident, sir, that you are not among the *hearers*." At thirty he had the reputation of being one of the ablest canonists in France. He was consulted from all parts of the kingdom, and affairs of the greatest importance were entrusted to his management. He was said to be at the bar, what Bourdaloue was in the pulpit. His eloquence was both noble and simple; his diction nervous, elegant, pure, and precise. He usually reduced his argument to one leading point, which he presented in all lights, and dwelt upon with all possible energy. He generally pleaded from mere heads, and his most brilliant strokes were suggested during the warmth of action. But his mind seems to have been one of those which require a strong stimulus for the full exertion of their powers, for in private societies he lost all his animation, and was cold and taciturn. He passed through life with great credit for his virtues as well as his talents, and died at the age of sixty, in 1747. His works

were collected in 6 vols. 4to. *Par. 1751 & seq.* They consist of Memorials, Consultations, Discourses, Pleadings, &c. They seem scarcely to have sustained his living reputation;—a common case with respect to the printed works of public speakers. It is allowed that their style is pure, and that they possess method, clearness, and sound reasoning; but they afford no large and general views, no discovery of new principles, or confutation of old prejudices. A critic has said of them, that they show the author to have been an advocate of great merit, but a genius only of the second order. *Moreri. Nouv. Dict. Hist.*—A.

COCKBURN, CATHARINE, a lady of distinguished literary talents, was born in London in 1679. Her father, captain David Trotter, of the royal navy, a native of Scotland, died while she was very young, and left his family in narrow circumstances. She was principally her own instructor, and taught herself writing and the French language; but she obtained some assistance in the rudiments of Latin, and in logic. The early practice of reasoning was the cause of a change in her religious opinions; for the arguments she heard in favour of the Roman-catholic church during an intimacy with some of its members, made her desert the principles of the English church in which she had been bred, and become a convert to popery. She began to write verses at fourteen; and in her seventeenth year she produced a tragedy, entitled, "*Agnes de Castro*," founded upon a French novel, which was acted at the theatre royal, and afterwards printed, but without her name. In 1698, while she was yet only nineteen, another tragedy of her writing, entitled, "*Fatal Friendship*," was represented at the theatre in Lincoln's-Inn-fields: It is reckoned her best piece, and was received with much applause on the stage, besides obtaining for her several copies of complimentary verses from the wits of the time. She possessed beauty as well as talents, and was therefore readily admitted to the rank of a Muse, and a Sappho, though she seems always to have been free from the frailties of the last-mentioned lady. Her cast of mind even led her to express her doubts, in the dedication of another tragedy, whether the passion of love were of a nature noble and exalted enough to be the fit subject of that species of composition. In reality, though her literary career commenced with poetry and the drama, it seems that her genius was rather bent to severer studies. She applied early to metaphysical pursuits, and was a warm admirer of Locke's *Essay on Human Understanding*; and, on

occasion of an attack upon that work by Dr. Thomas Burnet, she wrote a defence of it, when only in her 22d year. This was published anonymously in 1702; and was esteemed an acute and judicious performance. Locke, obtaining the knowledge of his defender, wrote her a handsome letter of acknowledgment, and made her a present of some books. She still remained in the Romish communion, and by her rigour in observing its fasts, injured her health. At the same time she was entirely free from bigotry, and thought with a liberality concerning the worthy of other communions, that was scarcely compatible with the doctrine of her adopted church. It was, therefore, not surprising, that a thorough examination of the controversy between popery and protestantism should end in a return to the principles of the latter, from which she never afterwards deviated. This final change took place in 1707, before which period she had written two poems in honour of the duke of Marlborough; a comedy; and her last tragedy, called "The Revolution of Sweden," and founded on the history of Gustavus Ericson.

In 1708 she married Mr. Cockburn, a clergyman, of Scotch extraction, but who had taken orders in the church of England. They settled first at Nayland in Suffolk, but removed thence to London in consequence of a curacy which Mr. Cockburn obtained in the metropolis. His scruples concerning the oath of abjuration required at the accession of George I. threw him out of employ as a clergyman, and for some years he found great difficulty in maintaining his family, being chiefly obliged to depend upon the scanty pay of an usher at an academy. Mrs. Cockburn applied herself with great assiduity to the duties of her new situation as a wife and a mother, and for many years she was obliged to lay aside all literary employments. But in 1726 she again entered the field of controversy in defence of Locke, whose opinion concerning the resurrection of the body had been warmly attacked by Dr. Holdsworth of Oxford. She published a "Letter to Dr. Holdsworth;" and in the ensuing year wrote a further "Vindication of Mr. Locke," which, however, she could get no bookseller to print at his own risk, and it therefore remained in MS. till after her death. In 1732 she wrote a poem on the busts set up in the queen's hermitage; a subject which at that time seems to have employed several poetical pens; but though "Great Caroline" was sufficiently praised in it, she could not get her lines, together with her defence of Locke, presented to

the queen, as she wished. Indeed, though in the course of her life she became known to many persons of rank, and was not deficient in her attentions to them, she seems to have been very little benefited by their favour; but was suffered to languish in a state of obscurity and indigence, little creditable to them, and undeserved by her. Some lines in this poem allude in a feeling manner to her own discouragements, and those of her sex in general, as writers upon serious and learned topics.—

Learning denied us, we at random tread
Unbeaten paths, that late to knowledge lead;
By secret steps break thro' th' obstructed way;
Nor dare acquirements gain'd by stealth display.
If some advent'rous genius dare arise,
Who on exalted themes her talent tries,
She fears to give the work, tho' prais'd, a name,
And flies not more from infamy than fame.

At this period she resided at Aberdeen, whither her husband, whose scruples were now overcome, had been invited to take the office of minister to an episcopal congregation. He was soon after presented to the living of Long-Horseley near Morpeth, on which, however, he did not reside till 1737. Mrs. Cockburn next wrote "Remarks upon some Writers in the Controversy concerning the Foundation of Moral Duty and Moral Obligation," which she could not yet get printed separately, but which at length appeared in the History of the Works of the Learned, Aug. 1743. These were inscribed to Pope, in consequence of the great "admiration for his moral character," with which, at her awful distance, she was impressed. Her diffidence prevented her from ever sending him a long letter, which at the same time she wrote to him. On the appearance of Dr. Rutherford's essay on the Nature and Obligations of Virtue, which laid the foundation of morals in the selfish principle, Mrs. Cockburn drew up a confutation of it, which she sent in MS. to the celebrated Dr. Warburton. By him it was so much approved, that he himself undertook its publication, and wrote a preface to it. This was so much the more to his credit, as the system adopted by the authoress was not his own, and as she had in her former work made some objection to his opinions on those subjects. The title of her piece, which appeared in 1747, was, "Remarks upon the Principles and Reasonings in Dr. Rutherford's Essay on the Nature and Obligations of Virtue, in Vindication of the contrary Principles and Reasonings enforced in the Writings of the late Dr. Samuel Clarke." Dr. Warburton, in his preface, says of this work, that it contains "all

the clearness of expression, the strength of reason, the precision of logic, and attachment to truth, which makes books of this nature really useful to the common cause of virtue and religion ;"—high praise, from an able judge ! Mrs. Cockburn supported the system of natural fitnesses and unfitnesses of things, which constitute an essential difference between virtue and vice, independently of their effects. This was her last performance, and it seems to have revived the attention of the public to her, which had been almost entirely lost. A plan was formed of publishing all her works together by subscription, but she did not live to receive the benefit of it. The death of her husband proved so great a shock to her, that she soon followed him, dying at Long-Horseley in May, 1749, in her seventy-first year, after a painful disease, supported with exemplary resignation. Dr. Birch published, in 1751, her works theological, moral, and poetical, 2 vols. 8vo, omitting, however, all her dramatic pieces, except the "Fatal Friendship." *Biog. Britan.*—A.

COCLES, PUBLIUS HORATIUS, rendered himself celebrated in the early history of Rome by an extraordinary act of valour. He was nephew of the consul Horatius Pulvillus, and was descended from one of the three Horatii who fought against the Curiatii. In the year of Rome 247, when it was besieged by Porsena king of the Etruscans, the enemy had driven the Romans from the Janiculum, and were pursuing them over the wooden bridge across the Tiber, which joined that suburb to the city. Three brave Romans, Sp. Largius, Titus Herminius, and Horatius Cocles, sustained the onset of the Etruscans on the bridge till the fugitives had got safe across; when the two first retiring, Cocles alone maintained his post, and received on his shield all the javelins of the enemy. At length, hearing the crash of the bridge, which the Romans were breaking on their side, he leapt into the river, and swam with all his armour to the bank. Some historians say that he escaped unhurt; others, that his thigh was pierced through with a lance before he leapt, and that he halted ever after. The Romans rewarded him for his great service with a grant of land, and raised a statue to his honour. *Livy. Valer. Maxim. Dionys. Halicarn.*—A.

CODINUS, GEORGE, curopalates, or one of the officers to whom the care of the palace at Constantinople was entrusted, is supposed to have lived in the latter part of the fifteenth century. He wrote in Greek a treatise concerning the origin of Constantinople, and another

relative to the officers of the palace, and those of the great church in that city. These works were translated into Latin by George Douza and Francis Junius, and were printed in Greek and Latin at Paris, in 1615. The antiquities of Constantinople have since been printed at the royal press in Paris, with the notes of Lambecius, and the other pieces with those of Goar. *Moreri.*—A.

CODRUS, the last king of Athens, is renowned in history for the noble act of sacrificing his life for his country. He was the son of Melanthus, and had reigned about twenty-one years; when the Heraclidæ, having conquered all Peloponnesus, came to invade Attica. The oracle of Apollo had pronounced that the people whose king should be killed, would be victorious in the war. Codrus, resolving to obtain this advantage for his own nation, eluded the enemy's directions for his preservation, by going in the disguise of a peasant to their camp, and engaging in a quarrel with the soldiers on guard, which he made so serious, that they killed him. On the discovery of what had been done, the Heraclidæ were so apprehensive of the fulfilment of the oracle, that they immediately broke up their camp, and retreated. The Athenians thenceforth abolished the kingly government, and constituted elective magistrates, named archons, of whom the first was Medon, the eldest son of Codrus. This event is dated by chronologists, B.C. 1069, or 1071. *Justin. Pausanias. Val. Maximus. Univers. Hist.*—A.

COEFFETEAU, NICHOLAS, an eminent Roman-catholic theologian, was born at Saint Calais in le Maine, in 1574. He entered among the Dominicans in 1588, and by his merit rose to the first offices in his order. He was made preacher to queen Margaret de Valois, bishop of Dardania *in partibus*, and administrator of the diocese of Metz. King Lewis XIII. nominated him to the see of Marseilles, but he died before taking possession of it, in 1623, worn out by repeated attacks of the gout. Coeffeteau was one of the most elegant French writers of his time, whence he was chosen to defend the church in certain important controversies. He made replies to the king of Great Britain (James I.), to Duplessis-Mornai, and to Mark-Antony de Dominis. These works are written in a dignified style and manner, superior to the ordinary strain of such productions. He also wrote a Roman history from Augustus to Constantine, which, though inaccurate, was esteemed in its time. He likewise translated Florus. *Moreri. Nouv. Dict. Hist.*—A.

COEN, JOHN PIETERZON, governor of the

Dutch East-India settlements, and the founder of the city of Batavia in the island of Java, was born on the 8th of January, 1587, at Hoorn. He was sent to Rome, at an early age, to be instructed in trade and commerce under N. Piscatore, a celebrated merchant of that city, and in 1607 went to India, but returned in 1611. Being appointed, next year, to go out with two ships under his command, he made himself so useful by his commercial knowledge, that, in 1613, he was entrusted with the whole management of the Indian trade, with the title of director-general, an office next to that of governor-general, and which was established, for the first time, in favour of Coen. He was chosen president of Bantam, where he fixed his residence; and all the heads of the other factories were ordered to send their books to Bantam to be revised, that the accounts being transferred to the general books, the state of the company's affairs, as to profit or loss, might be annually known. He was the first person who introduced the Italian method of book-keeping into the Dutch India settlements. In the year 1617 he was appointed to succeed the governor-general Reaal: and as an attempt had been made by the natives of Bantam to put him to death, which, however, miscarried, the plot being discovered by a Chinese; and as the affairs of the company were in great disorder, owing to the hostile disposition of the pangerang of Bantam, and the king of Jacatara, for the Dutch at that time had sovereign power no-where in India but in Amboyna; he resolved to remove from Bantam, and to seek some place where the property of the company might be more secure. In consequence of this resolution, the Dutch, in the year 1619, put themselves in possession of Batavia, where they established the seat of their commerce. This place had formerly been called Calappa; but in 1607, when the Dutch admiral Matclief arrived there, it got the name of Jacatara. During several years the Dutch contended for the possession of this place with its native king, assisted by the English; at length, a peace being made between the two companies, and the English forces being reembarked, Coen, on June 10th, 1619, ordered a new city to be laid out upon the spot. The streets were drawn straight and very spacious, with canals of water bordered by trees, that they might shade those who passed backwards and forwards in boats, an advantage derived from two fine rivers, one running through the city, and the other encompassing its walls. A strong citadel, in the form of a regular square, well fortified, was erected on

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the east, and a fifth bastion was added to cover the bridge that leads to the city. The place itself was also soon put in a state of security, and, by degrees, surrounded with a massy brick wall, defended by eighteen bastions at proper distances. To this noble and commodious place, Coen, under whose inspection the foundations were laid, gave the name of Batavia, and declared it the capital of the Dutch settlements in India, though very inferior in point of strength and beauty to what it is at present, the Dutch settlements being then in their infancy. But his choice, in this respect, was so just, his plan was so well contrived, and every thing prospered so rapidly under his care, that future governors only completed his project, and carried the city of Batavia, as well as the other Dutch colonies in India, to a magnificence and extent of which he seemed to have had a previous conception. In the year 1622 Coen obtained leave to return to Europe, in consequence of which he set sail from Batavia on the 31st of January, 1623, with the ship Dordrecht, and four others, richly laden, and arrived at Zealand in the month of December following, having held the supreme command in India about four years and a half. His conduct in that office had given so much satisfaction to his employers at home, that they requested he would again assume it; but as news had reached Europe of the cruelties exercised against the English at Amboyna by the Dutch, Coen, apprehensive that he might fall into the hands of the English, who were highly incensed on account of this transaction, did not venture to put to sea to proceed to India till the year 1627. Soon after his arrival at Batavia, the emperor of Java, jealous of the establishment which the Dutch had formed in his dominions, endeavoured to expel these intruders. He set out in 1629 with a numerous army to besiege Batavia, for the second time, having been obliged to raise the siege the preceding year. The Javanese made several attempts to carry the place by assault, but so many of them were killed by the heavy fire of the besieged, that a contagious distemper broke out among them, by which great numbers of them were destroyed. It extended also to the Dutch camp and the city, and cut off many of the inhabitants. The besiegers had shut the river by a kind of dyke, which retained the dead bodies thrown into it to purify the camp, and the water became so corrupted, that those who drank of it were seized with dangerous diseases. To obtain water, they were therefore obliged to dig very deep wells. The vigorous resistance of the besieged having, however, forced the Ja-

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vanese to raise the siege, because they were no longer able to exist amidst the horrid stench which prevailed in their camp, they set fire to their huts and retired in the night. About the same time, the Bantamese made an attempt to destroy Coen by assassination. For this purpose they sent to Batavia several small vessels laden with fruit, rice, and other provisions, having armed men concealed in the bottom of them below bamboos. These vessels proceeded up the canals to the market-place, where the conspirators hoped they should be able to accomplish their purpose, as Coen went every evening to visit the head man of the Chinese; but being always attended by a strong guard, they durst not venture to attack him. They, however, killed a Frenchman and the overseer of the market, and then fled. Coen did not long survive the siege of his new city: while employed in causing the river to be freed from the dead bodies by which it was infected, he contracted a malady of which he died on the 30th of September, 1629. He was buried in the Stadthouse; but his body was afterwards removed to the church as soon as it was finished. *General Hist. Dict. by Luisius. Univers. Hist. Histoire des Provinces Unies.—J.*

COEUR, JAMES, a famous merchant, and administrator of the finances under Charles VII. of France, was the son of a merchant of Bourges. We are not informed by what steps he arrived at a degree of commercial consequence and opulence very uncommon in his age and country; but we are told that he kept 300 clerks in the ports of the east; that the ocean and the Mediterranean were covered with his vessels; that the monarchs of Asia and Africa favoured his transactions; and that he became the richest individual in Europe. He employed his wealth in a truly patriotic manner, by advancing great sums to his king, Charles VII. to enable him to recover his dominions from the English. The king, in return, raised him to the post of counsellor and treasurer, and put the entire administration of the finances into his hands. He was employed in embassies, particularly in 1448, when he was one of the French deputies sent to terminate the papal schism between Felix V. and Nicholas V. On these occasions, his private wealth seems to have been made use of to enhance the splendor of the nation. It could not be supposed that a man of low birth should arrive at such distinction without exciting the envy and hatred of the nobles: though they freely borrowed his money, they were only on that account the more bent on his ruin. Jacques Coeur had likewise

the misfortune to offend Agnes Sorel, the king's mistress; and he lent money to the Dauphin, whose designs were suspected by his father. The king was therefore led to listen to an accusation brought against him in 1452, for extortion in his office, and various other crimes, together with that of having occasioned the death of Agnes by poison. From the latter charge he easily freed himself; but he was convicted by a very partial commission of parliament of malversation, and condemned to make an *amende honorable*, and to pay an enormous fine, together with the confiscation of all his estates. His life was pardoned, at the request of the pope, and he was sent for confinement to the convent of Cordeliers at Beaucaire. In this change of fortune, it is to his credit that he met with sincere attachment from those who had gained a livelihood in his service. One of these, who had married his niece, found means to liberate him from the convent, and procure his escape to Rome. The history of the latter part of his life is involved in uncertainty. Some have asserted, that with the wrecks of his fortune he settled in the isle of Cyprus, where he rose to greater wealth than before, married again, and had daughters, to whom he left great portions. But M. Bonami, of the Academy of Inscriptions, treats all these stories as mere fables; and the more probable account is, that having embarked in an expedition fitted out against the Turks by pope Callistus III. he died of a disease at the isle of Chio in 1456. Charles VII. restored part of his property to his children; and his memory was re-established under Lewis XI. *Moreri. Nouv. Dict. Hist. Vies des Surintend. des Finances.—A.*

COHAUSEN, JOHN HENRY, a physician of Hildesheim in Germany, was author of a whimsical work printed at Franckfort, in 1742, entitled "*Hermippus redivivus, sive exercitatio physico-medica curiosa de methodo rara ad CXV. annos prorogandæ senectutis per anhelitum puellarum, ex veteri monumento Romano deprompta, nunc artis medicæ fundamentis stabilita.*" This work was translated into English with considerable improvements by the late Dr. John Campbell, and published at London under the title of *Hermippus redivivus, or the Sage's Triumph over Old Age and the Grave.* (See CAMPBELL, *John*) Cohausen, who died at Munster on the 13th of July, 1750, in the 85th year of his age, was the author of various other works, mostly upon singular and uncommon subjects. *Adelung's Continuation of Jöcher's Gelehrte Lexicon.—J.*

COHORN, MEMNON, a Dutch engineer of the highest reputation, but of whose life we

possess no considerable documents. He was an engineer and lieutenant-general in the service of the states-general, and fortified most of their strong places. It was a curious circumstance, as the president Hesnault observes, that at the siege of Namur, Vauban attacked fort Cohorn defended by Cohorn himself. He did not surrender till he had received a mortal wound, as it was thought, which did not however prove to be such. In 1703 the elector of Cologne, Joseph Clement, having espoused the part of France, had received a French garrison into Bonn; Cohorn opened so dreadful a fire on the place, that the commandant surrendered three days afterwards. This great man died at the Hague in 1704. He left a Dutch treatise on his new method of fortification. *Dict. Hist.—W.N.*

COINTE, CHARLES LE, an ecclesiastical historian, was born at Troyes in 1611, and entered young into the congregation of the Oratory. He was employed several years in teaching grammar, the classics, and rhetoric. In 1643 he accompanied M. Servien, ambassador-plenipotentiary at Munster, and performed considerable services in settling the preliminaries of peace, and drawing up the necessary memorials. He was rewarded with a pension, which enabled him to devote himself to his great work, entitled, “*Annales Ecclesiastici Francorum*,” of which the first volume, in folio, appeared in 1665, and the eighth and last in 1679. This work commences with the year 235, and concludes with the year 835. It is a vast compilation of matter of every kind relative to the Gallican church, made with great industry and accuracy of research, but without any pretensions of style. His chronology often differs from that of other authors; and he was involved in disputes upon various points with several learned men, in which he acquitted himself with credit. He was much esteemed by some persons of high rank, as well for his character as his parts and knowledge. He died in 1681, aged seventy, at the house of his congregation in Paris, in which he spent the last twenty years of his life. *Moreri. Nouv. Dict. Hist.—A.*

COKE, SIR EDWARD, one of the most eminent lawyers that England has produced, was the son of Robert Coke, esq. a gentleman of Norfolk, and a barrister at law, at whose seat of Mileham he was born in 1550. As he was an only son, he was brought up with great care by a tender mother. He had his early education at the free-school of Norwich, whence he was removed to Trinity college, Cambridge. After a stay of four years

at the university, he went to London, and entered at the Inner-Temple. He pleaded his first cause in 1578; and about that time was appointed reader of Lyon's-Inn, where his lectures were much frequented. His reputation and practice rapidly increased; and his marriage with a co-heiress of the Pastons, a lady of great fortune and connections, placed him in a situation of affluence, and opened to him a full career of professional advancement. The cities of Norwich and Coventry chose him for their recorder; he was engaged in all the great causes in Westminster-hall; and was in high credit with lord-treasurer Burleigh. He was made knight of the shire for his native county; and in the parliament holden in the 35th of Elizabeth he was chosen speaker. Nor was the crown backward to engage him in its service. In 1592 he was appointed to the post of the queen's solicitor, and soon after to that of attorney-general. The death of his wife, who had brought him ten children, gave him the opportunity of increasing his alliances by marriage with the widow lady Hatton, sister to Thomas lord Burleigh, afterwards earl of Exeter. As a crown lawyer, he gave the ministers advice in all difficult cases, and “never failed to furnish them with legal colours for all their proceedings.” (*Biogr. Brit.*) One of the most important prosecutions which fell to his lot as attorney-general, was that of the earl of Essex for high-treason, which he urged with considerable asperity, accompanied with gross adulation to her majesty; in both which he may be said only to have followed the example of the age. Soon after the accession of king James, he received the honour of knighthood. The trial of sir Walter Raleigh for a supposed plot soon followed. This was entirely managed by Coke, who displayed a spirit of arrogance towards the court, and of rancour and base insult towards the prisoner, which was universally condemned, and must ever be looked upon as a proof of radical meanness of soul. Sir Walter justly complained that he behaved on the occasion neither like a gentleman nor a man; and the rude indecency of his language was equally disgraceful to himself and to the high office he held. On the discovery of the gunpowder plot, he obtained great credit for the clearness and sagacity with which he arranged and stated all the evidence relative to that extraordinary affair. In 1606 he was advanced to the post of chief-justice of the Common Pleas, which he seems to have filled with honour. In 1613 he attained his highest elevation, that of the important office of chief-justice of the

King's-bench, or chief-justice of England, with which was joined a seat at the privy-council board. Yet it seems as if he did not now possess much of the confidence of the king, which at this time was engrossed by Coke's foe and rival, sir Francis Bacon. He was too staunch a lawyer to be a friend to exertions of prerogative beyond the law; and too cautious to involve himself by any extra-judicial opinions. *Lex tutissima cassis*, the motto of his ring when made serjeant, was the maxim to which he firmly adhered. Another maxim was, "That he was a judge in a court, and not in a chamber;" whence he strongly resisted all attempts to obtain his opinion on prerogative matters *separately* and *privately*. As his temper was rough and unconciliating, his pride of office great, and his attachment to the law truly professional, he could scarcely forbear involving himself with a court governed by favourites, and fond of despotic principles. The zeal with which he entered into the affair of sir Thomas Overbury, and the subsequent prosecution of the earl and countess of Somerset, made him enemies; and his resistance to the crown in the business of commendams, and a dispute in which he engaged with the court of Chancery, and in which he appears to have been in the wrong, gave plausible grounds for mortifying him in a very sensible manner. In June, 1616, he was suspended from his office, and from his seat at the council-board; and in November of the same year sir Henry Montague was made chief-justice in his stead. The real cause of his removal appears to have been, a refusal to comply with the new favourite, Villiers, afterwards duke of Buckingham, in a pecuniary matter; and the step taken by Coke for his return to favour, was to propose a match between the elder brother of Villiers, and his own youngest daughter by lady Hatton. This project involved him in a domestic broil; for the lady, resenting her husband's design of disposing of her daughter without her consent, carried her away, and lodged her at a friend's house: Coke took her back by force, and the difference was in the end compromised. The marriage took place, and Coke was made to pay dearly for the advantage of so potent an alliance. Its effect, however, was, that on the king's return from Scotland, in September, 1617, he was graciously received, and reinstated in the privy-council. The royal treasury being at this time in a very exhausted state, various means were practised to replenish it; among the rest,

prosecutions for corruption in office, and other crimes, issuing in exorbitant fines. In several of these causes sir Edward Coke was actively engaged, and seems to have been desirous of favouring the purposes of the crown as much as possible. Yet when it had become necessary to call a parliament, of which he was a distinguished member, he supported the privileges of the Commons with vigour, and obtained much credit by shewing that royal proclamations against the tenor of acts of parliament were void. A protest of the Commons against a violation of privilege occasioned their prorogation in December, 1621; and soon after, Coke was committed to the Tower, and his papers were seized. Though he was soon liberated, he was again expelled from the privy-council with marks of peculiar displeasure from the king, who gave him the character of "being the fittest instrument for a tyrant that ever was in England;" the suitableness of which does not clearly appear from these transactions, in which Coke's chief offence seems to have been, that he did not choose to be *his* instrument.

At the beginning of the reign of Charles I. sir Edward was nominated sheriff of Buckinghamshire, in order to prevent his being chosen member of parliament; and he exhibited the singular spectacle of a late lord chief-justice of England attending on the judges at the assizes. He was, however, chosen knight of the shire for that county in the parliament which met in 1628, and greatly distinguished himself by speaking for the redress of grievances, and supporting the rights and liberties of the people, and of their representatives. He vindicated the right of the House of Commons to proceed personally against any individual, however exalted; and he openly named the duke of Buckingham as the cause of all the misfortunes of the kingdom. He sealed his services to the popular part of the constitution, by proposing and framing the famous *Petition of Rights*, the most explicit declaration of English liberty which had till then appeared. This was the last of his public acts. The dissolution of parliament, which soon followed, sent him to retirement to his house at Stoke Pogeys in Buckinghamshire, where he spent the remainder of his days in tranquillity. He died in September, 1634, in his 85th year, repeating with his last breath the words, "Thy kingdom come, thy will be done." He left behind him a numerous posterity, and large property.

Sir Edward Coke was undoubtedly a great lawyer, but merely a lawyer. His mind pos-

essed neither the enlargement of philosophy, nor the comprehension of true science. He had learning, but for want of taste it degenerated into pedantry. His speeches, interlarded with Latin quotations and quaintnesses of expression, are poor specimens of eloquence, though many of them are close and weighty in point of argument. "In mere legal learning he has perhaps no competitor; but he is essentially defective in the higher merits of order and systematic arrangement, and in that regard to general principles, without which municipal law is a mere collection of arbitrary rules, undeserving of the name of science. In these important qualities, for which it must be owned that the writers on English law have seldom been much distinguished, he is excelled by some who preceded, and by many who have followed him. Yet it is by no means difficult to account for the great reputation which his works have acquired, and which they still retain. The writings of sir Edward Coke, particularly his most celebrated work, the Commentary on Littleton's Treatise on Tenures, are an immense repository of legal erudition; and must have been of the greatest use to students and practisers at a time when abridgments and compilations, those modern helps to professional learning, were almost unknown. Though, from various changes in the system and practice of the English law, his works have lost much of their comparative value, his prescriptive title to fame is still zealously maintained by a numerous and powerful profession. Those writers, it has been observed, are fortunate whose reputation is connected with the interest and honour of a perpetual order of men; and as the scientific study of law forms no part of an English education, the blind praises which are lavished upon Coke by his professional admirers have seldom provoked the censure or opposition of more impartial critics." (*MS. of a Barrister.*)

His works are: "Reports," in 13 parts, fol. eleven of which were published in his life-time, from 1600 to 1615. "A Book of Entries," fol. 1614. "Institutes of the Laws of England:" these are divided into four parts: 1st, containing a Translation and Comment upon Sir Thomas Littleton's Tenures; this was published during the author's life, in 1628: 2dly, Magna Charta and other select Statutes, with a Comment: 3dly, The Criminal Law, or Pleas of the Crown: 4thly, An Account of the Jurisdiction of all the Courts in the Kingdom. Some inaccuracies in this last part were animadverted upon and corrected by William Prynne in a se-

parate work. "A Treatise of Bail and Mainprize," 1637, 4to. "Reading on the State of Fines, 27 Ed. 1." 1662, 4to. "Complete Copyholder," 1640, 4to. *Biog. Brit.*—A.

COLARDEAU, CHARLES-PETER, born in 1735 at Janville in the Orleanois, obtained some distinction in French poetry. He began with a translation of "Pope's Epistle of Eloisa to Abelard," which possesses the warmth and splendor of style so conspicuous in the original. His tragedies of "Astarbe" and "Calista" were more admired for their versification, and for some partial beauties, than for dramatic effect. His "Epistle to M. Duhamel" contains many pleasing rural images, and passages of benevolent sentiment. His pieces in general are elegant and harmonious. His manners and character corresponded with his writings, and rendered him agreeable and acceptable in society. He was chosen a member of the French Academy in 1776, but died in the same year, before he had been admitted. His works were collected in 2 vols. 8vo. *Paris*, 1779. *Nouv. Dict. Hist.*—A.

COLBERT, JOHN-BAPTIST, marquis de Seignelai, one of the greatest ministers of state in modern times, born at Rheims in 1619, was the son of Nicholas Colbert, lord of Vandiere, of a family originally from Scotland. He appears early to have acquired a taste for commercial and financial knowledge, which led him, after the usual preparatory studies of education, to make a tour through the provinces of France most distinguished for trade and manufactures. Repairing to Paris, he obtained an introduction to cardinal Mazarin, then prime-minister, who was so well satisfied with the proofs he gave of understanding and discretion, that he received him to his confidence, and employed him in the most important concerns. On his death-bed he recommended Colbert to the king in the warmest terms, and appointed him one of the executors of his testament. On the disgrace of Fouquet, in 1661, an event which Colbert promoted with unbecoming rancour, the finances were committed to his management with the title of controller-general, that of superintendent being thenceforth suppressed. Colbert began his charge, like Sully, with reforming abuses; and he found this a very arduous task. He abolished a vast number of useless places, re-established order in the receipts and payments, and by his economy was able to increase the revenue, while he diminished the burdens of the people. He established a chamber of justice for all matters of finance, which recovered a vast number of alienations of the re-

venue, and suppressed annuities to a great amount, which had been acquired at a very inferior value, and for which he reimbursed the original price. Turning his attention to commerce, as the true means of rendering a nation flourishing, he encouraged the freighting of French vessels by an abolition of duty; made free ports of Marseilles and Dunkirk, the latter of which was purchased from Charles II.; established East and West India and African companies; and gave great advantages to ship-building in France. He raised the royal navy to a respectable state, so as to be able to protect commerce from the depredations of corsairs. Nor was he less attentive to the great source of foreign trade—internal manufactures. Fabrics of silk, of wool, of glass, of steel, rose on all sides, and were carried to their utmost degree of perfection; and there was scarcely a year of his ministry which was not marked by the introduction of some new manufacture of use or splendour. The canal of Languedoc, joining the two seas by which France is bounded, the greatest undertaking of the kind in Europe, was begun under his auspices. Having obtained the post of superintendant of the royal buildings, he invited architects, sculptors, and other artists of eminence, from all parts, gave them the most liberal encouragement, and employed them to decorate the capital and the royal residences in a manner worthy of the greatness of the kingdom. He procured many advantages to the Royal Academy of Painting and Sculpture, which gave birth to a number of excellent native artists. The pensions bestowed upon men of letters and science, not only Frenchmen, but distinguished foreigners, have ever been regarded as peculiarly honourable to the reign of Lewis XIV. The merit of this idea is chiefly due to Colbert, who, though himself no great judge of literature, had the sagacity to discern how much a sovereign's glory is interested in appearing as its patron and friend. He was also greatly instrumental in the establishment of the Academy of Sciences; and that of Inscriptions took its rise from an assembly held in his own house for the purpose of furnishing designs and devices for the king's medals. Colbert had so well laid the foundation for the support of all these various national improvements, in financial economy, that the expence of them would not have been felt by the people. But the king's unfortunate inclination for war, and for lavish expences of every kind, brought on embarrassments which cost the minister infinite trouble and chagrin, and finally ruined some of his best plans. He himself has been accused of too great a fondness for

projects of show and splendour, and for encouraging the trading and manufacturing interests at the expence of the agricultural; yet Voltaire affirms that he by no means neglected agriculture, and that he was only blameable in giving way too much to the prejudice against a free exportation of grain. His zeal for the honour of his king and the good of his country, his indefatigable industry, and his unshaken integrity, are universally acknowledged. His appearance was not prepossessing. His hollow eyes and black thick eye-brows, his cold and austere manner, and his taciturnity, denoted a close and anxious temper. He had nothing of the air and amenity of a courtier, but, as the king observed, always preserved the demeanour of a good citizen of Paris. Yet he was a dextrous flatterer, and well knew how to conciliate the favour of a vain-glorious master. He is charged with having been jealous of his power, and with being inclined to carry things despotically;—faults common to almost all ministers, and particularly excusable in him who had so many abuses to encounter, and improvements to introduce. He died in 1683, at the age of sixty-four, having received on his death-bed marks of the esteem and attachment of his sovereign. But, such is the inconstancy of popular favour, the suppression of the annuities on the city had raised against him an odium which obliterated in the minds of the people all his public services, and his body was scarcely suffered to rest in peace at his parish church of St. Eustache. He left six sons and three daughters. His eldest son, the *marquis de Seignelai*, minister and secretary of state, surpassed his father in extent of abilities and cultivation. He was a great promoter of commerce and the arts, and raised the French navy to a superiority over any other in Europe. *Voltaire Siècle de Louis XIV. Vies des Surintend. de Finance. Nouv. Dict. Hist.—A.*

COLBERT, see TORCI.

COLET, JOHN, the founder of St. Paul's school, London, and one of the first revivers of ancient literature in England, was the eldest and only surviving son of sir Henry Colet, knight, an opulent tradesman of London, who twice filled the chair of chief magistracy in that city. He was born in the year 1466, in the parish of St. Anthonine's, now called St. Antholin's, to the church of which his father was a liberal benefactor. It is not certain at what school he received the rudiments of his education; nor at what college he was entered in the university of Oxford, whither he was sent in the year 1483. After having spent seven years in a close application to the study of logic and phi-

losophy, and the different branches of the mathematics, and taken in order his degrees in arts, Mr. Colet travelled for farther improvement into France and Italy; in which countries he appears to have continued from the year 1493 to 1497. Before he commenced his travels, however, when he was only nineteen years of age, and of the lesser order of Accolyte in the church of Rome, he was instituted to the rectory of Dennington in Suffolk; and at a later period, to the rectory of Thyrning in Huntingdonshire, which he resigned before the end of the year 1493. Those of our readers who are conversant in ecclesiastical history will easily recollect, that the practice of bestowing livings on persons under age, or entirely incapable of undertaking the cure of souls, was not infrequent in the papal church, and was one of the abuses which engaged the earliest attention of the fathers of the English reformation. While Mr. Colet was in France and Italy, he diligently cultivated the acquaintance of those persons who were most eminent for their literary attainments, whether foreigners or his own countrymen; and in the latter country, in particular, embraced the opportunity of studying the Greek language, in which he had before made but very small proficiency, under those distinguished masters who taught his friends and contemporaries, William Grocin, Thomas Linacre, William Lilly, and William Latymer. For, notwithstanding that he had enjoyed in his native country the advantage of an university education, so grossly defective was the system which at that period obtained in Oxford, that the Latin was the only one of the learned languages in which the scholars were generally instructed. They were even taught to attach a suspicion of heresy to those characters who were for encouraging the study of the Greek and Hebrew tongues. Mr. Colet, likewise, whilst abroad, employed himself in reading the best of the ancient fathers, and in the study of civil and canon law, and of ecclesiastical history. During this period he was at different times presented to a prebend in the cathedral church of York, a canonry of St. Martin's le Grand, London, and a prebend in the same church. On his return to England he received deacon's, and afterwards priest's, orders; soon after which he retired from London to Oxford, in order to pursue with less interruption, and to more advantage, his theological studies. At Oxford, Mr. Colet enjoyed the opportunity which he had for some time ardently desired, of contracting an acquaintance with the learned and liberal-minded Erasmus. This acquaintance soon grew

into an intimacy and friendship of the closest kind, which, in such congenial minds, engaged in similar studies, and possessed of a kindred avidity for knowledge, must frequently have produced a similarity of sentiment and design. One of the first public proofs which Mr. Colet afforded of his superior acquirements, liberality, and useful views, was exhibited in a course of lectures on St. Paul's Epistles, delivered by him at Oxford, in the year 1497, and some following years, without any salary or fee. The novelty of such a design, the integrity with which the lecturer explained the sense of the scriptures, and the boldness with which he exposed the absurd comments and corrupt notions of the schoolmen, secured to him a very considerable share of celebrity; which was followed by honourable and valuable preferments. In the year 1502 Mr. Colet was presented to a prebend in the church of Sarum; in the year 1504 he took his degree of doctor in divinity; in the year 1505 he was instituted to a prebend in the church of St. Paul, London; and in the same year, through the favour of Henry VII. was made dean of that church. In addition to these preferments, he had afterwards the honour of being chaplain and preacher in ordinary to Henry VIII. and, if Erasmus was not mistaken, was also one of his privy-council. But the same circumstances which secured celebrity to our lecturer among the studious and well-disposed, excited against him the jealousy and persecution of the ignorant and bigotted in that order of which he was a member. They gave them occasion to accuse him of the crime of heresy. And for this charge he supplied his enemies with further plausible grounds, by the strict reformation in discipline which he introduced into his cathedral church, after his appointment to the deanery; the practice which he adopted of rendering into the vulgar tongue, and publicly explaining to the people, large portions of the Scriptures, on Sundays and festivals; the odious and contemptible light in which he held out the inconsistent and scandalous conduct of the monastic orders; the freedom in which he indulged when speaking of vulgar superstitions, and the corruptions of the church; and the clemency which he displayed towards persons who had fallen under the censures of the spiritual court. The dean, however, under the protection afforded him by archbishop Warham, who knew his worth, and the constant favour of the crown, was enabled to triumph over his opponents, and to persevere in his laudable and public-spirited undertakings. Of these one of the most important, and which

entitled him to be classed among the first revivers of ancient literature in England, was the establishment of St. Paul's school, in London, during the years 1508—1512: an institution in which have been educated many of the most distinguished scholars, and illustrious characters, who have enlightened this country by their writings, or filled honourable and high situations in church or state. To the support of that excellent foundation, in which the Greek language was first publicly taught by an Englishman in his own country, dean Colet appropriated the whole of his ample patrimonial estate; appointing the company of mercers to be his trustees, and ordaining that the produce should be applied to the maintenance of an high-master, a sub-master, and a chaplain, employed to teach gratis 153 children, divided into eight classes, and in exhibitions for the use of scholars to be sent by election to the universities. His first high-master was the celebrated William Lilly. For the use of St. Paul's school, likewise, dean Colet drew up the grammatical treatise, commonly called "Paul's Accidence," and another on the "Construction of the Eight Parts of Speech," which, with alterations and additions, forms the syntax in Lilly's Grammar; together with religious tracts, entitled, "Daily Devotions, or the Christian's Morning and Evening Sacrifice, &c." and "Monition to a Godly Life," supposed by Anthony a Wood to be the same with "A right fruitful Admonition concerning the Order of a good Christian Man's Life, &c." The institution of St. Paul's school constitutes an important era in the history of literature in this country; and will preserve a grateful recollection of the memory of its enlightened and benevolent founder, as long as knowledge and classical taste shall continue in repute. A few years after the establishment of that seminary, dean Colet built a handsome house within the bounds of the Carthusian monastery, near the palace at Richmond, in Surrey. To this place, according to some of his biographers, he meant to retire, disgusted with the world, to spend the remainder of his days in religious solitude. According to Erasmus, he provided that seat for himself in his old age, when he should be unfit for labours, or broken with diseases, in which to philosophise with some chosen and distinguished friends. He did not live, however, to put his intention, whatever it might be, into execution; but, after three attacks of the sweating-sickness, was carried off by a consumption, September 16th, 1519, in the fifty-third year of his age, and buried in the south side of the choir of his own cathedral, under a

humble monument, with this inscription, "John Colet." In his person Dr. Colet appears to have been tall, handsome, and manly. His manners were graceful and conciliating. All state and magnificence were despised by him; but while he affected the utmost simplicity, he was not inattentive to the greatest neatness and propriety in his dress, in his furniture, in his entertainments, and in whatever belonged to him. His natural temper was lively, sanguine, and peculiarly irascible. To obtain perfect command over himself, he not only called to his aid the precepts of philosophy, and the suggestions of pious and devout contemplation, but practised an extreme degree of abstemiousness, accompanied with watchings and fastings, which might probably produce that *tedium vite* which was ascribed to him in his latter days. Of Dr. Colet's attachment to literature, his studious application, and public spirit, we have already made mention in our cursory view of his useful life. As a preacher he was, in his selection and distribution of his matter, in his turn of remark, and in his manner of elocution, highly popular and impressive. Many of his opinions were uncommonly liberal for the times in which he lived; and the boldness with which they were avowed by him, greatly contributed to prepare men's minds for the change of religion which took place at the reformation. Dr. Colet seldom appeared in the character of an author; which Erasmus attributes to a conscious want of accuracy and correctness in his style, from a too frequent inattention to the rules of grammar. Excepting such pieces as we have already noticed, a convocation sermon, in Latin, of which there is a translation in the first volume of the Phoenix, and Latin letters to Erasmus, were his only works that were published by himself, or since his death. In some of the college libraries at Cambridge are different commentaries of the dean on the apostolic epistles, and other treatises in manuscript. *Biog. Britan.*—M.

COLIGNI, GASPARD DE, admiral of France, a character of great distinction in the religious wars of his country, was son of the marshal Gaspard de Coligni, by a sister of the constable Montmorency. He was born in 1517, and was trained to arms from his early youth. Henry II. created him colonel-general of the French infantry, and employed him to conclude a peace with England in 1550. He raised him to the post of admiral in 1552; after which he was employed in Flanders, where he greatly contributed to the success at the battle of Renty. He improved the military discipline of the army;

and being made governor of Picardy and Artois, pursued with vigour the war against the Spaniards in those parts. When St. Quentin was threatened with a siege, he threw himself into the place, and defended it with great valour; but at length it was stormed, and he became prisoner of war to the Spaniards. After the death of Henry II. he joined the party of the Huguenots, and made profession of the protestant religion in 1560. Next to the prince of Condé, he was the head of the party. He presented their request to the king at the assembly of Notables, and took up arms against the Guises, who had planned their ruin. He fought at the battles of Dreux, St. Denys, Jarnac, and Montcontour; always unsuccessful in the field, but repairing his losses with the utmost celerity, and unconquerable in the war. His courage was cool and resolute. Being once wounded, while his friends stood weeping round him, he calmly observed to them, "In a profession like ours, we ought to be as much accustomed to death as to life." By means of his exertions the Huguenots were still rendered so formidable after their defeats, as to be enabled to make an advantageous peace in 1570. This was, however, only meant as a snare by the court, in order to throw the protestants off their guard, and effect their destruction. Coligni was invited to court; and the king, Charles IX. affected an extraordinary regard for him, and presented him with a considerable sum to repair his losses. He also flattered him with the expectation of having the command of an army to be sent to the succour of the prince of Orange, then revolted from Philip II. By these caresses the prudence of the admiral, great as it was, became suspended; yet suspicions arose in some of his party. A Huguenot captain, who had fought under him, coming to take leave before his departure into his province, was asked by the admiral why he was in such haste to go? "Because," said he, "they make too much of us here; and I had rather save myself with the fools, than stay and perish with those who think themselves wiser." An incident soon gave strength to these suspicions. A few days after the marriage of the young king of Navarre with the princess Margaret, as the admiral was returning from the Louvre, he received a wound from a musket, fired out of a window: "This," he cried, "is the fruit of my reconciliation with the duke of Guise." In fact, that nobleman was still his inveterate enemy, both as being the head of an opposite faction, and because he suspected the admiral to have been concerned in the assassination of his father, though probably with great

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injustice. The king pretended to be highly irritated at this attempt, and promised the admiral full satisfaction. But only two days after, the horrid massacre of St. Bartholomew's day broke out, August 24, 1572, and Coligni was one of its earliest victims. A party, headed by the duke of Guise himself, broke open his doors, and Besme, one of the duke's domestics, entered with a drawn sword into the room where the admiral was sitting in an arm-chair. "Young man," said he, undisturbed, "you ought to respect my grey hairs; but do as you please, you can only shorten my life a few days." Besme thrust him through in many places, and then threw his body out of window. It was exposed three days to the rage and insults of the populace, and then hung by the feet upon a gibbet. His cousin Montmorency at length took it down, and had it buried privately in the chapel of Chantilly. Such was the deplorable end of a truly illustrious person, who had displayed great talents and invincible courage as a captain, consummate prudence as a politician, and as much honour and worth as could be compatible with a party-chief in times of atrocious ferocity. He left behind him a journal, in which it appeared that he had advised the king not to place too much authority in the hands of his brothers. After his death, Catharine de Medicis shewed this article to her son, the duke of Alençon, who was attached to the admiral, and bid him read the advice his good friend had given concerning him. "I know not," replied the duke, "whether the admiral had much regard for me; but I know that such an advice could only proceed from a man truly faithful to the king, and zealous for the public good."

Before the breaking out of the civil wars, Coligni seems to have been desirous of securing to his oppressed party that freedom in the new world which they could not enjoy in the old. He obtained permission to settle a colony of Huguenots in Florida; and two ships sailed for the purpose in 1562 from Dieppe, under the command of one Ribaut. Other adventurers followed; but through misconduct, and the hostility of the Spaniards, the settlement was at length entirely ruined.

Coligni had a younger brother, FRANCIS, *lord of Andelot*, who greatly distinguished himself in the same party by his valour and enterprise, and had a share in all the principal actions. He died in 1569. Another brother, ODET, *cardinal de Chatillon*, and archbishop of Toulouse, gave the rare example of conversion from a church in which he had attained so exalted a rank. He joined his brothers in arms, married, was so-

lemly deposed, and retired to England, where he was poisoned by a domestic in 1571. *Moreri. Nouv. Dict. Hist. Millot Elemens de l'Hist. de France.*—A.

COLLADO, DIEGO, a Spanish Dominican, of Mezzadas in Estramadura, born about the end of the sixteenth century, studied at Salamanca, and in 1621 went as a missionary to Japan, where the Christians at that time were exposed to the most cruel persecution. Having tried, but without success, to save Flores, another missionary, who was afterwards burnt, he returned to Rome in 1625, and solicited, in name of all the religious orders, for permission to preach the gospel in China, Japan, and other eastern countries. This he at length obtained; and in 1635, with twenty-four of his brethren, over whom he was appointed superintendent, arrived at the Philippines, where he attempted to establish several convents, under the name of a new congregation, to be called that of St. Paul, from which missionaries were to be sent to China and Japan. Having, however, failed in this design, on account of the opposition which he met with, and being recalled to Spain by his sovereign, he was shipwrecked, and lost his life near Manilla, when on his way home to Europe, in 1638. His writings are, "*Ars Grammatica Japonicæ Linguæ*;" "*Dictionarium, sive Thesauri Linguæ Japonicæ Compendium*;" "*A Continuation of Hyacinth Orfanel's Historia Ecclesiastica de Japon, desde 1602 hasta el anno 1622*;" "*Dictionarium Linguæ Sinensis, cum explicatione Latina et Hispanica, caractere Sinensi et Latino*;" together with several other small works for the use of the missionaries in China and Japan. *Jöcher's Gelehrte. Lexicon.*—J.

COLLANGE, GABRIEL DE, a French man of letters, and valet-de-chambre to Charles IX. was born at Tours, in Auvergne, about the year 1524. From the accounts given by his eulogists we are led to conclude, that he must have made respectable progress in the study of mathematics and of cosmography; but it does not appear that he published any treatises in those sciences. Of his few remaining works, whether printed or manuscript, the principal is a translation, with enlargements, published at Paris in the year 1561, of "*Poligraphy, or Universal Cabalistical Writing*, by J. M. Trithemius:" a curious performance, which, in the darkness of the fifteenth century, exposed the learned author to the charge of magic. This work was afterwards published at Emden, in the year 1620, by Dominick de Hottinga, in his own name, without the least notice of the ori-

ginal author, or of his French editor. Collange, although an undoubted Catholic, was mistaken for an Huguenot, and was murdered in the infamous and horrible massacre at Paris, in the year 1572. *Moreri.*—M.

COLLÉ, CHARLES, secretary in ordinary and reader to the duke of Orleans, was born at Paris in 1709. He early cultivated dramatic writing, and was the author of various compositions both gay and pathetic. One of the best known of his pieces is the "*Partie de Chasse de Henri IV*;" abounding with touches of nature and sensibility, and exhibiting a lively portraiture of the prince who is its subject. His comedy of "*Dupuis & Desronais*" is in the manner of Terence, or what is called the *sentimental*. Others are lively and witty, painting the manners of the times with a free pencil. Collé was also celebrated as a song writer, and obtained the name of the *Anacreon of the age*. A song which he composed on the taking of Port Mahon was rewarded by a pension from court of 600 livres. His verses are easy and naturally turned, but he sometimes is deficient in decorum. His works were collected in 3 vols. 12mo. under the title of "*Théâtre de Société*;" and many of his pieces still remain in manuscript. He also revived, and fitted for the modern stage, several old comedies. Collé was one of the last survivors of a knot of men of wit and gaiety, who formed a society called *Le Caveau* (the wine-cellar). Though of a jovial character, he was humane and beneficent; and the death of a beloved wife hastened his own, which happened in 1783. *Nouv. Dict. Hist.*—A.

COLLEONE, BARTHOLOMEW, the most famous among the Italian soldiers of fortune in his time, was born in 1400, of a family of great distinction at Bergamo. When very young he escaped, by the address of his mother, from the castle of Trezzo, where they were confined by their cousins, who aimed at being sole lords of this seigniory, and who had already murdered the father and uncle of Bartholomew. They took refuge with the lord of Crema; and as the youth grew up, he became page to Arcello, the tyrant, or lord, of Placentia, where he was instructed in the art military. He was distinguished as well for courage as for bodily strength and agility. When completely armed, he could run faster than the lightest footmen; and without arms he could overtake a horseman on the gallop. This extraordinary vigour he preserved to an advanced age. He first served under Braccio de Montone, and then entered into the service of Joan queen of Naples,

to whose success, in recovering her dominions, he was greatly instrumental. The Venetians gave him the command of their troops in the war against Philip Visconti, duke of Milan. He rendered them important services, particularly in destroying the army of Nicholas Piccinino, which he effected by the very unexpected conveyance of a fleet into the lake of Garda, across the mountain of Torboli. On the peace he was nobly recompensed; but upon a quarrel with the Venetian provveditor, he went over in 1445, along with a body of 1500 horse, to the party of Philip Visconti, and after his death continued to serve Francis Sforza, for whom he gained the battle of Frascata over the French. He again entered into the Venetian service, and again, upon a dispute, left it, and engaged with Sforza, now become their enemy; and victory seemed to change sides as he did. The Venetians, at length, in 1458, determined durably to fix him; and, with great ceremony, they gave into his hands, in the church of St. Mark, the baton of generalissimo. During nearly twenty years, in which he held this high office, he was the terror of all the enemies of the republic. Many sovereigns and states made him the most magnificent offers to draw him over to their service, but in vain; the Venetians found means to secure his attachment by liberal emoluments, and every mark of esteem and confidence. Such was his reputation, that he was appointed general in chief of a holy league against the Turks, for which Paul II. published a bull in 1468, but which that pontiff's death rendered abortive. Colleone had his principal residence at the castle of Malpaga, in the territory of Bergamo, and no prince or person of eminence who travelled in that part of the country neglected to pay him a visit. He was a patron of literature, and loved to entertain men of learning, to whose disputations on philosophical subjects he listened with pleasure. He was religious according to the spirit of the age; founded monasteries, built and decorated churches, and instituted charities. He amassed vast wealth, the greatest part of which he left to public purposes, having no direct heirs, and being dissatisfied with his collateral relations. He died in 1475, at his castle of Malpaga; and the Venetian senate honoured his memory with an equestrian statue of gilt bronze, of excellent workmanship, erected in the square of St. John and St. Paul, and bearing this inscription: "*Bartholomeo Coleono Bergomensis, ob militare imperium optimè gestum Senatus consultus Joanne Mauro & Marinio Venerio curatoribus, A.S. 1495.*" It is

said, that Colleone left as his dying advice to the Venetians, that they should never entrust so much power to another general, which they have carefully observed. After his death 4000 of his soldiers refused to obey any other chief, and served for fifteen years without a leader, practising the discipline he taught them. *Moreri. Tiraboschi.—A.*

COLLET, PETER, a French priest, of the congregation of the Missions, and a doctor and professor of theology, was born at Ternay, in the province of Vendome, in 1693, and died in 1770. His character, as a man and ecclesiastic, was remarkable for lively and pleasing manners, united with ardent piety. His writings were various and voluminous; but principally of a theological kind, and intended to defend the doctrines and usages of the Romish church, or to promote the immediate design of that institution of which he was a member. They are entitled to the praise of laborious diligence and ingenuity, and are marked throughout by a devotional spirit, notwithstanding that they cannot establish the author's claim to the honours of an eloquent, very enlightened, or very liberal writer. The principal of them are, "*Theologia Moralis Universa*," in 17 vols. 8vo.; "*Institutiones Theologicæ, ad usum Seminariorum*," in 7 vols. 12mo.; "*De Deo, ejusque Divinis Attributis*," in 3 vols. 8vo.; "*The Life of St. Vincent de Paul*," the founder of the congregation of the Missions, in 2 vols. 4to.; the lives of M. Boudon, in 2 vols. 12mo., and of M. St. John de la Croix; different treatises on dispensations, indulgences, the sacred mysteries, and the exorcisms of the church; an "*Abridgment of the Dictionary of Cases of Conscience*," by Pontas, in 2 vols. 4to.: to which might be added a numerous list of publications on the duties of pastors, of the religious life, of men of the world, &c.; and of sermons and ecclesiastical discourses, instructions for domestics, for country people, &c. *Nouv. Dict. Hist.—M.*

COLLET, PHILIBERT, a learned man, remarkable for the freedom of his writings, was born in 1643 at Chatillon-les-Dombes, where his father exercised the profession of a notary. He studied in the Jesuits' college at Lyons, and entered upon his noviciate in their society; but he quitted it at the age of twenty-two, and, pursuing the profession of the law, became an advocate in the parliament of Dombes. His person and manner rendered him an object of ridicule; but those that knew him admired the parts and knowledge concealed under an unfavourable exterior. The free manner in which he expressed himself on certain topics, with the

cast of his writings, made him pass for a man void of religion; but this seems to be a conclusion drawn by those who confounded the cause of religion with that of the church. His private character was estimable; and he died, in 1718, with all the marks of sincere faith. On being asked on his death-bed, whether he repented of those publications which contained his singularities of opinion, and had given offence; he replied, that he did not, for that he had submitted them to the church, and still submitted to its decisions. These works were: "A Treatise on Excommunications," written on occasion of his having himself undergone that ecclesiastical penalty, on account of the forcible opposition he gave to the interment of a corpse in a chapel of the parochial church of Dombes, of which he was patron. The work contained a history of excommunication from age to age. "Treatise on Usury:" this was composed in order to defend, against some missionaries, the custom of Bresse, in stipulating the payment of interest along with sums due. "Discourses on the Tythes, Alms, and other Liberalities, conferred on the Church:" in these he endeavours to prove, that modern tithes are neither of divine right nor ecclesiastical right, but merely of demesne right. "Discourses on the cloystering of Nuns:" in this work he contends for the liberty of nuns, against Camus bishop of Grenoble, who had gained a cause against some refractory nuns, under his jurisdiction, on their refusal to submit to confinement. Collet published, in his own profession, a folio volume on the statutes and customs of Bresse. He was likewise a student in botany, and wrote two letters on Tournefort's History of Plants; and a "Catalogue of the Plants in the Vicinity of Dijon," which he classes in a manner peculiar to himself. He left in manuscript some pieces relative to the history of Dombes, and the natural history of Bresse. *Moreri. Haller Bibl. Botan.*—A.

COLLIER, JEREMY, an English non-juring bishop, and who, for a while, attracted considerable attention by his controversial writings, was born at Stow Quire, or Quire, in Cambridgeshire, in the year 1650. He received the rudiments of his education under his father, who was a clergyman, and for some time master of the free-school at Ipswich in Suffolk; whence, in 1669, he was sent to Cambridge, and admitted a poor scholar of Caius college. In the year 1672-3 he took the degree of B.A., and that of M.A. in 1676. In the year last mentioned he was ordained deacon by Dr. Gunning, bishop of Ely; and priest in the year 1677, by

Dr. Compton, bishop of London. After having officiated for some time at the countess dowager of Dorset's, at Knowle, in Kent, he was presented, in 1679, to the rectory of Ampton, near St. Edmund's Bury, in Suffolk; on which benefice he resided until the year 1685, when he resigned it, and removed to London, where he was appointed lecturer at Gray's-Inn. But when the revolution took place in 1688, he not only refused to take the oaths to the new government, by which means he was incapacitated from holding any church preferment, and publicly discharging his professional duties; but engaged as a zealous and active partisan, in support of the pretensions of the dethroned monarch, and in defence of the conduct of his non-juring brethren. The first treatise which he produced was entitled, "The Desertion discussed, in a Letter to a Country Gentleman," published in 1688, and intended to counteract the influence of a pamphlet of Dr. Gilbert Burnet, the object of which was to shew, that James II. by his desertion of his people, particularly after the series of injustice and violence by which his reign had been distinguished, ought no longer to be considered or treated with as king. The consequence to the author was, by at least an injudicious stretch of power in the governing party, a close confinement for some months in Newgate; from which place he was afterwards liberated, without being brought to a trial. It would have been more honourable, and better policy in his prosecutors, either to have exposed the weak principles and absurd reasonings in his bitter pamphlet, by a spirited and popular answer, or to have suffered them to sink into neglect through their own imbecility. The conduct which administration pursued secured to the author a temporary attention from all parties, which we conceive that his talents as a political writer would not otherwise have engaged; and, among those of his own party, gave to his opinions the sanction and weight of persecuted patriotism. After his deliverance from Newgate, he published "A Translation of the Ninth, Tenth, Eleventh, and Twelfth Books of Sleidan's Commentaries," 4to. 1689; "Vindiciæ Juris Regii, or Remarks upon a Paper entitled An Enquiry into the Measures of Submission to the Supreme Authority," in 4to. in the same year; "Animadversions upon the modern Explanation of 11 Henry VII. or a King *de facto*," in the same year; "A Caution against Inconsistency, or the Connection between Praying and Swearing, in relation to the Civil Powers," 4to. 1690; "A Dialogue concerning the Times, between

Philobelgus and Sempronius," in the same year; a petition, on a half sheet, "To the Right Honourable the Lords, and to the Gentlemen convened at Westminster," in the same year, for an enquiry into the birth of the Prince of Wales; "Dr Sherlock's Case of Allegiance considered, with some Remarks upon his Vindication," in 1691; and "A Brief Essay concerning the Independency of Church Power," in 1692. The doctrines of passive-obedience and non-resistance, and the charge of schismatical assemblies against those episcopal convocations which were held under such bishops as had assumed, or owned such as had assumed, the sees of those who were deprived for not complying with the government, &c. were the subjects which he endeavoured to establish in the publications above mentioned. By these publications, and by a suspicion that a journey undertaken by Mr. Collier to the coast of Kent, in the year 1692, was with the design of maintaining a correspondence with the exiled king, the jealousy of the government was once more alarmed, and he was brought in the custody of messengers to London, where, after an examination before the earl of Nottingham, he was committed prisoner to the Gate-house. But as no evidence could be obtained to substantiate the criminality of his proceedings, he was in a short time admitted to bail. Soon after this event, Mr. Collier, considering his conduct to be indefensible, in entering into a recognizance in a court the authority of which his political scruples pronounced to be founded on usurpation, went and surrendered himself in discharge of his bail, before the lord chief-justice Holt, by whom he was committed to the King's-bench prison. That upright and impartial judge, however, was induced, within a few days, on the application of some of our author's friends, to grant him his liberty. On this occasion he published, in defence of his principles and conduct, "The Case of giving Bail to a pretended Authority examined," dated from the King's-bench, November 23, 1692, with a preface, dated December, 1692; and "A Letter to Sir John Holt," dated November 30, 1692; and also "A Reply to some Remarks upon the Case of giving Bail, &c." dated April, 1693. In the year last mentioned he published "A Persuasive to Consideration, tendered to the Royalists, particularly those of the Church of England," in 4to. which was afterwards reprinted in 8vo. together with a vindication of it against a treatise entitled *The Layman's Apology, &c.*; and "Remarks upon the London Gazette, relating to the Straits Fleet, and the Battle of Landen in Flanders,"

in 1693, in 4to. From that time Mr. Collier does not appear to have excited particular notice until the year 1696, when he had the boldness and indecency, jointly with two other non-juring clergymen, openly, and in the most solemn manner, to absolve, at the place of public execution, sir John Friend and sir William Perkins, who had been condemned for engaging in what was called the assassination plot. This proceeding, the two archbishops and ten of their suffragans pronounced to be extremely insolent, irregular, and inconsistent with the constitution of the church of England, as established at the reformation, in *A Declaration of the Sense of the Archbishops and Bishops, &c.* which was published on that occasion. Mr. Collier, however, did not tamely submit to their condemnation; but, with his usual freedom and resoluteness, justified his own and his brethren's conduct, in "A Defence of the Absolution given to Sir William Perkins at the Place of Execution, April 3, with a farther Vindication thereof, occasioned by a Paper entitled *A Declaration of the Sense of the Archbishops, &c.*; to which is added, a Postscript, in relation to a Paper called *An Answer to his Defence, &c.*;" "A Reply to the Absolution of a Penitent, according to the Directions of the Church of England, &c.;" and "An Answer to the Animadversions on two Pamphlets lately published by Mr. Collier, &c.;" which all appeared in 1696. The proceeding above related excited likewise the resentment of the civil power, which persecuted him to outlawry, on his not putting in bail, and absconding; and committed his companions in the insulting transaction to Newgate. The wise lenity of government, however, permitted the latter afterwards to be released, without being brought to a trial, and suffered our author to remain unmolested in the state of legal incapacity in which he spent the rest of his life. In the year 1697 Mr. Collier published a volume of "Essays on several moral Subjects," which was so well received, that he was encouraged in the year 1705 to add a second, and in the year 1709 a third volume to that collection. These essays are certainly entitled to commendation, on account of the ingenuity which they display, and many valuable sentiments inculcated in them; but they are not deserving of the extravagant praise which they have received from some of the author's admirers. As compositions they are incorrect, quaint, and affected; and are deservedly sunk into disrepute, not only with stern critics, but readers of taste in general. But the work of Mr. Collier which produced the greatest

effect, and secured to him the most lasting celebrity, was his "Short View of the Immorality and Profaneness of the English Stage, together with the Sense of Antiquity upon this Argument," published in 1698, in 8vo. In this work, with truth and justice on his side, and armed with sufficient learning, united to keen and sarcastic wit, our author attacked most of the living dramatic writers, from Dryden to Dufey, with a degree of force and dexterity which the power and skill of the ablest of them, who ventured to meet him in the field, were incompetent to resist. Mr. Collier completely triumphed, not only in the judgment of the wise and pious, but in the public opinion; and is entitled to the merit of having contributed, by his animadversions, to produce considerable reformation in the sentiments and language of the theatre. In the dispute to which this treatise gave rise, our author published "A Defence of the Short View, &c. being a Reply to Mr. Congreve's Amendments, &c. and to the Vindication of the Author of the Relapse, &c." in 1699; "A Second Defence of the Short View, &c. being a Reply to a Book entitled The ancient and modern Stages surveyed, &c." in 1700; "Mr. Collier's Dissuasive from the Playhouse, in a Letter to a Person of Quality, occasioned by the late Calamity of the Tempest," in 1703; and "A Farther Short View, &c. in which the Objections of a late Book, entitled A Defence of Plays, are considered," in 1708. The next work undertaken by Mr. Collier was a translation, with the addition of new articles, of Moreri's Great Historical Dictionary, under the title of "The Great Historical, Geographical, Genealogical, and Poetical Dictionary," which was at first published in two volumes folio, in the year 1701, and met with such a favourable reception, that the author was encouraged to enlarge it by the publication of a third volume, in 1705, under the title of "A Supplement, &c." and of a fourth volume, in the year 1721, called in the title-page "An Appendix, &c." as it really is to the other three. On this work the author bestowed much industry and care; but it is not, in the present day, held in much estimation. More improved editions of the original on which it was built, and more convenient and perfect modern publications of a similar nature, have contributed to supersede it. About the time when the first volume of this dictionary appeared, the author also published, in 8vo. "The Emperor Marcus Antoninus his Conversation with himself, together with the Preliminary Discourse of the learned Gataker, &c.; to

which is added, the mythological Picture of Cebes the Theban, translated into English from the respective Originals." During the reign of queen Anne, endeavours were made use of to reconcile Mr. Collier to the existing constitution in church and state, by offers of ecclesiastical preferment; but they proved ineffectual, and he retained his consistency in nonjuring principles to the last. Soon after these offers were made to him, conceiving that an ecclesiastical history of Great Britain, upon a more extensive plan than had before been attempted by any protestant writer, might meet with encouragement, he circulated proposals for such a work, and was induced to apply to it with much assiduity. In the year 1702 he produced the first volume of that work, comprehending the events to the reign of Henry VII. under the title of "An Ecclesiastical History of Great Britain, chiefly of England, from the first Planting of Christianity to the End of the Reign of Charles II. with a brief Account of the Affairs of Religion in Ireland; collected from the best ancient Historians, Councils, and Records;" folio. After considerable delay, for which he apologised to the public, the second volume made its appearance in the year 1714. On this work Mr. Collier bestowed much labour, and displayed in it considerable learning and abilities; but it discovers little enlargement of mind, and less impartiality in relation to the principles and conduct of some of the most active promoters of the reformation, and of other characters who entertained different sentiments from himself with respect to religion and government. The remarks and representations to which his peculiar opinions gave rise, exposed his work to the censures of different literary men of much respectability; particularly of Dr. Nicholson, bishop of Derry, of bishop Burnet, and of bishop Kennet. Against their animadversions Mr. Collier defended himself in "An Answer to some Exceptions in Bishop Burnet's Third Part of the History of the Reformation, &c. against Mr. Collier's Ecclesiastical History; together with a Reply to some Remarks in Bishop Nicholson's English Historical Library, &c. upon the same Subject," folio, published in 1715; and in "Some Remarks on Dr. Kennet's Second and Third Letters, wherein his Misrepresentations of Mr. Collier's Ecclesiastical History are laid open, &c." published in 1717, in folio and 8vo. Previous to the appearance of the second volume of his History, in the year 1713, Mr. Collier had been privately consecrated a bishop by Dr. George Hickes, who was himself consecrated suffragan

of Thetford by the deprived bishops of Norwich, Ely, and Peterborough. After the controversy last mentioned, bishop Collier does not appear to have published any thing farther, excepting "Several Discourses upon practical Subjects," in 1725; "An additional Sermon" to that collection, in 1726; and several prefaces to the works of other writers. During his latter years his health was much interrupted by frequent attacks of the stone, to which he fell a victim in 1726, in the seventy sixth year of his age. Of bishop Collier's literary character, the incidental reflections in the preceding narrative will enable our readers to collect our judgment. As a man he appears to have possessed a bold intrepid spirit, indefatigable industry, and unstained integrity, which, if employed in a more liberal and enlightened cause, might have entitled his memory to much higher respect than it can now claim from the friends of freedom and rational sentiment. His morals are said to have been unexceptionable and exemplary; and his manners, notwithstanding the asperity and contracted notions which pervade his writings, distinguished by liveliness, innocent freedom, and good breeding. *Biog. Brit. Tind. Cont. of Rapin, vol. I. Burnet's Hist. of his own Times, vol. II.*—M.

COLLINS, ANTHONY, an English controversial and metaphysical writer, of considerable ability, was born at Heston, near Hounslow, in Middlesex, in the month of June, 1676. After receiving a classical education at Eton school, he entered at King's college in Cambridge, under the tuition of Mr. Francis Hare, afterwards bishop of Chichester. On quitting college he entered at the Temple; but contracting a dislike to the studies necessary to qualify him for the legal profession, he appears soon to have relinquished all thoughts of it. In the year 1698 he engaged in matrimony; and, as he enjoyed a considerable estate, seems to have resolved on devoting his principal attention to the cultivation of literary connections, and to freedom of enquiry. In the year 1700 Mr. Collins published a treatise, entitled, "Several of the London Cases considered." In the years 1703 and 1704 he maintained an epistolary correspondence with the celebrated John Locke, who entertained a high opinion of his abilities, as well as of his disinterested and impartial love of truth, and expressed, in very warm terms, the satisfaction which he received from his acquaintance and friendship. In 1707 our author published "An Essay concerning the Use of Reason in Propositions, the Evidence whereof depends upon human Testimony," but without his name, as was also the case with his sub-

sequent productions. This work contains many valuable remarks and just observations, but not unmixed with others which are exceptionable, and partake of the prejudice which he afterwards more fully discovered against divine revelation. In the same year Mr. Collins enlisted in the controversy carried on between Mr. Dodwell and Mr. afterwards Dr. Samuel Clarke, concerning the natural immortality of the soul, which has already been noticed in our pages. His contributions to that controversy were, "A Letter to Mr. Dodwell containing some Remarks on a (pretended) Demonstration of the Immateriality and natural Immortality of the Soul, in Mr. Clarke's Answer to a late Epistolary Discourse," published in 1707, in 8vo.; "A Defence of the Argument made use of in a Letter to Mr. Dodwell," in the same year, in 8vo.; "A Reply to Mr. Clarke's Defence of his Letter to Mr. Dodwell, with a Postscript to Mr. Milles's Answer to Mr. Dodwell's Epistolary Discourse," in the same year, in 8vo.; "Reflections on Mr. Clarke's second Defence of his Letter to Mr. Dodwell," in the same year, in 8vo.; and "An Answer to Mr. Clarke's third Defence of his Letter to Mr. Dodwell," in 1708, in 8vo. In the year 1709 Mr. Collins produced a pamphlet, entitled, "Priestcraft in Perfection, or a Detection of the Fraud of inserting, and continuing that Clause (*The church hath power to decree rites and ceremonies, and authority in controversies of faith*), in the XXth Article of the Articles of the Church of England, &c.;" and in the following year another, entitled, "Reflections on a late Pamphlet, entitled, Priestcraft in Perfection, &c." These treatises provoked several replies, to which our author published an answer in the year 1724, in "An historical and critical Essay on the XXXIX Articles of the Church of England: wherein it is demonstrated, that this Clause, *The church hath power, &c.* inserted in the XXth Article, is not a Part of the Articles, as they were established by Act of Parliament in the thirteenth of Elizabeth, or agreed on by the Convocations of 1562 and 1571." Those readers who are desirous of particularly examining the controversy, we must refer to the different treatises which it produced, as they are enumerated in the *Biographia Britannica*, under the article Collins. In the year 1710 our author published "A Vindication of the Divine Attributes, in some Remarks on the Archbishop of Dublin's Sermon," which was entitled, *Divine Predestination and Foreknowledge, consistent with the Freedom of Man's Will.* A considerable part of the year 1711 was spent by him in Holland,

where he cultivated an acquaintance with Mr. le Clerc, and other learned men. In 1713 he published "A Discourse on Free-thinking, occasioned by the Rise and Growth of a Sect called Free-thinkers." The professed object of this work is to vindicate the universal right of unlimited freedom of enquiry, and to expose the tyranny exercised by the abettors of priestcraft, whether under paganism, popery, or any other corrupt form of religion. But from expressions and insinuations which frequently occur in it, the author appears to have designed it as a covert, we cannot add that it is a very ingenuous, attack on revealed religion. This discourse called forth several able replies, of which the most important were written by Mr. Whiston, Dr. Hoadly, afterwards bishop of Winchester, and Dr. Richard Bentley, "himself an host." It met also with much intemperate and unmerited abuse, together with its author, in other publications, which were no honour and did no service to the cause that they were designed to defend. Soon after the publication of his discourse of free-thinking, Mr. Collins paid a second visit to Holland, whence he proceeded to Flanders; and in both countries received great civilities from men of literature, and the clerical orders of every description. This journey, it should seem, he designed to have extended to France and Italy; but was obliged, in consequence of the death of a near relation, to return to England without executing his plan. In the year 1715 our author retired into the county of Essex, where he discharged the duties of justice of the peace, and deputy-lieutenant of that county, as he had before done in Middlesex, and the liberty of Westminster. In the same year he published "A Philosophical Enquiry concerning Human Liberty," which is one of the most methodical, concise, and perspicuous illustrations that have appeared, of the doctrine of philosophical necessity. On this enquiry Dr. Clarke wrote some remarks, which are to be found in the collection of letters between him and Leibnitz; but they did not receive any reply from our author, who considered himself to be precluded from fair discussion, on equal terms, by insinuations contained in them of the dangerous nature of his opinions, in their consequences, and of the impropriety of their being insisted upon. In the year 1718 Mr. Collins was chosen treasurer of the county of Essex: an office of honour as well as of trust, which he executed with liberality and good management, to the relief of numerous claimants on the county rates, who had been sufferers through the embezzle-

ments of his predecessor, and greatly to the advantage of his constituents, by the system of punctuality and economy which he introduced. In the year 1724, besides his "Historical and critical Essay on the XXXIX Articles, &c." already noticed, he published his "Discourse of the Grounds and Reasons of the Christian Religion, in two Parts: the first containing some considerations on the quotations made from the Old in the New Testament, and particularly on the prophecies cited from the former, and said to be fulfilled in the latter; the second containing an examination of the scheme advanced by Mr. Whiston in his Essay towards restoring the true Text of the Old Testament, &c. to which is added, an Apology for free Debate and Liberty of Writing." The design of this discourse is to shew, that the proof of the truth of Christianity is founded solely on the prophecies of the Old Testament; that the prophecies so cited in the New Testament from the Old, with the view of establishing that proof, are only typical, or allegorical; and that allegorical proofs are no proofs according to scholastic rules, or, in other words, the right use of reason. This design he conducted with great art and address; but proceeding on inadmissible assumptions, and displaying more sophistry than argument, he laid himself open to the successful attacks of a variety of learned and ingenious writers. Among the most distinguished of his answerers were Mr. Whiston, Dr. Chandler bishop of Litchfield and Coventry, Dr. Samuel Clarke, Mr. afterwards Dr. Arthur Ashley Sykes, Dr. Sherlock afterwards bishop of London, Mr. afterwards Dr. Samuel Chandler and Mr. Thomas Jeffreys, dissenting ministers, and Mr. afterwards Dr. Thomas Bullock. In 1726 Mr. Collins printed at the Hague, and in London in 1727, "The Scheme of literal Prophecy considered, in a View of the Controversy occasioned by a late Book, entitled, A Discourse of the Grounds, &c;" which was intended as a defence of his former works against his numerous antagonists, and a farther elucidation of his grand design of proving the allegorical sense, and consequent nullity, of the Old Testament predictions, particularly those relating to the Messiah, according to the interpretation of the advocates for Christianity. Against this work several of the able writers who had replied to the "Discourse of the Grounds," &c. exercised their talents in a manner highly honourable to the cause of revelation, by explaining more clearly and satisfactorily than had before been done, the nature, design, and extent, of many of the Old Testament

prophecies, and shewing their exact fulfilment in the person and life of Jesus Christ. The bishop of Litchfield and Coventry, Mr. Samuel Chandler, Mr. Bullock, and Mr. Jeffreys, particularly distinguished themselves. To their number was now added Dr. John Rogers; who, in a preface to a volume of Sermons On the Necessity of divine Revelation, &c. besides the answer of argument, descended to make use of indirect threatenings against the author, by urging the propriety of his becoming a confessor for his cause, to establish the proof of his own sincerity. On this manifestation of a disposition to repress freedom of enquiry and debate, Mr. Collins animadverted, with indignant and merited severity, in "A Letter to the Rev. Dr. Rogers, on Occasion of his Eight Sermons concerning the Necessity of divine Revelation, and the Preface prefixed to them. To which is added a Letter printed in the London Journal, April 1, 1727, with an Answer to the same:" published in 1727. This was the last of our author's productions, whose health had been gradually declining for several years, and who was carried off by a violent attack of the stone, in December, 1729. Of Mr. Collins's intellectual and literary character, our readers will have seen our opinion in the concise remarks which we have made on his principal publications, in the order of their appearance. His moral conduct was exemplary for regularity, temperance, humanity, and benevolence. As a magistrate he was active, upright, and impartial; and highly estimable in the discharge of the duties of social and domestic life. In the cause of liberty he was an ardent votary, as appeared from his early opposition to what he deemed ecclesiastical usurpations, and the commendable spirit and tendency of some of his writings, designed to shew that liberty is the cause of virtue, learning, truth, God, religion, and Christianity; that it is the political interest of all countries; and that the degree of it we enjoy in England is the strength, ornament, and glory of our own. In his religious sentiments we consider him to have been not only sceptical with respect to the truth of Christianity, but decidedly hostile to it. It would have been more to his honour, however, if he had waged war against it openly and explicitly, instead of practising the indirect and equivocal modes of attack to which he had recourse. He has been accused by some of his opponents of total irreligion and atheism; but with the greatest injustice. From no part of his writings or conduct can such an accusation be supported; and it is refuted by his dying declaration, "that as he had always en-

deavoured, to the best of his abilities, to serve God, his king, and his country, so he was persuaded he was going to that place which God hath prepared for them that love him;" and presently afterwards he said, "the catholic religion is to love God and to love man." *Biog. Britan. Collins's different Treatises.*—M.

COLLINS, JOHN, a mathematician of considerable eminence, was born at Wood Eaton, in Oxfordshire, on the 5th of March, 1624. His father was a non-conformist divine, who gave him such an education as disposed his mind to the study and pursuit of truth. At the age of sixteen he was put apprentice to a bookseller at Oxford; but on the breaking out of the civil wars he quitted that place, and became clerk to Mr. John Marr, one of the clerks of the kitchen to the prince of Wales, who was a good mathematician, and remarkable for having adorned the gardens of Charles I. with some curious dials. Young Collins derived some mathematical instruction from his employer; but as the confusion of the times increased, he quitted his service, and went to sea for seven years, the greatest part of which were employed on board an English merchant ship, which was engaged in the war-service of the Venetians against the Turks. His leisure, in this situation, was employed in the study of the mathematics and merchants' accounts, both which, together with writing, he taught upon his return to England.

In the year 1652 he published an "Introduction to Merchants' Accounts." In 1658 he published in quarto his "Sector on a Quadrant, or a Treatise concerning the Description of Four several Quadrants, &c." The following year he published his "Mariner's plain Scale new planned," and his "Treatise of Geometrical Dialling;" and in 1664 he published the "Doctrine of Decimal Arithmetic, Simple Interest, &c."

After the restoration, Mr. Collins was appointed accountant to the Excise office, and in 1667 he was chosen a fellow of the Royal Society. In the same year he communicated a paper to the society, demonstrating and explaining the rule, given by De Billy, for finding the number of the Julian period for any year assigned; the cycles of the sun and moon, with the Roman indiction for the year, being given. To this he added several neat rules for finding the day of the week, corresponding with any day of the month, for ever; with other useful and necessary calendar rules. In the year 1668 he refused an offer of an employment in Ireland; and in the year 1669 a curious dissertation of

his was published in the Transactions, concerning the resolution of equations in numbers, wherein are several hints towards some of the most considerable advances which have been since made in the refined parts of the mathematics, particularly with respect to the doctrine of differences.

During the chancellorship of Anthony first earl of Shaftesbury, Mr. Collins was nominated by that nobleman in divers references, concerning suits depending in chancery, to assist in stating intricate accounts; and the able performance of this service added so much to his reputation, that he was much employed in similar business by other persons. He was also appointed accountant to the Royal Fishery Company. In 1671 a solution, by Mr. Collins, was published in the Philosophical Transactions, of the problem, "The distances of three objects in the same plane, and the angles made at a fourth place by observing in that plane, being given; to find the distances of those objects from the place of observation."

Mr. Collins had likewise paid great attention to the principles of trade and commerce, and published several tracts relating to objects of this nature. In 1680 he published "A Plea for bringing in Irish Cattle, and keeping out the Fish caught by Foreigners; together with an Address to the Members of Parliament of the Counties of Cornwall and Devon, about the Advancement of Tin, Fishery, and divers Manufactures." In 1682 he published, in quarto, "A Discourse of Salt and Fishery;" in which he describes the methods of making salt, the criterions of its good quality, the catching and curing of fish, the salting of flesh, cookery of fish and flesh, extraordinary experiments for preserving food, the hardships of the salt workers with proposals for their relief, and the advancement of the fishery, the woollen, tin, and divers other manufactures.

Soon after the publication of this treatise, after the act at Oxford, July the 10th, 1682, he rode from thence to Malmesbury in Wiltshire, in order to view the ground to be cut for a river between the Isis and Avon. During this excursion he drank cyder while he was hot, which produced an asthma and consumption. He died at his lodging on Garlic-hill, London, November the 10th, 1683.

In the Philosophical Transactions for May, 1684, a letter written by Mr. Collins to Dr. John Wallis was published; containing his thoughts about some defects in algebra, wherein he proposes the genuine method of describing the loci of equations, and of determining the

limits and number of their roots, with various other matters. His "Arithmetic in whole Numbers and Fractions, &c." did not appear till the year 1688.

Besides his own productions, Mr. Collins was a great promoter of many other valuable publications of his time. To him, it is said, the world is indebted for the publication of Dr. Barrow's optical and geometrical lectures; his edition of the work of Archimedes, and of Apollonius's Conics; Branker's translation of Rhonius's Algebra; with Dr. Pell's additions; Kersey's Algebra, Dr. Wallis's History of Algebra, and many other excellent works, which are said to have been procured by his solicitations. It was not till five-and-twenty years after Mr. Collins's death that his papers were all delivered into the hands of the learned Mr. William Jones, F.R.S.; among which were found manuscripts of Mr. Briggs, Mr. Oughtred, Dr. Pell, Dr. Scarborough, Dr. Barrow, and Mr. Isaac Newton; with a multitude of letters received from, and copies of letters sent to, many learned persons, particularly Dr. Pell, Dr. Wallis, Dr. Barrow, Mr. Newton, Mr. James Gregory, Mr. Flamstead, Mr. Thomas Baker, Mr. Branker, Dr. Edward Bernard, M. Slusius, M. Leibnitz, M. Tschinnaus, father Bertet, and others. From these papers it appeared that Mr. Collins was so solicitous in his search after useful truths, so assiduous in his enquiries, and so communicative in his disposition, that he held a constant correspondence, for many years, with all the eminent mathematicians of his time; and spared neither pains nor expence to promote real science. Many of the late discoveries in natural knowledge are considered as indebted to him for their progress: for, while he excited some to publish their useful inventions, he employed others to improve them. In some cases he was peculiarly useful, by shewing the defects in particular branches of science, or the difficulties attending the enquiry; and at other times setting forth the advantages, and giving vigour to the spirit of improvement. He was considered as a kind of register of all the new improvements in mathematics, the magazine to which the curious had frequent recourse, so that he was sometimes styled the English Mersennus. His great merit does not appear to have been sufficiently rewarded by those who had the means of patronising him. It was chiefly from the papers of Mr. Collins that the claim of sir Isaac Newton to the invention of fluxions was established in the "Commercium Epistolicum D. Johannis Collins, & Aliorum, de Analysi promota, Jussu

Regiæ Societatis in lucem editum," London, 1712, 4to. a work which was made out chiefly from his letters. Biog. Britan.—W.N.

COLLINS, WILLIAM, a distinguished modern poet, was born in 1726 or 1721, at Chichester, where his father carried on the trade of a hatter. He had his school education at Winchester college, and in 1740 stood first on the list of scholars to be received at New college, Oxford, but unfortunately there was then no vacancy. He entered, however, as a commoner of Queen's college, though he seems to have had scanty means of maintenance. In the performance of his academical exercises, genius and indolence were alike conspicuous; the former, however, sufficiently preponderated to procure his election into Magdalen college as a *demy*, in 1741. While in this situation, he wrote his poetical "Epistle to Sir Thomas Hanmer," and his "Oriental Eclogues," which last were printed in 1742. Their success was moderate, and it does not appear that he obtained either distinction or patrons. In 1744 he came to London as a literary adventurer, a profession requiring not only talents, but assiduity and diligence, qualities in which poor Collins was ever singularly deficient. He published proposals for a history of the revival of literature, of which Dr. Johnson supposes that not a page was ever written. He planned tragedies, but he actually wrote odes, a species of composition well adapted to his desultory efforts. In 1746 his "Odes, descriptive and allegorical," were given to the public. But that public was peculiarly callous to sublime and abstracted poetry, and the odes had so little success, that their sale did not pay for the printing. Collins, justly indignant at the taste of the times, and of a spirit too high to profit at another's expence, returned the bookseller, Mr. Millar, his copy money, burnt all the unsold copies, and, as soon as it was in his power, indemnified Millar for his small loss. Yet among these odes were many pieces which now rank with the finest lyric compositions in the English language. Dr. Johnson, who became acquainted with him about this period, says of him, that "his appearance was decent and manly, his knowledge considerable, his views extensive, his conversation elegant." He was obliged to skulk from bailiffs, and his only resource was in the booksellers, who, on the credit of an intended translation of Aristotle's *Poetics*, with copious notes, advanced him a few guineas, which enabled him to escape into the country. From such a state of life he was happy to obtain relief by a visit to his uncle, lieutenant-colonel

Martin, then with the army in Germany. The colonel dying soon after, left Collins a legacy of 2000*l.* a sum which raised him to a temporary opulence, but which did not contribute to his happiness. The first use he made of it, however, was honourable. He repaid the booksellers their advance, for he had now resigned all thoughts of repaying them by the performance of his task. Indeed he soon became incapable of every mental exertion. His nerves, perhaps originally too laxly strung, were become so disarranged by disappointment, distress, and irregularity, that every effort, even that of conversation, was an insupportable labour to him; and while his intellectual faculties were still entire, his vital powers were sunk almost to infancy. Dreadful depressions of spirit were an occasional attendant on his malady, for which he had no remedy but the fatal one of the bottle. Though it is asserted that he did not suffer under proper alienation of mind, yet it appears that it was thought fit for a time to confine him in a receptacle for lunatics. Probably it was before this period that he sought for relief from travel, and paid a visit to France. On his return thence, Dr. Johnson visited him at Islington, when there was nothing of disorder in his mind, sensible to any but himself. He was reading the New Testament: "I have but one book," said he, "but it is the best." He was finally consigned to the care of his sister, in whose arms he finished his short and melancholy course, in the year 1756.

Collins, by his tastes and attainments, appears to have been peculiarly qualified for succeeding in the higher departments of poetry. He was well acquainted both with the classical languages, and with the principal modern tongues. "He had employed his mind," says Dr. Johnson, "chiefly upon works of fiction and subjects of fancy; and by indulging some peculiar habits of thought, was eminently delighted with those flights of imagination which pass the bounds of nature, and to which the mind is reconciled only by a passive acquiescence in popular traditions. He loved fairies, genii, giants, and monsters; he delighted to rove through the meanders of enchantment, to gaze on the magnificence of golden palaces, to repose by the water-falls of Elysian gardens." Perhaps the preceding quotation is more characteristic of Johnson's style, than of Collins's disposition; for where is the youthful fancy which has not been delighted with similar fictions? Yet his unfinished ode on the superstitions of the Highlands of Scotland (now recovered and added to his works), which was

written in 1749, shews, that his fondness for this kind of imagery was not a mere juvenile passion. His earliest production, however, the *Oriental Eclogues*, limits itself to the more sober wonders of nature in a remote region, and is rather distinguished by elegance, than by warmth of imagination. Of these eclogues it has been justly observed, that while the scenery is eastern, the sentiments are European. The author himself is said, at a maturer period, to have held them cheap, and to have called them, probably from a sense of incongruity, his Irish eclogues. Yet the objects and incidents seem, in general, to have been well selected; and Hassan, driving his camels over the thirsty desert, and Agib and Secander flying from an incursion of the Tartars, are pictures as striking and appropriate as eastern pastoral could well supply. But it is from his odes that Collins derives his chief poetical fame; and, in compensation for the neglect they met with at their first appearance, they are now almost universally regarded by the lovers of poetry as the first productions of the kind in our language, with respect to vigour of conception, boldness and variety of personification, and genuine warmth of feeling. Dr. Johnson, whose defective sensibility rendered him an unfavourable and inadequate judge of the higher kinds of poetry, has spoken of them rather disparagingly in his account of Collins in the collection of English poets. Other critics have done him more justice; and in particular his merits appear to be fairly and ingeniously appreciated in Mrs. Barbauld's essay, prefixed to the ornamented edition of his works, printed by Cadell and Davies, in 1797. With her summary of the poetical character of Collins we shall conclude this article. "He will be acknowledged to possess imagination, sweetness, bold and figurative language. His numbers dwell on the ear, and easily fix themselves in the memory. His vein of sentiment is by turns tender and lofty, always tinged with a degree of melancholy, but not possessing any claim to originality. His originality consists in his manner, in the highly figurative garb in which he clothes abstract ideas, in the felicity of his expressions, and his skill in embodying ideal creations. He had much of the mysticism of poetry, and sometimes became obscure, by aiming at impressions stronger than he had clear and well-defined ideas to support. Had his life been prolonged, and with life had he enjoyed that ease which is necessary for the undisturbed exercise of the faculties, he would probably have risen far above most of his contemporaries." *Biogr. Britan. Dr. Johnson's*

Lives of the Poets. Mrs. Barbauld's Essay on Collins.—A.

COLLINSON, PETER, a worthy example of the mode by which a private citizen, without peculiar eminence in any one particular science or art, may render himself a public benefactor, was descended from a family of reputable freeholders in the county of Westmoreland. He was born in 1694, but at what place is not ascertained. His father, one of the people called quakers, brought him up to trade; and he seems to have received no other education than one adapted to that way of life. His business was that of a wholesale man's-mercier, which he appears to have pursued in London, in partnership with a brother. From an early age he discovered a strong inclination to the study of natural history, and he obtained the notice and esteem of the most eminent proficient in natural knowledge of his time. He was especially intimate with sir Hans Sloane, and had free access to his vast collection, with the treasures of which few persons were better acquainted. He was zealous to increase the stores of this kind, possessed not only by that physician, but by the nation in general; and it was principally at his instigation that the eminent seaman sir Charles Wager paid attention in his voyages to the collection of curiosities, and promoted the same spirit in the commanders under him. He became a member of the Royal Society in 1728, and has enriched its Transactions by various communications from himself, or the correspondents, in different parts of the world, with whom he maintained a scientific intercourse. He was likewise a member of the Society of Antiquaries from its first institution, and displayed no less diligence in promoting the studies to which it is devoted. With the liberal spirit of a citizen of the world, he was ready to afford his assistance to the progress of useful knowledge in distant regions. Upon the establishment of the subscription-library at Philadelphia, he made a number of valuable presents to it, and undertook the direction of its purchases in London for more than thirty years, to the great advantage of the fund. To the celebrated Dr. Franklin, one of its directors, he transmitted accounts of all the scientific discoveries made by the learned societies in Europe; and it was through Mr. Collinson's means that this philosopher was first incited to the pursuit of those electrical experiments for which he has become so famous. The able American naturalist, John Bartram, was almost a creation of his; and their constant reciprocal informations and exchanges, tended greatly to the pro-

motion of botany, and the culture of curious and useful plants, on both sides of the Atlantic. For the purpose of improving the breed of sheep, both in England and America, he procured a very accurate and entertaining account of the management of the great flocks for which Spain is so distinguished. This was printed in the Annual Register for 1764, and has been copied into other publications. No foreigners, conspicuous for the knowledge of Nature in its several branches, visited England without procuring an introduction to Mr. Collinson, who was ever ready to do them friendly offices. Among the rest he contracted an intimacy with the great Linnæus, which produced a reciprocation of useful services, interrupted only by death. The temper of this worthy man was open and communicative, and he appeared to esteem knowledge principally for its utility to mankind. If he had a ruling passion it was that of horticulture, to which he devoted the greatest part of his leisure. The garden was his scene of enjoyment, and flowers and fruits the objects of his delight. Flowers were his companions in the house during the seasons when nature abroad is most dead; there he witnessed the earliest bloom of the spring, and the latest glories of the autumn. At Mill-hill, near Enfield, he formed a botanical collection, which became one of the most considerable at that time in England. In this manner, with temperance, regularity, and equal spirits, he enjoyed life to his seventy-fifth year, when, being on a visit to lord Petre in Essex, he was seized with a suppression of urine, which proved fatal in August, 1768. He left a son and a daughter, both of whom imbibed a taste for the same innocent and laudable pursuits. His memory is perpetuated among botanists by the name of *Collinsonia*, given by Linnæus to a beautiful American plant of the diandrous class. *Fothergill's Account of Collinson. Biog. Britan.—A.*

COLLIUS, FRANCIS, one of the doctors of the Ambrosian college of Milan, flourished at the commencement of the seventeenth century. The works which he published shew him to have possessed a considerable share of erudition, which he chose a singular method of displaying to the world. In a treatise entitled, "*De Animabus Paganorum*," printed at Milan, in 2 vols. 4to. in 1622 and 1623, he employed himself in deciding on the salvation or damnation of many illustrious characters of the pagan world; in which his conclusions were founded on conjectures deduced from a comparative view of their means of divine knowledge, their lives and manners, their opinions and writings, unit-

ed with the testimony of sacred and profane history. To the Egyptian midwives, the queen of Sheba, the seven sages of Greece, Socrates, Nebuchadnezzar, &c. he has awarded salvation; but he has damned, without mercy, Pythagoras, Aristotle, &c. notwithstanding his confession that they had arrived at the knowledge of the true God; while he expresses doubts respecting the fate of the sibyls, and entertains desponding thoughts concerning that of the greater part of pagan kings. According to the judgment of our author's biographers, he adopted this strange and fanciful mode of writing, at the same time to discover his own literature and ingenuity, and covertly to expose the presumptuous opinions, conjectures, and decisions of men, on subjects which can be known only to the divine being. Perhaps the liberal sentiments which are occasionally interspersed in this work, would not have been endured, at the period and in the place in which the author wrote, had they been delivered in a more serious and less equivocal form. The above work is now become scarce, and a considerable object of literary curiosity; as is likewise, in a less degree, another treatise of the author, "*De Sanguine Christi*," printed also at Milan, in 4to. and distinguished by a display of similar talents, and similar singularities. From the same pen the world was presented with a volume entitled, "*Conclusiones Theologicæ*," which was published in the year 1609, in 4to. *Du Pin. Moreri. Nouv. Dict. Hist.—M.*

COLLUTHUS, a presbyter of Alexandria, was the founder of a temporary christian sect, at the commencement of the fourth century. Inspired with the warmest zeal against the principles of Arius, and dissatisfied with what his charitable judgment pronounced to be too great indulgence in the treatment shewn by Alexander, patriarch of Alexandria, towards that celebrated character, he withdrew from the communion of the patriarchal church, and assumed and exercised the episcopal office, under the plea that, armed with its dignity and authority, he could most successfully oppose the spread of heterodoxy. Among other distinguishing tenets which were propagated by him, he taught that God was not the creator of the wicked, and that he is in no sense to be considered as the author of the evils and afflictions of this life. These opinions were condemned by the council held at Alexandria, in the year 324, under the presidency of Osius, bishop of Corduba; which also despoiled Colluthus of the episcopal honours with which he had invested himself, and

degraded the presbyters whom he had ordained. As far as we are able to ascertain, Colluthus submitted without resistance to a decree of the council, enjoining him to return to the duties of his office as a parochial presbyter, and the greater part of the sectaries who had joined him reunited themselves to the orthodox church. Some of them are said to have taken part with the Arians and Meletians, in opposition to Athanasius. *Cave's Hist. Lit. sub sec. Arian. Moreri. Nouv. Dict. Hist.—M.*

COLMAN, GEORGE, an ingenious theatrical and miscellaneous writer, was the son of Mr. Colman, British resident at the court of the duke of Tuscany, and of a sister of the countess of Bath. He was born at Florence about 1733. He received his early education at Westminster school, where he had for companions Lloyd, Churchill, Bonnell Thornton, and others afterwards distinguished in the literary world. He appeared as a poet while at school, in a copy of verses addressed to his cousin, lord Pulteney, printed in the St. James's Magazine. At a proper age he was removed to Christ Church college, Oxford. There he gave a display of the liveliness of his parts, by engaging with his friend Thornton in writing a weekly periodical paper, named "The Connoisseur," continued from January, 1754, to September, 1756, and afterwards published collectively in four volumes, 12mo. Although this work obtained less of the public esteem than *The World*, *The Adventurer*, and *The Rambler*, which appeared nearly at the same period, yet several papers in it perhaps surpass any in those performances, with respect to that humorous delineation of the current manners, which forms so agreeable and appropriate a part of a periodical work. *The Connoisseur* likewise displays classical reading and taste, but is defective in depth and solidity of thought, and betrays the juvenility of the writers. Colman left Oxford after taking his degree of M.A. and fixed his residence in the metropolis. The law was his destined profession; he entered at Lincoln's-Inn, and in due time was called to the bar; but his inclination led him exclusively to literary pursuits. In 1760 he produced a pleasant dramatic piece, entitled "*Polly Honeycombe*," which was acted at Drury-lane with great success. This led the way to a more considerable effort; and in the next year his play of "*The Jealous Wife*" was presented. This was generally accounted the best comedy that had appeared for many years. Its reception was highly favourable, and it still keeps an occasional place on the stage. In 1764 the death of lord Bath

gave him possession of a handsome annuity, which received an augmentation on the death of general Pulteney, in 1767. In the mean time he had continued to write for the stage, and had produced some entertainments, and altered pieces; and, in 1766, in conjunction with Garrick, had brought out that excellent comedy "*The Clandestine Marriage*," which, in point of natural humorous portraiture, is scarcely exceeded by any similar composition of modern times. He had likewise given proof of his taste and scholarship by a translation of all the plays of Terence into a kind of loose blank verse, which appeared to him the happiest parallel of the iambic of the ancients. This performance gained him much credit, though his choice of an ambiguous measure, which was neither verse nor prose, did not meet with universal approbation. Though now in independent circumstances, he did not choose to devote himself to an indolent life; but, in 1768, he took a share in the property and management of Covent-garden theatre, along with Messrs. Harris, Powell, and Rutherford. This divided empire was attended with differences, which, after several warm appeals to the public, terminated in Colman's divesting himself of his share.

Not long after, he again engaged in theatrical concerns, in consequence of his purchase of the Haymarket theatre from Foote. Acting thus uncontrolled, he conducted his business with great spirit and judgment, supplying the theatre with various pieces, either original, altered, or translated, and bringing forwards several performers who became favourites with the public, especially in comedy. In 1783 he added to his reputation as a classic scholar, by a metrical version of "*Horace's Art of Poetry*." To this he prefixed a new system of the scope and plan of the author in writing his epistle, which he supported with much ingenuity, and as much probability as so desultory a composition would admit. The translation itself is written in a style of easy and elegant familiarity, and is illustrated with valuable critical notes. In 1787 he collected many of his small pieces, and published them in three volumes 12mo. with the title of "*Prose on several Occasions, accompanied with some Pieces of Verse*." This miscellany contains two series of papers, entitled "*The Genius*," and "*The Gentleman*," originally published in two newspapers; some numbers of "*Terræ Filius*," written at Oxford; Prefaces to editions of Massinger, and Beaumont and Fletcher; and various other pieces of verse and prose, mostly of the light

and humorous kind : the translation of Horace's Art of Poetry is also added. A paralytic stroke, with which he was seized in 1789, affected his understanding, so as to bring on symptoms of derangement, ending in idiocy. In consequence of this melancholy state, the management of the theatre was committed to his son; and he died in August, 1794, in his sixty-second year. *Europ. Magaz.*—A.

COLOCCI, ANGELO, one of the elegant scholars and patrons of literature who adorned Italy in the fifteenth and sixteenth centuries, was born of an ancient and noble family at Jesi in 1467. He was educated at Rome under the care of George Valla and Scipio Forteguerra, and acquired great skill in the Greek and Latin languages, as well as in the Provençal. On account of an attempt of his uncle to make himself lord of Jesi, he was obliged, with all his family, to quit the ecclesiastical state, and take refuge at Naples. There he became acquainted with Pontano, Sannazaro, Altilio, and other distinguished geniuses of the time; after whose example he took a Latin name, that of *Angelus Colotius Bassus*. Six years afterwards he was recalled to his native place, where he employed his time between his beloved studies and the public offices delegated to him by his countrymen. At length he fixed his residence at Rome, where, by means of his paternal property, and the wealth acquired in several posts conferred upon him by the popes, he was enabled to take a leading part in the cultivation of polite literature, and the patronage of its professors. He collected again at his house the members of the Roman Academy, dispersed after the death of Pomponio Leto. They found under his roof a copious and select library, a magnificent collection of statues, medals, and other remains of antiquity, and the welcome of a noble-minded possessor. Hence the books published at that period are filled with the praises of Colocci, and acknowledgments of their authors' obligations to him. A very pleasing picture of the life passed by the literati of Rome, during this their golden age, is given by the excellent Sadolet, in one of his letters to Colocci.—

“Ac mihi recordanti spatium præteriti temporis, et vetera animo repetenti, cum et plures convenire soliti eramus una, et erat ætas nostra ad omnem alacritatem animique hilaritatem longe aptior, quoties venire in mentem putarum coetuum convivorumque, quæ inter nos crebro habere solebamus, cum aut in hortis tuis suburbanis, aut in meis Quirinalibus, aut in Circo maximo, aut in Tyberis ripa ad Herculis, alias autem aliis in urbis locis conventus habe-

bantur doctissimorum hominum, quorum unumquemque et propria ipsius virtus, et communis cunctorum prædicatio commendabat. Ubi post familiares epulas, non tam cupedia multa conditas, quam multis salibus, aut poemata recitabantur, aut orationes pronunciabantur, cum maxima omnium nostrum, qui audiebamus, voluptate, quod et summorum ingeniorum in illis laus apparebat, et erant illa tamen, quæ proferebantur, plena festivitatis et venustatis.”

“When I recollect past times and circumstances, at the period when many of us used to meet together, and our age was much more disposed than now to vivacity and cheerfulness, how often, think you, do I call to mind those festal meetings which we were accustomed frequently to hold, either in your suburban gardens, or in mine on the Quirinal, or in the Circus maximus, or on the banks of the Tyber, or in some other parts of the city, where were assembled a company of learned men, each distinguished by some peculiar excellence, and by general reputation. There, after a familiar repast, seasoned less by choice dainties than by wit and pleasantry, either poems were recited, or orations were delivered, with the greatest delight of the hearers, since they not only exhibited the highest powers of genius, but were full of amenity and entertainment.”

Colocci was honoured by the Roman senate with the title of Patrician, which was rendered common to all his family. He was in favour with several successive popes; of whom Leo X. besides a present of 4000 scudi for some verses in his praise, nominated him his secretary, and gave him the reversion of the bishopric of Nocera, his second wife being now dead. Clement VII. made him governor of Ascoli, and employed him in various embassies to bring about that league, which in the end proved so fatal to him. Colocci was at Rome at its sack in 1527, where he saw his house burnt, his gardens ruined, and himself obliged to pay a large sum as the price of his liberty. He retired to his own country for a time, and then returned to Rome. In 1537 he took possession of the bishopric of Nocera, which, nine years afterwards, he resigned to his nephew. He passed the short remainder of his life in tranquillity at Rome, where he died in 1549. He composed many works, some in mathematics and philosophy, but most in polite literature. His Latin poems are reckoned equal in elegance and delicacy to any of the age. His Italian poetry is less excellent, but will bear a comparison with that of most of his contemporaries. Several of his poems in both languages, together with his life,

and the inscriptions he had collected, were published by Frederic Ubaldini, in 8vo. Rome, 1673. *Tiraboschi. Moreri. Lil. Ginaldus.*—A.

COLOGNE, PETER DE, in Flemish *Van Ceulen*, a French protestant minister at Metz, in the sixteenth century. He was a native of Ghent, whence he was sent for education to Paris; from which place he resorted, by the advice of Robert Stevens, to Geneva, for the purpose of availing himself of the instructions of John Calvin, through whose persuasions he was induced to devote himself to the work of the ministry. He appears to have possessed very respectable talents, and considerable intrepidity in the cause of protestantism, which recommended him to the friendship of Calvin and of Beza. It was at Metz, under the patronage of M. Clervant, a gentleman of great worth, and a zealous friend to the reformed religion, that he first entered on his ministerial functions, in the year 1558; in which place he continued to exercise them, sometimes openly, and at other times privately from house to house, according as the temper and circumstances of the time permitted, during the reigns of Francis II. and Charles IX. In discharging his duties he incurred the hardships of imprisonment, banishment, and the risk of severer sufferings, until the dispersion of the protestant church at Metz, after the battle of Jarnac, in the year 1659. From that period he settled as minister at Heidelberg, in the Palatinate, where he died in the flower of his age. He was the author of translations from the German into French, of "The Conformity and Agreement of the holy Scriptures, and of the ancient and sound Doctors of the Church, and of the Confession of Augsburg, well understood, concerning the Doctrine of the Lord's Supper, by the Divines of the University of Heidelberg," published at Geneva, in 1566, in 8vo.; and of "Thomas Erastus's true and right understanding of these Words of the Lord's Supper, *this is my Body*," published at Lyons, in 1564, in 8vo.; and also of a concise, but spirited, answer to a book written by Francis de Beaucaire, bishop of Metz, abounding in reflections on the protestant ministers and their doctrines. The work last mentioned was published at Geneva, in the year 1556; but we are ignorant of its title. *Bayle. Moreri.*—M.

COLOMBIERE, CLAUDE DE LA, a celebrated French Jesuit, was born at St. Symplorien, in the neighbourhood of Lyons, in which city he prosecuted his studies. After being admitted into the order, he chiefly applied himself to rhetoric and theology. In the former science he for some time officiated as professor, and in the

latter became eminently distinguished as a popular and impressive preacher. In that character he is said to have excited considerable notice, for two years, at the court of the duke of York, after James II. king of England, while chaplain and confessor to the duchess, until he was banished from that country, under a suspicion of being engaged in some of the conspiracies in which his fraternity were well known to be active, during the reign of Charles II. After his return to his native country, he died at Paray, in the duchy of Burgundy, in the year 1682, when he was about forty-one years old. At that place, in conjunction with a fanatical nun, named Marie Alacoque, he drew up his celebrated system and office for the solemnity of the worship of the heart of Jesus, which the Jesuits for a long period employed, in every catholic country, as a powerful instrument for securing the support and affection of the mystical and superstitious to the papal cause. The associations and fraternities to which it gave rise, including persons of all ranks, were almost innumerable; and in our own times it has been resorted to with considerable effect, in order to fill the ranks of the royal and catholic armies in the author's native country. Besides the work above mentioned, father Colombiere published six volumes of "Sermons," which have undergone different impressions, and are, independently of the author's peculiarities, elegant, simple, and pious; a collection of "Orations," in Latin, pronounced by the author while filling the rhetorical chair at Lyons; a volume of "Moral Reflections;" and two volumes of "Spiritual Letters." The celebrated Patru, who was his friend and correspondent, speaks of him as a writer who well understood the nicest refinements of the French language. *Moreri. Nouv. Dict. Hist. Varieties of Literature.*—M.

COLOMIE'S, PAUL, a man distinguished for curious literature, was born in 1638 at Rochelle, where his father was a physician. He was of the protestant persuasion, and followed his intimate friend Isaac Vossius into England, where that eminent scholar was made a canon of Windsor. Colomiés, like his friend, attached himself to the cause of episcopacy; and even did not scruple to make an attack upon the party in which he had been educated, by a work entitled, "Theologorum Presbyterianorum Icon," which, as was natural, raised him many enemies. It was very severely animadverted upon by Jurieu in his *L'Esprit de M. Arnauld*, who bestowed much personal abuse on the writer, and represented him as parasite of Vos-

sus, and a hungry guest at the canons' tables. He was made librarian at Lambeth, and was a reader at the episcopal French church in London. In this city he died, in January, 1692. He was suspected of entertaining socinian principles at the close of life. Colomiés was skilled in bibliography, and had amassed much uncommon knowledge in his course of reading. Besides the work above mentioned, he wrote "*Gallia Orientalis*," 1665, 4to.; an account of Frenchmen eminent for oriental learning: "*Italia & Hispania Orientalis*," 1730, 4to.; a similar account with respect to those countries: "*Bibliothèque Choisie*," 1682, reprinted at Paris in 1731, with the remarks of la Monnoie: "*Observationes sacræ*," 1679: "*Opusculæ critiques & historiques*," 1668: "*Mélanges historiques*," 1675: "*Rome Protestante*," 1675: "*La Vie du P. Jacques Sirmond*," 1671: "*Epigrammes & Madrigaux*," 1668: "*Notes to the Scaligeriana*." *Bayle. Moreri.—A.*

COLONNA, PROSPERO, one of the heads of the great family of Colonna towards the close of the fifteenth century, duke of Trajetto, and count of Fondi, and a distinguished military commander, was a younger son of Antony prince of Salerno, and was born about 1452. He, with his kinsman Fabritio, was in the service of Ferdinand king of Naples; but after his death, they secretly engaged in that of Charles VIII. king of France. When that prince, in 1494, undertook the conquest of Naples, they joined him, and rendered him great services: upon a change of politics, however, they returned to the service of the house of Arragon. Prospero assisted in the recovery of the kingdom of Naples, made war against the rival family of Orsini, and contributed greatly to the success of Ferdinand de Cordova. He was at the battles of Barletta and Garigliano, which were unfortunate to the French; and he signalled his valour and conduct at a variety of sieges and other actions. Attempting, in 1515, to defend the passage of the Alps against the French, he was made prisoner at Villa Franca, where he lay unsuspecting of danger from a distant enemy. He was carried into France, and being liberated the next year, he resumed his arms with more vigour than before, in order to revenge his disgrace. He defeated the French at the battle of la Bicoque in 1522, and obliged Bonnivet to raise the siege of Milan. He died in 1523, aged seventy-one. Such was his reputation, that the French cried to one another, "Courage! Milan is ours since Colonna is dead." His military character was rather prudent and cautious than enterprising. He was

by nature slow and inactive, but his vigilance generally secured him from surprise. In common with many Italian generals, he was a friend and patron of learned men. *Guicciardini. Moreri.—A.*

COLONNA, FABRITIO, duke of Palliano and Tagliacoti, was the son of Edward Colonna duke of Amalfi. He early devoted himself to arms; and engaging in the service of the king of Naples, he carried on a most furious war with the Orsini family. His engagements with the king of France, and his subsequent return to the Arragonian interest, are mentioned in the preceding article. The king of Naples made him constable, and put in his hands many of the castles of Orsini. At the battle of Ravenna in 1512, Fabritio commanding the vanguard, and fighting with great valour, was taken prisoner; but the duke of Ferrara, his captor, set him at liberty without ransom, a favour he afterwards returned by important services to the duke. The emperor Charles V. continued him in the post of constable of Naples. He died in 1520, leaving a great character for civil and military talents. *Guicciardini. Moreri.—A.*

COLONNA, POMPEO, cardinal, was the son of Jerom Colonna, and was brought up under the guardianship of his uncle Prospero, who destined him to letters and the church. The young man's inclination, however, was rather turned to war, and he bore arms a considerable time in the troubles of that period. At length, compelled to assume the ecclesiastical character, he was made bishop of Rieti, and had several other benefices conferred upon him. His mind, however, was so little accommodated to his new situation, that having quarrelled with a Spaniard, he accepted a challenge from him; and he was so enraged at being prevented from fighting, that he tore his cassock in pieces. On a false report of the death of pope Julius II. in 1512, Pompeo, joining with Antimo Savello, a young nobleman, raised the people of Rome with the cry of liberty, and took possession of the capitol. For this action the pope deprived him of his benefices. He afterwards, by means of his uncle Prospero, came to an accommodation with the pope, and somewhat dishonourably retained a sum of money which the king of France had advanced him, as his partisan. Pope Leo X. elevated him to the cardinalate in 1517. After the death of Adrian, Pompeo took a leading part in the intrigues which kept the see vacant for some time, and terminated in the election of Clement VII. His ambition, however, still inclined him to turbulent measures; and in 1526 he was engaged,

with others of his family, and don Hugo de Moncada, in a surprisal of the city of Rome, in which he was charged with an intention of putting the pope to death, and getting himself elected by force in his stead. Clement having extricated himself from this danger, deprived the cardinal Pompeo of his hat and his benefices; but this quarrel with Colonna was a great cause of the capture and horrible sack of Rome under the constable Bourbon, in the ensuing year. On that occasion, Pompeo was instrumental in procuring the pope's liberty, for which service he was re-instated in his dignity, and had the legation of the Marche of Ancona, the bishopric of Aversa, and the archbishopric of Mont-Reale. He was afterwards viceroy of Naples, in which city he died in 1532. This cardinal was magnificent in his manners, and a patron of literature. He wrote a poem "De laudibus mulierum," chiefly in praise of his relation Victoria Colonna (hereafter to be mentioned). *Guicciardini. Moreri.—A.*

COLONNA, MARC-ANTONIO, duke of Palliano, son of Ascanio Colonna, bore arms from early youth in the service of the Spaniards, and rose to great military reputation. He was appointed by pope Pius V. general of his galleys, in which quality he served in the famous battle of Lepanto, gained against the Turks in 1571. On his return, the pope caused him to make a triumphal entry into Rome, after the manner of the ancient Roman conquerors. He possessed the high posts of constable of Naples, and viceroy of Sicily. He died in Spain in 1584. *Moreri.—A.*

COLONNA, ASCANIO, cardinal, son of the preceding, was educated in letters at his father's house in Rome under the celebrated Muretus, and gave early proof of his literary talents. While yet young, he accompanied his father into Spain, and for ten years pursued the studies of philosophy, theology, and law, in the universities of Alcalá and Salamanca. King Philip II. gave him an abbacy, and through his recommendation he was promoted to the purple by Sixtus V. in 1586. His palace in Rome was always open to men of learning, whom he patronised with great liberality. He collected a magnificent library, of which he gave the care to Pompeo Ugoni, a man of distinguished erudition. He was not less splendid in other respects; and indeed ostentation appears to have been his foible, of which, however, he corrected himself in process of time. At the death of Philip II. in 1599, the cardinal pronounced his funeral oration, which he printed. His particular study was that of canon law; of his skill

in which he gave proof by a reply to the dissertation on the Sicilian monarchy by cardinal Baronio. Ascanio supported the claims of the catholic king in this case, whence he found himself coldly regarded by the court of Rome. On this account he accepted the viceroyship of Catalonia, which he held with great credit for three years. Returning to Rome, he regained the favour of the papal court by writing a canonical defence of the pope's conduct in his dispute with the republic of Venice. He died at Rome in 1608. He published, besides, some letters and harangues. *Tiraboschi. Moreri.—A.*

COLONNA, VITTORIA, an illustrious lady, distinguished for her productions in Italian poetry, was the daughter of Fabritio Colonna duke of Palliano above mentioned, at whose seat of Marino she was born in 1496. At the age of seventeen she married Ferdinand Francis D'Avalos, marquis of Pescara (see his article). They lived together in the most perfect harmony; and she is said to have employed her influence in dissuading him from accepting the kingdom of Naples, which was offered him after the victory of Pavia, in order to detach him from the service of the emperor Charles V. After his death, in 1525, she lived in retirement, solacing her grief with poetry and devotion, and firmly rejecting all offers of a new alliance. She entertained a friendly correspondence with some of the most learned and cultivated persons of the age, as the cardinals Bembo, Contarini, and Pole, the poets Flaminio, Molza, Almanni, &c. For the sake of a more perfect retirement, she took up her abode in a monastery at Orvieto in 1541, which she soon exchanged for that of St. Catharine in Viterbo. Her connection there with some learned men, who afterwards underwent the imputation of heresy, has given some protestants occasion to represent her as inclined to the new opinions; but Tiraboschi seems to have brought evidence sufficient to refute this notion. She at length, for some unknown reason, left the monastery, and returned to Rome, where she died in 1547. Her poems passed through four editions in her life-time, and have since been several times printed and illustrated with comments. They are not inferior to those of the greater part of the Petrarchian versifiers of that age, and are among the first in which Italian poetry was employed on religious topics. *Tiraboschi.—A.*

COLONNA, FABIO, a person of very various knowledge, but particularly distinguished as a great improver of botanical science, was the son of Jerom Colonna, a man of learning, natural son of cardinal Pompeo Colonna. Fabio

was born at Naples about 1567. There was scarcely a branch of study to which, in his tender years, he did not apply, under the tuition of his father; and he made extraordinary progress in philosophy, mathematics, music, painting, drawing, natural history, and jurisprudence. The latter was meant to be professional to him; but an epilepsy, to which he was subject from his childhood, prevented him from engaging in public business, further than the care of administering justice to the people of the principality of Zagarola, in which he was settled by Martio Colonna. His state of health led him to the study of physic; and it was in search of a specific for his disorder that he carefully compared the works of the different herbalists from Dioscorides to his own time. This he thought he had discovered in the Phu of Dioscorides, which he ascertained to be the officinal Valerian. At the age of twenty-four, his botanical researches enabled him to publish a work entitled, "*Phytobasanos, seu plantarum aliquot historia, in qua describuntur Plantæ rariores antiquorum delineationibus respondentibus*," Neap. 1592, 4to. This was illustrated with the first copper-plates ever given of plants, engraved either by himself, or at least under his direction, and of admirable accuracy. In 1610 he published a greater work, entitled, "*Minus cognitarum rariorumque nostro cœlo orientium stirpium ἐκφρασις, qua non paucae ab antiquioribus descriptæ disquiruntur & declarantur*," 4to. Of this a second part appeared six years after; and they are usually met with printed together, at Rome, 1616, 4to. In the descriptions and figures of this work, the flowers, fruit, and seeds, are particularly attended to; and he began to establish affinities in plants from these essential parts. An account was added of some marine animals, of the hippopotamus and his teeth, and a curious dissertation on the Purpura of the ancients and on Glossopetræ. The work was printed by Mascardi, printer to the academy of the *Lyncei*, an institution established by Cesi duke of Aquaviva, and of which Colonna was a member, with Galileo, Bapt. Porta, and other eminent men. In 1627 he wrote "*Annotationes & additiones ad opus Fr. Hernandez & Nardi Ant. Recchi*," which did not appear till 1651. In these he gave many observations concerning the genera, classes, and characters, of plants, similar to the discoveries of more modern botanists. He first distinguished the petals of flowers by a name distinct from the leaves, and suggested an arrangement founded upon them, which Tournefort afterwards adopted. He was acquainted with the style and stamina of plants,

and remarked the divisions of the style, and varieties of the fruit. Haller has therefore justly ranked him among botanical *inventors*; and it is allowed, that with respect to the knowledge of ancient botany he has scarcely ever been equalled. He began various other works on different subjects, among which was a commentary on the Pneumatics of Hero the Alexandrine. He also invented a musical instrument, which he called *Pentacontachordon*, or *Sambuca Lincea*, and wrote a book upon it, in which he proposed a new system for the division of the diapason. It appears that in the latter part of life he fell again into his epileptic disorder, yet he is supposed to have attained the age of eighty. An edition of his "*Phytobasanos*," with his life, and some account of the *Lyncei*, was published by Bianchi at Milan in 1744. *Moreri. Tiraboschi. Haller Bibl. Botan.*—A.

COLONNA, FRANCISCO, known as the author of a work which has occasioned much idle discussion among the learned, was born about the middle of the fifteenth century, probably at Venice, and entered into the order of Dominicans. It is supposed that before he became a monk, he fell in love with Lucretia Lelia, niece of Theodore Lelio, then bishop of Treviso, and that this was the occasion of his writing his book. Its title is "*Hypnerotomachia di Poliphilo*," the first of which words signifies *the combat of Love in a dream*, the second *the lover of Polia*, under which name he disguised that of his mistress. It is a most extraordinary jumble of fable, history, allegory, architecture, mathematics, antiquities, &c. written in a language compounded of Greek, Latin, Lombard, Hebrew, Arabic, and Chaldee words; and as it is common to admire what is unintelligible, many persons have fancied that it was a repository of all the recondite knowledge in the world, and have taken proportional pains to make out the meaning. It appears to have been first printed by Aldus in 1499. A French translation of it was published in 1546, and was several times reprinted. Both the original and translation have been in great request among collectors of books, on account of their scarcity, and especially on account of the beauty of the numerous wooden cuts with which the work is decorated. Many of these relate to architecture, in which art it appears that the author was very conversant. There has been much minute and tedious discussion relative to the history of this Colonna, whose merit certainly was not adequate to the labour. He died at Venice in the convent of St. John and St.

Paul, in 1527, at a very advanced age. *Tiraboschi*.—A.

COLUMBUS, COLOMBO, or COLON, CHRISTOPHER, one of those men who form an era in the history of mankind, was a native of Italy; and since his name has become famous, different places have contended for the honour of his birth. After comparing their claims, the most probable result is, that his family, originally from Pradello in the Placentine, settled in the Genoese dominions, in some part of which Christopher was born, about the year 1447. His father is said by some to have been a weaver, by others a bargeman. Humble as was his condition, he nevertheless sent his son to a school, where he acquired the rudiments of the Latin language, together with some knowledge of geometry, cosmography, and astronomy, sciences for which he shewed an early predilection. He went to sea about his fourteenth year, and his first voyages were in the Mediterranean; but his enterprising spirit, not contented with such narrow bounds, carried him into the northern seas, probably in one of the fishing vessels which then began to frequent Iceland and the polar regions. He afterwards entered with a famous corsair of his name and family, and spent some years in cruising against the Mahometans and Venetians, till the ship in which he served took fire in an engagement, and he with difficulty preserved his life by throwing himself into the sea and swimming to shore. Thus having acquired the skill and courage proper to a sailor's character, he repaired to Lisbon, then the great resort of naval adventurers, and where his brother Bartholomew seems to have been already settled as a maker of geographical charts. At Lisbon, Christopher married the daughter of Perestrello, a sea captain employed in voyages of discovery by prince Henry of Portugal; and thus he obtained access to all his journals and charts, and a knowledge of all that had been done by the Portuguese in exploring the coast of Africa and its adjacent islands. He himself made a voyage to the isle of Madeira, and for some years traded with that island, the Canaries, Azores, and the settlements on the African continent. From all the lights he was thus enabled to obtain, and from profound meditation on the theory of the globe as far as it was then known, he became fully convinced, not only that there must be inhabited lands further to the west, but that a shorter passage to the East Indies, than the great object of the Portuguese navigators, might be found by steering in that direction, than round the continent of Africa. From the let-

ters that passed between him and Paul Toscanelli, a Florentine physician of great skill in cosmography, it appears that he had entertained these ideas as early as 1474; and whatever may be said concerning prior accidental discoveries of parts of America, which were mere matter of obscure tradition, it cannot be doubted that Columbus was led by a course of mature reasoning and reflection to those attempts which have immortalised his name, and which, in the whole process of conducting them, indicated a mind of the highest order. When he had settled his plan, he made the first offer of his services to his own country, the republic of Genoa; but narrow conceptions and the want of an enterprising spirit caused his proposals to be rejected by the senate as visionary. His next application was to John II. king of Portugal, who received him favourably, and appointed commissioners to examine his plan. These persons were mean enough, while they pretended to be examining the affair, to fit out privately a small vessel, the master of which, furnished with the charts of Columbus, was to proceed on his intended course, and endeavour to anticipate him in his discoveries. Want of skill and resolution, however, soon induced this navigator to turn back; and Columbus, discovering the base transaction, was so irritated, that he immediately left Portugal, and proceeded to Spain. At the same time he sent his brother Bartholomew into England, to make similar proposals to the king, Henry VII. that he himself was to make to Ferdinand and Isabella. The Spaniards were then deeply involved in the war with the Moors, nor were they enlightened enough to comprehend the arguments of Columbus in favour of his scheme. After a tedious examination, it was therefore rejected; and Columbus was preparing to visit England, where Bartholomew, who had been detained for some years in captivity by pirates, was at length arrived, and had obtained a favourable hearing. At this conjuncture, Juan Perez de Marchena, the guardian of a Franciscan monastery near Palos, an intimate friend and warm admirer of Columbus, prevailed upon him to make another attempt at the Spanish court; and by means of his credit with Isabella, he found means to engage her in the interest of the adventurer. But the cold prudence of Ferdinand, and disputes concerning the rewards claimed by Columbus in case of success, again caused his rejection; and, in despair of obtaining further attention in Spain, he was just on the point of embarking for England, when the conquest of Granada, and the interposition of some zealous patrons,

suddenly brought about a change in his favour. In April, 1492, a treaty was signed with Columbus, by which Ferdinand and Isabella constituted him their high admiral in all the seas he should discover, and their viceroy in all the islands and continents; granted him and his heirs a tenth of all the profits which should accrue; and permitted him to advance one eighth of the expence of the expedition, with the condition of a proportional share of the commercial advantages. Preparations were immediately commenced for fitting him out; but the whole adventure made by the kingdom of Spain on this great occasion consisted in three caravels carrying ninety men.

With this small fleet, on the 3d of August, 1492, Columbus set sail from the port of Palos in Andalusia, having first with great solemnity performed all those religious rites which the character of the country and of the age, and his own devout disposition, suggested. He first ran to the Canaries, and having there refitted his crazy barks, he departed for his voyage of discovery on September 6th, steering due west, over a vast and unknown ocean, with no other guide than well-founded hopes and rational conjectures. He had scarcely lost sight of land, when some of his crew shewed signs of consternation; and the variation of the needle, and uncommon appearances in the ocean, aggravated their terrors. Columbus, meantime, scarcely allowing himself time for necessary refreshment, calm and serene, kept the deck, with the sounding line or instruments for observation perpetually in his hand, and noting down every unusual appearance with philosophical accuracy. Three weeks passed with nothing in sight but sea and sky, while the trade-winds were still hurrying them westward; and they had already proceeded to a distance which Columbus thought it prudent to conceal, when a general mutiny broke out among the sailors, some of the most desperate of whom talked of throwing their admiral overboard should he persist in an undertaking which must prove fatal to them all. Columbus, with admirable patience, firmness, and dexterity, succeeded in quieting their minds, and engaging them to a further trial; but in a few days more their fears rose again to such a height, that they became absolutely ungovernable; and he was constrained to promise to direct his course homewards, within three days, should not land be discovered. This promise, however, he now thought sufficiently safe; for the tokens of approaching land continually became more numerous. Every eye was anxiously bent on the western quarter, when, in the

night of October 11th, Columbus descried a moving light; and soon after, the joyful cry of land was heard from the headmost ship. Columbus now triumphed. The sailors threw themselves at his feet, entreating pardon for their past conduct; and almost considered as heaven-inspired the man they were lately reviling as a visionary and impostor. The land proved to be an island, called by the natives Guanahani, one of the Lucaya or Bahama isles. Columbus named it San Salvador, and, before all the crew, setting foot in this new world, took solemn possession of it for the crown of Castile and Leon. Thence he proceeded to other discoveries, and the great islands of Cuba and Hispaniola were visited by him in this first voyage. He found in them an innocent people, in the simplicity of pure nature, ready to regard the Spaniards as superior beings, and too unsuspecting to be jealous of any of their proceedings towards depriving them of their native independence. Columbus lost one of his vessels by shipwreck. After building a fort in Hispaniola, and leaving in it a part of his men, he put on board some of the natives, and specimens of the productions of the country, especially all the gold he could procure, and took his departure homewards. He encountered a very violent tempest, in which both his shattered ships were near being lost. While all others on board were overwhelmed with the sense of their personal danger, Columbus was meditating on the means of preserving a record of his great discoveries. Retiring to his cabin, he wrote a distinct account of all he had seen and done, which he carefully covered with wax, enclosed in a tight cask, and committed to the sea with a proper direction, hoping that chance might land it on the European coasts. The storm, however, abated, and he found shelter in the Azores. Thence, after touching at Lisbon, he reached the port of Palos, which he had quitted seven months and eleven days before. His safe arrival was welcomed by general rejoicings, and unbounded admiration. He presently repaired to Barcelona, where the court then was, and was received with all the honours due to one who had achieved such an extraordinary and important enterprise. All his stipulated privileges were confirmed, his family was ennobled, he was treated with high respect by the king and queen, and, after their example, by all the courtiers; and, what most flattered him, preparations were made for sending him out with a second armament, greatly superior in consequence to the first. This consisted of seventeen ships, having on board 1500 persons,

several of them men of family, destined to settle in these newly discovered countries, and amply furnished with all necessaries for that purpose.

Columbus set sail from Cadiz upon his second voyage on September 25th, 1493. Holding a more southerly course than before, he fell in with the Caribbee, or Leward Islands, many of which he visited. They were inhabited by a fierce and warlike race, who never permitted the Spaniards to land without a spirited opposition. At length he arrived at Hispaniola, where he had the mortification of finding the little garrison he had left entirely extirpated; a catastrophe brought on by their own ill conduct towards the natives. Columbus, rejecting the solicitations of some of his followers to revenge the death of men whom he probably thought deserving of their fate, proceeded to the establishment of a colony by building a town, to which he gave the name of Isabella, in honour of his royal patroness. He also sent expeditions to explore the interior of the country, particularly the district of Cibao, said to be fertile in gold. In the mean time he was greatly harassed by discontents and mutinies among his colonists, who suffered under hardship and disease, and were impatient to realize the golden hopes which had induced them to visit this new world. Having by his prudence and vigour tolerably composed these disorders, he left his brother Diego to govern the settlement, and proceeded with a small squadron on an exploratory voyage. In this expedition he encountered great dangers and sufferings, without making any other discovery of importance than that of the island of Jamaica. On returning to Hispaniola, he had the satisfaction of finding there his brother Bartholomew, whom he had not seen for a long period, and who had been sent from Spain with a reinforcement of three ships loaded with provisions. An Indian war then succeeded, which in the end proved extremely destructive to a people naturally timid, and prodigiously inferior in every respect to their invaders. All who did not perish were reduced to servitude, and a rigorous tax was imposed upon them of that gold which was the leading object of European cupidity, and which alone could effectually plead the cause of Columbus with his employers. Such an advocate was now become necessary, for numerous complaints against the conduct of Columbus had been transmitted to the court of Spain by the malcontents, and a commissioner had been sent over to enquire into their validity. The manifest partiality of this officer induced Columbus

to resolve to lay before the throne in person a full account of his transactions. Investing his brother Bartholomew with the charge of Adelantado, or lieutenant-governor, he set sail for Europe, steering almost due east in the parallel of Hispaniola. This course, which rendered the trade-winds adverse to him, so protracted the voyage that he was reduced to great distress for want of provision, when he arrived in Spain in the summer of 1496. The presence of a great man often produces effects in his favour which he would in vain expect from distant representations. The tranquil self-confidence which Columbus eminently possessed, put his enemies to silence, and, with the assistance of the gold and precious commodities he brought with him, recovered the good opinion of his sovereigns. The importance of the new colony was seen in such a light, that it was resolved to make every exertion to render it a permanent and complete establishment. Such, however, were the delays and difficulties in bringing the various plans into effect, that it was not till May, 1498, that Columbus was enabled to proceed on his third voyage across the Atlantic, with a squadron of six ships. He stood more to the south than before, and reached to within five degrees of the line. Thence steering to the north-west, he discovered the isle of Trinidad at the mouth of the Orinoco, the vast size of which river assured him that it must take its rise in a great continent. He next touched upon various parts of the continent itself, forming the coast of the present Caracas, Comana, and Paria, which, however, he then conceived to belong to some island. He arrived at Hispaniola in August, much debilitated by sickness and fatigue. There he found that his brother, according to his advice, had removed the colony from Isabella to St. Domingo, on the opposite side of the island. He also found that a mutiny had been raised by the chief justice Roldan, who had seceded with a number of settlers, and threatened a civil war. This he composed as well as he was able, and gratified the discontented with allotments of land, to which were annexed those distributions of the poor natives, called *repartimientos*, which eventually proved such an intolerable source of cruelty and oppression to those wretched beings. Envy and malignity, however, still pursued him. The complaints against him and his brothers transmitted to court, were more loud and importunate than ever. The first fruit of these was an interference with his stipulated rights by the grant of a separate commission of discovery to Alphonso d'Ojeda, who was accompanied in his

voyage by Amerigo Vespucci, the fortunate rival in fame to Columbus. At length, queen Isabella was to such a degree influenced by the charges brought against Columbus, that she signed an instrument revoking his appointment as viceroy and governor of the countries he had discovered, and nominating Francis de Bovadilla in his stead. This man, in the insolence of power, without ever admitting Columbus to his presence, threw him into chains, and sent him, along with his brothers also fettered, to Europe. The captain of the ship which received Columbus on board, respectfully offered to take off his fetters; but the prisoner indignantly refused to suffer his irons to be removed except by the express command of his sovereigns. On his arrival in Spain, they were shocked with the idea of that imputation of ingratitude which the Spanish court must undergo from all mankind, upon such unworthy treatment of so great a benefactor to the nation. He was instantly liberated, presented with a sum of money, and invited to court, where he was received with kindness by the queen, and with civility by the king. Bovadilla was disgraced, but yet Columbus was not restored to his former dignity. And so deeply did the injury he had sustained sink into his mind, that he always carried about him the fetters he had worn, hung them up in his chamber, and gave orders that they should be buried with him. His passion for discovery, however, led him to propose another voyage, of which the leading purpose was his original idea of opening a new tract to the East Indies, which he now supposed to be separated from the new world by a sea, with which there might probably be a communication by means of some strait.

On this fourth voyage, accompanied by his brother Bartholomew, and his son Ferdinand, and furnished with only four small barks, he sailed from Cadiz in May, 1502. On arriving off St. Domingo he found eighteen loaded ships preparing to depart for Europe. As from certain tokens he discerned the approach of a hurricane, he requested permission to enter the harbour, and at the same time warned the fleet not to sail. Both his request and his warning were disregarded. The hurricane came on. By proper precautions he escaped its fury; but it fell with such destructive violence on the fleet, that only two or three ships were saved, and Bovadilla, Roldan, and several others of his most inveterate enemies, perished, with all their wealth. It happened too, that among those vessels which escaped was that on which the wrecks of Columbus's property were embarked. In these

incidents, while some discovered the distributions of divine justice, others fancied they saw proofs of magical arts exercised by the man whom, whatever else they thought of him, they could not but regard as a very extraordinary character. Columbus proceeded on his voyage, and traced all the coast about the isthmus of Darien, in search of his imagined strait. He left a small colony under the command of his brother on the river Belem, and then sailing homewards was wrecked on the island of Jamaica. Here he underwent great distress from the mutiny and desertion of his men, and the suspicions of the natives, who withheld their supplies of provisions, till, by the prediction of an eclipse, he obtained an irresistible authority over their minds. At length he was delivered by a squadron sent from Hispaniola; and after a short stay at St. Domingo, he embarked with two ships for Spain. One of these was obliged by storms to return, and in the other, with great difficulty and danger, he reached St. Lucar in December, 1504, and thus finished his last disastrous voyage.

He had the mortification of finding his best friend, Isabella, dead; and Ferdinand, always prejudiced against him, was little disposed to redress his injuries. Though received with cold civility, his repeated memorials for restitution to the dignities and emoluments to which by treaty he was entitled, were neglected or evaded; and he was even insulted with the proposal of renouncing them for a pension. These mental sufferings, added to a declining state of bodily health, brought his life to a close at Valladolid, on the 20th of May, 1506, in the fifty-ninth year of his age. He went through the last scene with the piety and composure he had displayed in all the trying emergencies of his life. The king, who seems to have repented his hard treatment of this eminent person, bestowed due funeral honours on his remains, and confirmed to the sons their hereditary rights. Don Diego, the eldest son, was put in possession of all his father's posts, in 1508; and his brothers lived honoured and distinguished, as became sharers in the blood of the great *Columbus*. That another person should supplant him in the glory of giving name to that new world which he discovered, appears a singular caprice of fortune, or rather of human justice; and may be regarded as completing that train of calamities and indignities, which rendered him much less a happy than a famous man. *Tiraboschi. Robertson's Hist. of America.—A.*

COLUMBUS (COLOMBO), REALDUS, an eminent anatomist, was a native of Cremona, and

a disciple first of Anton. Platius, a surgeon, and then of the celebrated Vesalius. He succeeded the latter in the anatomical chair at Padua in 1542, which he filled three years with reputation. He was afterwards professor at Pisa, and some say at Ferrara, and finally at Rome, where he lived several years. His death is placed in 1577. He was a diligent dissector, as well of human bodies, as of those of brutes; and, by his experiments on living animals, made various discoveries. He published, in 1559, dedicated to pope Paul IV. a work entitled "De Re Anatomica, Lib. XV." fol. several times reprinted. This is a valuable performance, containing many useful observations, though he is charged with claiming some discoveries which do not belong to him, and of being too fond of exposing the errors of Galen and others, including his own master, Vesalius. He ranks among those anatomists who made the nearest approaches to the true doctrine of the circulation before Harvey. He saw that the heart was contracted when the arteries were dilated, and *vice versa*. He had a true notion of the effects of the valves of the heart in directing the course of the blood; and he traced the passage of this fluid through the lungs and pulmonary vessels with more accuracy than Servetus had done; but he denied the muscular structure of the heart, and in other points retained the ancient errors. In his last book he gives several observations relative to morbid anatomy, derived from his own dissections. *Tiraboschi. Haller. Bibl. Anatom.—A.*

COLUMELLA, LUCIUS JUNIUS MODERATUS, was a native of Cadiz in Spain, and lived at Rome in the time of the emperor Claudius. He wrote a celebrated work on agriculture, entitled "De Re Rustica," in twelve books, which are come down to our times, and are the most valuable relic of antiquity on that subject. They are written in the style of the Augustan age, and contain rules concerning the culture of various kinds of vegetables, and the management of domestic animals, drawn up from personal experience and observation. The tenth book is an elegant poem on gardens. A separate book, "De Arboribus," is annexed to these. Pliny likewise attributes to him a work on ancient sacrifices for obtaining the fruits of the earth; but this is lost. Some writers distinguish two Columellas, one a Roman orator, the other a Greek philosopher; the last of whom is our author. The works of Columella have many times been edited, both separately, and with the other ancient agriculturists. The best

edition is that in Gesner's collection of the "Rei Rusticæ Scriptores," Leips. 1735. *Pliny. Moreri. Tiraboschi. Haller. Bibl. Botan.—A.*

COLUTHUS, a Greek poet, was a native of Lycopolis, in the Thebaid, and lived, according to Suidas, in the time of the emperor Anastasius, about the end of the fifth century. His work on "The Rape of Helen" is come down to modern times. It is a narrative piece, written in a manner not superior to the taste of the age, when poetry was much declined. It was edited at Basil, 1555, 8vo. and Frankfort, 1600, 8vo.; and a French translation of it was given by M. du Molard, in 1742. Suidas mentions the "Calydonics" and "Persics" of the same author. *Vossius de Poet. Græc. Moreri.—A.*

COLVIUS, ANDREW, of Dort, in Holland, where he was born in the year 1594, and died in 1671; after having officiated as minister in different Walloon churches in the United Provinces, was fixed, during the latter part of his life, as pastor of the Walloon church in his native city. In the year 1620 he visited Venice, in the capacity of chaplain to the ambassador from their high mightinesses; in which city he cultivated an acquaintance with the celebrated father Paul, whose treatise on the Inquisition he translated from the Italian into the Latin language. This translation was printed at Rotterdam in 1651. Colvius was intimately connected with many other literary characters; and to him Saumaise addressed his Letter on the Eleventh Chapter of the First Epistle to the Corinthians, which was printed at Leyden in 1644, and translated into Flemish in 1645. He, likewise, made considerable progress in astronomical and philosophical knowledge, and was, at the same time, a good poet, both in the Latin and Flemish languages. He was also an industrious and curious collector of rarities of every description, as appears from the catalogue of his cabinet, which he printed in the year 1655, under this title, "Catalogus Musæi Andreae Colvii." *Moreri.—M.*

COLVIUS, NICHOLAS, the only son of the preceding, was born at Dort, in 1634, and became colleague with his father in the Walloon church in that place, in the year 1655. Afterwards he exercised his ministerial talents at Amsterdam, for the long term of fifty-five years. In the year 1706 he composed a sermon on the fiftieth year of his ministry, which was printed at Amsterdam, with the title of "The Jubilee of Mr. Colvius." In the same year he published, in 8vo. "A Collection of the Regulations established by the Synod of the Walloon

Churches in the Low-countries." He died in 1717, when he had nearly completed his eighty-fourth year. *Moreri.*—M.

COMBEFIS, FRANCIS, a learned French dominican monk of the seventeenth century, was born at Marmande, in Guienne, in the year 1605, and pursued his studies at first under the instructions of the Jesuits at Bourdeaux, and afterwards in the convents of the order into which he entered at that city and at Paris. His principal attention was devoted to Greek literature, and particularly to the writings of the Greek fathers and ecclesiastical historians. So high was the reputation which he acquired, that he was fixed upon by the French prelates, at an assembly held at Paris in 1655, as the most proper person to be employed on new editions and versions of several of the Greek fathers, and received from them, in honourable reward of his literary diligence, a pension of a thousand livres. That pecuniary recompence was of greater magnitude than had before been conferred by the French clergy on any individual of the regular orders: a proof of the great respect and estimation in which his talents were held. Among other works, he published those of Amphilochus, Methodius, Andreas Cretensis, Maximus, Basil, &c. and some pieces of Chrysostom, for the first time selected from MSS. in the king's library. He likewise published a "Collection of Lives of different Fathers, Popes, and Martyrs;" additions to the "Bibliotheca Græcorum Patrum," in Greek and Latin, in three volumes folio; "A Library of the Fathers, for the Use of Preachers," in eight volumes folio; "Historiæ Bysantinæ Scriptores, post Theophanem," in folio, undertaken by order of the minister Colbert, &c. Father Combefis died in the year 1679, "worn out," as his biographers express themselves, "by the austerities of the cloister, the labours of the study, and the agonies of the stone." Our author's style in his Latin versions, cannot be commended for its perspicuity or purity. *Moreri. Nouv. Dict. Hist.*—M.

COMBER, or CUMBER, THOMAS, a respectable English divine, and strenuous defender of the doctrines and discipline of the national church in the seventeenth century, was born at Westerham, in Kent, in the year 1645. Having received a classical education in his native place, he was admitted into Sydney-Sussex college, Cambridge, in 1659. In that society he made commendable proficiency in literary and theological studies; and took his degrees of B.A. in 1662-3, and of M.A. in 1666. He was afterwards created doctor in divinity, between the years 1676 and 1679, according to

the most probable surmise, by a diploma from Lambeth. In the year 1677, he was collated by archbishop Sterne to the prebend of Holme, in the cathedral church of York; which, in 1681, he quitted for the prebend of Fenton, in the same church. In the year 1683-4 he was also collated to the præcentorship of York; which he resigned on being nominated to the deanery of Durham, in 1691. Dr. Comber had also the honour of being chaplain to the princess Anne of Denmark, and to king William and queen Mary. To these successive preferments the principal recommendations appear to have been the respectability and excellence of his character, and the zeal of his labours in defending or in illustrating the principles and formularies of the established church. Dr. Comber maintained an extensive correspondence with Tillotson, Sharp, Burnet, Hicks, Cave, Lake, and other eminent contemporary divines; of which an interesting and entertaining account and specimens are given in the Memoirs of his Life and Writings, lately published by his great-grandson and namesake. He died in 1699, in the fifty-fifth year of his age. The following is a list of his publications: "A Scholastical History of the primitive and general Use of Liturgies in the Christian Church, together with an Answer to Mr. David Clarkson's late Discourse concerning Liturgies," in 1690; "A Companion to the Temple, or a Help to Devotion in the Use of the Common Prayer, &c." in 1679, in two volumes 8vo.; "A Companion to the Altar, or a Help to the worthy receiving of the Lord's Supper, by Discourses and Meditations, &c." in 1673-4; "A brief Discourse upon the Offices of Baptism, Catechism, and Confirmation," printed at the end of the Companion to the Altar; "A Discourse on the occasional Offices in the Common Prayer, viz. Matrimony, Visitation of the Sick, &c." in 1676, 8vo.; "A Discourse upon the Manner and Form of making Bishops, Priests, and Deacons," in 1679, 8vo.; "Short Discourses upon the whole Common Prayer, designed to inform the Judgment, and excite the Devotion of such as daily use the same," in 1684, 8vo.; "Roman Forgeries in the Councils during the first four Centuries, together with an Appendix concerning the Forgeries and Errors in the Annals of Baronius," in 1689, 4to.; "Friendly and seasonable Advice to the Roman-catholics of England, by a charitable Hand," in 12mo.; the fourth edition of which contains "An Addition of the most convincing Instances and Authorities, and the Testimony of their own Writers for the same." He likewise edited "Christus

Triumphans, *Comœdia Apocalyptica*, Autore Johanne Foxo, Anglo. Edita est olim Basilæ, anno 1556, nunc denuo edita, et Scholarchis ludique literarii Moderatoribus dedicata, ob insignem Styli Elegantiam in Scholas utilissime admittenda, &c." dated in 1672. *Biog. Brit. Comber's Memoirs of the Life and Writings of Thomas Comber, D.D.—M.*

COMENIUS, JOHN AMOS, a grammarian, and German protestant divine, was born in Moravia, in the year 1592. After pursuing his studies at different places, particularly at Herborn, in the Wetteraw, he returned to his native country, in which he was successively appointed rector of a college, minister of the church at Fulnec, and director of a school in that town. In this situation he employed himself in forming the plan of a new and more expeditious method of teaching languages, than those generally followed; but the greater part of his writings on this subject were destroyed, when the Spaniards took that town in 1671, and plundered his library. The persecutions to which the protestant ministers in Bohemia and Moravia were subjected, in consequence of their proscription by an edict of the year 1624, obliged him to retire to Lesna, a city of Poland, where he appears to have been chiefly employed in instructing young persons in the Latin language. At that place he published, in the year 1631, his "*Janua Linguarum reserata*," or "*The Gate of Languages unlocked*;" a work which was so well received by the world as to be translated into not only twelve European, but also the Arabic, Turkish, Persian, and Mogul languages. So great was the reputation which Comenius acquired by this work, that he was invited into Sweden, in the year 1638, and was pressed to undertake a commission for reforming all the schools in that kingdom. After having declined that offer, he resumed his attention to his new method of instructing youth, of which he published a specimen, under the title of "*Pansophiæ Prodromus*," or "*The Forerunner of Universal Science*." The additional fame which he obtained by this publication, occasioned his invitation to England, in the year 1641, where the parliament were desirous of employing him in introducing a better system of education into the schools of that country. But the civil war, which was then raging, engaged the attention of the parliament to other objects. In the following year he returned to Sweden, encouraged by private patronage, which secured to him a liberal maintenance, and the opportunity of prosecuting the completion of his favourite work. After a conference

with chancellor Oxenstiern, he was induced to retire to Elbing, where he employed himself for six years in perfecting his new method; which, however, at the expiration of that period, did not obtain for the author sufficient encouragement to engage him to commit it to the press. In the year 1648, Comenius was invited to the court of Sigismund Ragotski, prince of Transylvania; where, during four years, he appears to have been engaged in devising and proposing regulations for the college of Patak, upon the plan of his *Pansophia*. Afterwards he returned to Lesna, where he continued till the year 1656, when that town was burnt during the war between the Swedes and Poles, and in it all his manuscripts, excepting what he had written on the *Pansophia*, and some Apocalyptic treatises. From Lesna, Comenius fled to Silesia, whence he removed into Brandenburg, afterwards to Hamburg, and at last to Amsterdam, where he spent the remainder of his days. In that city he received encouragement and liberal support from some opulent merchants, who expected great advantages to their children from the application of his proposed new method of instruction; and, in the year 1657, published the different parts of his "*New Method of Teaching*," at the expence of Lawrence de Geer, the son of that gentleman to whom he was chiefly indebted for his support in Sweden, and at Elbing. "It is a book in folio," says Bayle, "divided into four parts, which cost the author watchful hours, and much money to others, and from which the republic of letters drew no manner of profit; neither do I believe that there is any thing usefully practicable in the author's scheme." In this opinion he is sanctioned by the general verdict of the learned world; and the name of the author is now added to those of many other scholars, respectable for erudition, and the most upright generous intentions, but who have been fundamentally deficient in judgment, and whose talents have been sadly misapplied. But our author's deficiency in judgment was not confined to his labours on the subjects of education and grammar. After his settlement at Amsterdam, he revived his attention to the Apocalypse of St. John, which had occasionally employed his studies in the earlier part of life; and, heated by a fervid imagination, embraced the wild notions entertained by enthusiastical writers in Holland, and among some French protestants, about the middle of the seventeenth century, respecting the immediate fall of Antichrist, and the speedy commencement of the millennium. Under the impressions which these whims created, he care-

fully collected the Visions of Kotterus, of Christina Poniatovia, and of Drabricius, and published them at Amsterdam. Gustavus Adolphus, Charles Gustavus, Cromwell, and Ragotski, were in these reveries pointed out as the distinguished characters selected by Heaven to fulfil the prophecies of scripture, by exterminating the house of Austria, and overturning the throne of the popes. When the events of the world had contributed to dissipate a considerable part of the illusion, our author was led to acknowledge the vanity of much of what he had written; but he was not cured of his fanaticism. With the celebrated Madame Bourignon he united closely in friendship and sentiment; and on his death-bed he exclaimed, "All the knowledge and learning that I have had, are only the productions of reason and the human mind, and the effects of human study; but she has a wisdom and a light that proceed immediately from God alone, by the Holy Ghost." He died at Amsterdam in the year 1671. Besides the works already mentioned, Comenius published "Commentaries on the Apocalypse;" some treatises in the socinian controversy, occasioned by the *Irenicum Irenicorum, seu reconciliatoris Christianorum hodiernorum Norma triplex*, &c. a work published by Daniel Zuikerus, a native of Dantzic; and "Historia Fratrum Bohemorum," in 4to. *Boyle. Moreri. Nouv. Dict. Hist.—M.*

COMES, NATALIS, whose real name was NATAL CONTI, was born at Milan, of Venetian parentage, in the sixteenth century. He appears to have resided much at Milan, and is said also to have been a professor at Padua, but his name is not mentioned by the historians of that university. He was a man of great classical learning, and distinguished himself as a writer. He translated from Greek into Latin the *Deipnosophistæ* of Athenæus, the *Rhetoric* of Hermogenes, and other works. He wrote poems both Greek and Latin. Of the latter a collection was published at Venice in 1550. He composed a history of his own times, from 1545 to 1572, in Latin, printed at Venice in 1581, and afterwards enlarged by the author. But the work by which he is best known is a system of ancient mythology, entitled "*Mythologiæ, sive Explicationis Fabularum, Libr. X.*" first published between 1561 and 1564, dedicated to Charles IX. of France. It is a learned compilation; but the author is too fond of pursuing allegorical and mystical senses; whence Joseph Scaliger has called him "*homo futilissimus.*" It has, however, been much consulted, and has been pillaged by those who have decried it. He died some time before 1589. *Tiraboschi. Moreri.—A.*

COMITOLO, PAUL, of Perouse, in Italy, a Jesuit, and one of the ablest casuists belonging to that society, acquired considerable reputation by his instructions in morality and positive theology, at the commencement of the seventeenth century. He died at his native place, in 1626, at the age of eighty years. Among the publications of which he was the author, besides several treatises in support of the cause of pope Paul V. against the spirited and triumphant opposition to his edicts and bulls by the republic of Venice, are "*Catena illustrium authorum in Librum Job,*" translated from the Greek into Latin; "*Concilia, seu responsa moralia,*" in 4to. "*Doctrina de Contractu universo, &c.*" *Moreri. Nouv. Dict. Hist.—M.*

COMMANDINE, FREDERICK, mathematician, was born at Urbino in Italy, in the year 1509. To a great depth and just taste in the mathematics he joined a critical skill in the Greek language. He translated and explained the writings of several of the Greek mathematicians. He studied medicine at Padua; and received a doctor's degree at Ferrara. The time of his death was September 3, 1575, being sixty-five years of age.

Of his own works Commandine published the following: 1. "*Commentarius in Planisphærium Ptolemæi,*" 1558, in 4to. 2. "*De Centro Gravitatis Solidorum,*" *Bonon.* 1565, in 4to. 3. "*Horologiorum Descriptio,*" *Rom.* 1562, in 4to. He translated, illustrated with notes, the following works, most of them beautifully printed in 4to. by the celebrated printer Aldus: 1. "*Archimedis Circuli Parabolæ, de Conoidibus & Sphæroidibus, de Arenæ Numero,*" 1558. 2. "*Ptolomæi Planisphærium, & Planisphærium Jordani,*" 1558. 3. "*Ptolomæi Analemma,*" 1562. 4. "*Archimedis de iis quæ vehuntur in aqua,*" 1565. 5. "*Apollonii Pergæi Conicorum libri quatuor, una cum Pappi Alexandrini Lemmatibus & Commentariis Eutocii Ascalonitæ,*" &c. 1566. 6. "*Machometes Bagdadinus de Superficierum Divisionibus,*" 1570. 7. "*Elementa Euclidis,*" 1572. 8. "*Aristarchus de Magnitudinibus & Distantiis Solis & Lunæ,*" 1572. 9. "*Heronis Alexandrini Spiritualium liber,*" 1583. 10. "*Pappi Alexandrini Collectiones Mathematicæ,*" 1588. *Moreri. Hutton's Dict.—W. N.*

COMMENDONE, GIANFRANCESCO, cardinal, an eminent prelate of the Romish church, was born at Venice in 1524. His father, Antonio, a physician and man of letters, came originally from Bergamo. Gianfrancesco began to compose Latin verses at ten years of age,

and at fifteen he was sent to study at Padua, where he obtained great distinction. Visiting Rome in 1550, he became known, by his verses, to the pope Julius III. who made him his chamberlain; and finding in him qualities of more importance than writing poetry, employed him in public business. He was sent first to Urbino; and in 1553 he accompanied the legate, cardinal Bandino, to Flanders, by whom he was sent secretly to England for the purpose of enquiring into the state of religion under the new queen Mary. He was employed in various other commissions to foreign states during this pontificate. Paul IV. nominated him to the bishopric of Zant, and sent him as legate to the different states of Italy, in order to induce them to join him in a common league. Pius IV. raised him to the cardinalate in 1565, at which time he was nuncio in Poland. He was afterwards present at the diet of Augsburg, in which, after the accession of Pius V. he continued to assist as legate. He acted with zeal for his church, in causing the decrees of the council of Trent to be received in Germany, and in opposing all indulgences of toleration to the Lutherans. He was in Poland as legate at the time of the election of the duke of Anjou, to which he contributed. Gregory XIII. was prejudiced against this cardinal, and suffered him to be prosecuted by the imperial faction, who accused him of partiality towards France. Some of the principal cardinals, however, declared in his favour; and upon a dangerous illness of the pope, they projected to raise Commendone to the pontifical chair; but the pope recovered, and the cardinal died at Padua, whither he had retired in December 1584. He was generally reckoned one of the ablest men of his time in political affairs, as well as a man of learning, and a patron of literature. He was in habits of intimacy with many of the most eminent scholars then in Italy; and several of the letters of Annibal Caro are addressed to him. He left no printed writings, but some Latin poems among those of the Academy of Occulti, of which he was patron, and some letters inserted in the notes to those of Julio Poggiano. *Moreri. Tiraboschi.*—A.

COMMERSON, PHILIBERT, a naturalist of extraordinary zeal and ability, was born in 1727 at Chatillon-les-Dombes, in Bresse. After finishing his academical course, he pursued the study of medicine, and became a doctor of physic, and a member of the faculty of Montpellier. He made that city his residence, chiefly on account of the opportunity it gave him, by means of the royal botanical garden, of grati-

fying his ardour for examining and collecting plants. This passion he indulged without bounds or moderation, making no scruple of plundering the garden of its rarest treasures for the sake of enriching his herbal; and when by this conduct he had excluded himself from admission, he used to scale the walls by night in order to continue his depredations. His reputation as a naturalist, however, was probably rather promoted than injured by this irregularity; and after he had resided but four years at Montpellier he was selected by Linnæus as the fittest person to form a collection for the queen of Sweden of the fishes of the Mediterranean. This task he executed with so much assiduity as to produce a complete ichthyology; and his labours were rewarded as well by an increase of fame, as by other recompences. In 1755 he undertook an extensive herborisation in the mountains of Switzerland and Savoy; and in 1758 he formed a botanical garden at his native place, Chatillon, which at length contained above 3000 exotic plants. He also assisted in forming other gardens of the like kind. Nothing could exceed the ardour with which he pursued the bewitching study of botany. It occupied him solely for days and weeks, scarcely allowing him the necessary intervals for sleep and refreshment. He often returned from his botanical excursions emaciated with hunger and fatigue, and full of bruises from falls among the rocks and precipices. The warmth of his constitution had from his youth rendered him highly sensible to propensities of a more tender kind. These he gratified in a regular way by marriage, in 1760, with an amiable woman, whom he had the misfortune of losing in childbed within two years. He felt his calamity with extreme sensibility, and soothed his regret by perpetuating her memory in the name of a plant, which he called *Pulcheria Commersonia*. He had planned some considerable works in natural history, when, visiting Paris in 1764, he formed a connection with all the learned botanists of that capital, and was recommended to the duke de Praslin, minister for the marine, as a person excellently qualified for the post of naturalist to an expedition for discovery then preparing under M. Bougainville. The appointment was conferred upon him, and he sailed about the close of 1766. The places he particularly visited were the river La Plata, Brazil, the straits of Magellan, the numerous islands scattered over the South sea, and the Moluccas. In all these places he made the best use of every opportunity for examining and collecting the stores of nature. At the Isle

of France, where the expedition reposed some time after crossing the Pacific ocean, Commerson formed the plan of an academy; but he wanted the coolness and steady prudence necessary to render schemes of this kind successful; besides, it appears that he had fallen into some discredit, for his appointments were suppressed at this time, though he afterwards recovered his pension. From the Isle of France he went in 1770 or 1771 to Madagascar; and though his health was now much impaired, he made considerable additions to his discoveries in that island, which he calls the *land of promise* to a naturalist. So much extended, indeed, were his ideas of the riches of nature by his voyages, that in a letter from Madagascar he speaks with a sort of contempt of all the efforts made to arrange them systematically. He observes that Linnæus had described no more than 7 or 8000 species of plants, whereas, says he, "I can, myself, exhibit 25,000 species; and dare venture to affirm, that there exists at least four or five times that number upon the surface of the earth." He transmitted hence a very extraordinary account of a nation of dwarfs inhabiting the mountains in the central parts of Madagascar, which, if correct, exhibits the immediate connecting link between the human race and the brute creation. This has been published by M. de la Lande at the end of the Paris edition of the voyage of Messrs. Banks and Solander. From this island Commerson proceeded to that of Bourbon, where he made many curious observations on the volcano burning in its centre. Thence he returned to the Isle of France, where, exhausted by the fatigues of his studies, and, as it is hinted, debilitated by another species of intemperance, he died on March 13, 1773. His character was that of impetuous ardour and vivacity, prone to excess in every thing, except in eating and drinking, full of imagination, active, desultory, and turbulent. He left to the king's cabinet all his botanical collections, which even before his voyage amounted to above 200 volumes folio. The collections made during the voyage, with his papers, filled thirty-two cases, which were brought to Paris in 1774, and deposited in the royal garden, for the examination of some of the first naturalists. So much may be done by one man, in the vigorous pursuit of a favourite object! *Eloge de M. Commerson par M. de la Lande.—A.*

COMMINES, PHILIP DE, lord of Argenton, a celebrated historian of his own times, was born of a noble family in Flanders in 1445. He passed his youth in the court of Charles the

Bold, duke of Burgundy, with whom he lived in great familiarity; but, from some unknown cause, he left his service, and went over, in 1472, to that of Lewis XI. king of France, by whom he was made chamberlain and senechal of Poitou. This prince was greatly attached to Commynes, and employed him in various important negociations; he even trusted him so far as sometimes to cause him to sleep with him, a great proof of confidence in so suspicious a character. Commynes possessed various qualities which fitted him for public life. He had a good person and a quick understanding; he spoke several modern languages, and had such a power of memory and comprehension, that he could dictate at once to four secretaries. He married an heiress of a noble house in Anjou, by whom he acquired several manors. He was present with Lewis in many of his journies and expeditions, and he accompanied his successor, Charles VIII. to the conquest of Naples. But his favour under that prince was short-lived. Upon an accusation of attachment to the party of the duke of Orleans, he was arrested, and confined at Loches eight months, in one of those iron cages, which his former master made use of as instruments of his tyranny. Thence he was transferred to a prison at Paris, where he remained eighteen months longer before he could obtain a trial. He was at length declared innocent, and set at liberty. When the duke of Orleans became king, by the name of Lewis XII. it was thought extraordinary that he took no notice of Commynes; which circumstance seems to shew that Lewis XII. could forget the services, as well as the injuries, done to the duke of Orleans. He died at his seat of Argenton in Poitou, in 1509. The work which has rendered him celebrated is his "Memoirs," containing an account of the principal events of the reigns of Lewis XI. and Charles VIII. during a period of thirty-four years. This work is peculiarly valuable, as being written by one personally acquainted with most of the transactions he records, and possessed of a sincere and candid disposition, with a simple and unaffected style. He intermixes his narration with reflections, generally solid and judicious. He is supposed rather too favourable to the memory of Lewis XI. yet not so as to falsify facts. The learned Lipsius does not scruple to equal him with the historians of antiquity, and recommends his book as the pocket companion of princes. Many editions have been published of it, with notes and illustrations by different learned men. The best is that of the abbé Lenglet du Fresnoi, 1747.

4 vols. 4to. printed at Paris with London in the title. *Moreri. Nouv. Dict. Hist.*—A.

COMMIRE, JOHN, a jesuit, celebrated for his skill in writing Latin verse, was born in 1625 at Amboise, where his father kept a tennis-court. He applied with great assiduity to classical literature, and acquired much reputation as a poet, by a collection of pieces in the Latin language, which first appeared in 1678. He did not, however, neglect the proper business of his profession, but taught theology several years, and officiated as a director. He was of an open and upright disposition, and had a great dislike to worldly affairs. He died at Paris in 1702. The poems of Commire, of which a further collection appeared after his death, consist of paraphrases on the scriptures, odes, idylls, fables, epigrams, &c. of which the general character is facility, copiousness, and amenity. Abundant reading had given him a rapid flow of expression, which had the appearance of poetic warmth, but, perhaps, was little more than memory; a common case in modern Latin versifiers, who frequently have displayed nothing of vigour or fancy when writing in their own tongue. "Father Commire," says Baillet, "has given some speculatists room to suppose, that he possessed a snuff-box full of Virgil, Horace, Lucan, Statius, and Claudian, powdered and mingled together." He is said to have succeeded best in his odes, probably because custom has allowed a mixture of all styles and subjects in that species of composition. On the other hand, his fables are said to have the elegant simplicity of Phædrus. He appears, indeed, to have had an extraordinary facility in adopting the manner of any ancient author he chose to imitate. An edition of all his poems was published in 2 vols. 12mo. 1754. Commire had planned a history in Latin of the wars between France and England, in which he had made some progress. He also communicated critical remarks on ancient authors to some men of learning with whom he was connected. *Baillet Jugem. des Savans. Moreri. Nouv. Dict. Hist.*—A.

COMMODUS, LUCIUS AURELIUS ANTONINUS, Roman emperor, the only son of the emperor Marcus Antoninus and Faustina, was born A.D. 161. He was a memorable instance how little that branch of education which may be called the preceptive or didactic is able to control the influence of either an originally bad disposition, or of external circumstances and situation. The royal philosopher had taken all possible care to educate his son in virtue and knowledge, by placing round him tutors of the

highest reputation; but from the first openings of his mind young Commodus displayed a most untoward disposition towards serious study, and a strong propensity to improper gratifications. He likewise early manifested a passionate and cruel temper, if the story be true, that at the age of twelve he ordered a slave who had not heated his bath sufficiently, to be thrown into a glowing furnace, and that his preceptor was obliged to deceive him as to the performance of the order, by the smell of a burning sheep's-skin. But it is surely improbable that the wise Marcus Aurelius would at so early an age give his son the power of doing such horrid mischief. Yet the wisdom of the father was proved defective by the premature honours and prerogatives which he bestowed on Commodus not long after, who, in his fourteenth or fifteenth year, was made full partaker of the sovereign power. He probably thought by this elevation to engage his son in the serious occupations of government; but in reality he only furnished him with more unrestrained licence of pursuing a course of gross debauchery. The prince turned the palace into a brothel, and associated with gladiators, and persons of the vilest condition; and the emperor was forced to wink at disorders which it was too late to cure. In the year 180, at the age of nineteen, Commodus succeeded peaceably to the empire. He soon quitted the command of the army, then on the banks of the Danube, and, making a hasty treaty with the Marcomanni, returned triumphant to Rome. He was received with all the inconsiderate applause and affection usually bestowed upon the young heir of a throne; and during the three first years of his reign the influence of his father's virtuous counsellors prevented any acts of tyranny towards his subjects. He even, on the discovery of Manilius, secretary to Avidius Cassius, a rebel in the late reign, refused to see him, and burnt his papers without reading them. In the mean time, however, his private vices were ripening. He gave himself up to the most infamous pleasures, in which he violated all decency and moderation; and he injured himself to cruelty by the inhuman sports of the amphitheatre, and by personal combats with gladiators armed so as to be incapable of resisting or hurting him. A conspiracy against his life, excited by his sister Lucilla, a proud and abandoned woman, impatient of her inferiority of rank to the empress, was the first circumstance that awakened the fears and jealousies of Commodus. The assassin employed on this occasion cried, as he aimed the blow, "The senate sends you this." His purpose was

prevented; but the emperor was indelibly impressed with hatred and suspicion of that body. That odious class of men, the delators, or informers, always the instruments of tyrants, were again encouraged, and numbers of eminent persons fell victims to false accusations. Perennis, a minister to whom he had given all his confidence, and who is represented in very different colours by the historians Dion and Herodian, lost his life under a charge of aspiring to the empire. He was succeeded by one Cleander, originally a slave, who had risen by the basest arts. He became all-powerful, and amassed more wealth than any imperial freedman before him; when, in a furious sedition, occasioned by a famine, the affrighted emperor, who had in vain attempted to quell it by means of the pretorian guards, caused his head to be thrown out among the enraged populace. To such persons were all the cares of government confided; for Commodus himself was solely occupied by his pleasures, and by the achievements of the amphitheatre, which was his great scene of action. Having by long practice attained uncommon skill in the use of the bow and other weapons, it was his delight and pride to exhibit his talents before the assembled people; and animals of the rarest species were collected from the remotest parts of the empire in order to serve as marks for the imperial archer. For the merit of delivering the world from these monsters, he assumed the title and insignia of Hercules, in which character he frequently appears on his medals. One mode of his acting the Roman Hercules singularly displayed his cowardice and cruelty. He assembled all the unfortunate wretches in the city who had lost the use of their legs by accident or disease, and causing them to be wrapt up in fantastical habits, like dragons or monsters, and armed with sponges instead of stones, he rushed upon them with his club, and laid them all dead at his feet. His mock combats as a gladiator, solemnly recorded in the public acts as the most heroic exploits, amounted in the whole to the number of 735; in which he always obtained a victory, bloodless to himself, but frequently fatal to his antagonists. He at length made a mere diversion of killing and mutilating the wretches who came in his way, and seemed to propose for his imitation the most extravagant and ferocious deeds of the frantic Caligula. Meantime he was continually sacrificing to his political suspicions the senators most distinguished for rank and dignity; and he sought out with peculiar anxiety as his victims, all who were connected, even the most remotely, with the blood of the

Antonines. At length his mad and detestable career came to its merited end. Meeting with some opposition to his bloody and infamous designs from his bosom counsellors, Marcia his favourite concubine, Eclectus his chamberlain, and Letus his pretorian prefect, he resolved to put them to death, and entered their names in a long list of others destined to the same fate. He was thoughtless enough to leave the tablets in which this was written, upon a couch in his apartment, while he went to bathe. A little child, kept about his person as a favourite, happened to take them up, and Marcia found them in his hand. From curiosity she opened them, and discovered her own name at the head of the fatal list. She immediately sent for the chamberlain and prefect, and apprised them of their common danger. It was resolved to anticipate the stroke; and Marcia, mixing some poison in wine, presented it to him as he came out of the bath. He soon fell asleep; but awaking from the operation of the poison, he was persuaded to try to dispel the stupor he felt by exercise. A strong athlete, named Narcissus, was called in, who, as he was directed, contrived with very little difficulty to strangle him while they wrestled. Such was the end of Commodus, on the last day of the year 192, after he had reigned near thirteen years. His memory was by the senate declared execrable, his monuments were defaced, and his body, after being buried by his successor Pertinax, was disinterred, burnt, and its ashes scattered in the wind. *Herodian. Dion. Lampridius. Crevier. Gibbon.—A.*

COMNENA, see ANNA.

COMNENUS, see ALEXIUS, ANDRONICUS, ISAAC, &c.

COMPTE, LEWIS LE, a native of Bourdeaux, and of the order of Jesuits, was sent by them to China, in the united characters of missionary and mathematician, in the year 1685. On his return home, he published, in the epistolary form, two volumes of "Memoirs on the present State of China, &c." which, before the appearance of Du Halde's History, were considered as containing the most authentic information relative to that country within the reach of European readers. But father le Compte has been accused of too great partiality for the character of the Chinese, and of attributing to them earlier advances in civilisation and improvement, than his documents, or probability, will warrant. For he asserts that they had entertained just notions respecting the Deity, during a period of 2000 years, and had practised the purest lessons of morality, at a

time when the rest of the world was involved in error and vice. The method, however, which the clergy adopted of refuting his assertions, by proscribing them, and that of the parliament, by condemning his book to the flames, were not the proper means of exploding their fallacy. Father le Compte died at his native place, in the year 1729. *Nouv. Dict. Hist.*—M.

COMPTE, NICHOLAS LE, a French monk of that branch of the benedictine order called Celestines, was a native of Paris, where he died in 1689. He was a man of respectable talents, and pleasing accomplishments, and is known to the public as the author or editor of different works, which have met with a favourable reception. Among other articles, he published at Paris, in 1662 and 1664, "The remarkable Travels of Peter della Valle, a Roman Gentleman, translated from the Italian," in 4 vols. 4to.; and "A new and interesting History of the Kingdoms of Tonking and Laos," in 4to. translated from the Italian of father Marini, in 1666. He likewise completed, and published, in 1665, the third volume of father Lewis Coulon's "History of the Jews," which was left in an imperfect state among the author's manuscripts. *Moreri.*—M.

COMPTON, HENRY, an English prelate of distinguished worth, was the sixth and youngest son of Spencer, the second earl of Northampton, and born in the year 1632. Although by his father's death, when he was but ten years of age, he was deprived of the advantage of his paternal care and instructions, due attention appears to have been paid to his education. After the preparatory learning of the grammar schools, he was entered a nobleman of Queen's college, Oxford, in the year 1649, where he prosecuted his studies till about 1652; after which he spent some time in foreign countries, examining their civil and ecclesiastical polities, and perfecting himself in their languages. On the restoration of Charles II. he returned to England, and accepted a cornet's commission in a regiment of horse raised for the king's guard; but soon relinquished the military profession, with a determination to devote himself to the service of the church. After having made this choice, he was admitted to the degree of M.A. in the university of Cambridge; and, entering into orders, obtained a grant of the next vacant canonry of Christ church, Oxford, of which college, by the advice of Dr. Fell, then dean, he was admitted canon-commoner in the year 1666. At Oxford he was incorporated M.A. according to his standing at Cambridge; about which time he possessed the rectory of Cotten-

ham, in Cambridgeshire, worth above 500l. a-year. In the year 1667 he was constituted master of St. Crosse's hospital, near Winchester, and in 1669 installed canon of Christ church. These promotions were after no long intervals of time followed by higher dignities. After having taken the degrees of B.D. and D.D. in 1669, he was nominated to the bishopric of Oxford, in the year 1674; made dean of the royal chapel in 1675; and in the same year translated to the see of London. In his appointments to these successive preferments, Dr. Compton's very respectable character, and ardent attachment to the interests of the church of England, seem to have had considerable weight, as well as his family and political connections. In the year 1675-6, Dr. Compton was sworn of his majesty's privy-council; and had the superintendency of the religious education of the king's two nieces, the princesses Mary and Anne, afterwards queens of England, entrusted to his care, whom he had the honour of confirming, according to the rites of the national church, and of uniting in marriage, at subsequent periods, to their respective consorts. Their zealous attachment to the protestant establishment of this country, may, in a considerable degree, be attributed to the labours of our prelate; which was remembered, and resented, during the latter part of the reign of Charles II. and after the accession of his bigotted successor. In the years 1679 and 1680, bishop Compton was active in devising methods of reconciling the protestant dissenters with the established church; for which purpose he held different conferences with his clergy, the substance of which was published; and also wrote to different foreign divines of the reformed communion, to obtain the sanction of their friendly interference. Their answers were such as would have terminated all matters in debate, if the question had depended on ecclesiastical decision, without any relation to the important points of the right of free enquiry and private judgment. But in the conduct of this business his lordship took a most unwarrantable step, under the pretence of guarding the church against the encroachments of heresy, by obtaining a royal letter to prohibit the introduction and use of new terms on the subject of the doctrine of the Trinity. Such a measure was equally indefensible, on the principles of genuine protestantism, with the tyrannical proceedings of James II. against which he was afterwards led, both by conscience and interest, to make a firm stand. Bishop Compton, however, although not a consistent, was a well-in-

mentioned and decided friend to the protestant reformation, and encouraged his clergy to defend it in their pulpits, and by their pens, when it was becoming fashionable to embrace the tenets of popery, or to affect an indifference to their prevalence, towards the close of the reign of Charles II. For this commendable and spirited discharge of his duty, he was marked out as one of the first victims of the new system intended to be established after the accession of James II. Soon after that event he was removed from the council-table; and, in the year 1685, deprived of the office of dean of the royal chapel. In the year 1686 he received a letter from the king, enjoining him to suspend Dr. John Sharp from farther preaching in any parish church or chapel in his diocese, until he had given the king satisfaction, for having dared, in some of his sermons, to vindicate the doctrines of the church of England in opposition to popery. It is worthy of remark, that this conduct of Dr. Sharp, for which he is highly to be commended, was in direct disobedience to a letter of the king to the archbishops of Canterbury and York, prohibiting all preaching upon controverted points: a parallel instrument of tyranny with that of which bishop Compton thought fit to avail himself, in his attempts to exterminate the heresies of schismatics. In the present instance, however, our prelate nobly determined to obey God rather than man; and, after endeavouring to defend himself by legal objections to the king's order, and to the jurisdiction of the ecclesiastical commission, which attempted to enforce submission; after being tyrannically harassed by their scandalous proceedings, for an account of which we must refer to the history of the times, or to the abstract given in the *Biographia Britannica*; he chose to be suspended from his episcopal office, rather than violate his conscience, or ratify the king's unconstitutional measures. Under this suspension he remained, until the dread of the prince of Orange's expedition, in the year 1688, induced the court to attempt to regain the estranged affections of the clergy, by restoring bishop Compton and other deprived dignitaries to the possession of their functions. But the injuries received had been too systematical and inveterate to admit of reconciliation. Our prelate, with the archbishop of Canterbury, and others of the bench, waited on the king, in the month of October of that memorable year, and suggested such advice as they deemed prudent in the exigency of affairs. But the greater part of them had determined, in connection with the leading people of the country, to

favour the enterprise of the prince of Orange. Upon his landing, the bishop of London embraced an early opportunity of fulfilling the engagements into which he had entered, with the other friends of the revolution, by joining the earl of Dorset in conducting princess Anne of Denmark from London to Nottingham; by signing the association begun at Exeter, on his return to the metropolis; by waiting on the prince of Orange, at the head of his clergy, to thank him for his interference in preserving the laws and liberties of the nation; and by the votes which he gave in the House of Lords, for placing the prince and princess of Orange on the abdicated throne. When that event had been decided upon, he was restored to his seat in the privy council, and to the office of dean in the royal chapel, and had the honour of performing the ceremony of king William and queen Mary's coronation, on the refusal of archbishop Sancroft to take the oaths to the new government. In the year 1689, he was appointed one of the commissioners for reviewing the liturgy, and president of the convocation in which their proposed amendments were to be discussed, together with the interesting subject of the comprehension of the protestant dissenters. In these situations he at first actively joined the moderate party, who were for introducing such alterations in the service and discipline of the church, as might lead to the reconciliation of scrupulous consciences; but afterwards, either from a conviction that the opposition made by the high-church zealots in the lower house of convocation would entirely frustrate their intentions, or partaking in the alarm which they propagated, that the proposed comprehension must prove fatal to the rights of the church, and introduce ruinous innovations, he united himself with those members who advised and obtained the discontinuance of the convocation session. Soon afterwards king William nominated commissioners of trade and plantations, and appointed the bishop of London for the time being one of them, on account of his superintendency of all the churches in the plantations. In this capacity Dr. Compton is reported to have been assiduous in selecting and sending over, at no small expence, such clergymen as were well adapted, by their talents and by their manners, to promote the interests of the church of England. In the year 1690-1, he attended the king, at his own expence, to the celebrated congress at the Hague, where the grand alliance against France was concluded. About this period he appears to have united himself, more closely than before, to the tory

and high-church party, whose sentiments were, on the whole, more congenial with his own than those of the whigs and moderate churchmen. And this union was confirmed on the death of Dr. Tillotson, archbishop of Canterbury, when Dr. Tennison was preferred to our prelate, as the successor to that see. From this event, during the remaining part of the reign of king William, and in that of queen Anne, the ecclesiastical and political measures which he favoured and supported, were such as were countenanced by the high-church party. In king William's reign his influence at court was at an end, in consequence of this choice of connections, as well as during a considerable part of queen Anne's; but towards the close of her reign, when his principles again became fashionable, he recovered much of his former power and interest. We do not find, however, that he took an active part in any public political measures, excepting in the year 1709-10, when he opposed the prosecution carried on against Dr. Sacheverel, gave his vote in favour of his being not guilty, and protested against several of the steps taken in that indiscreet business: we call it indiscreet, because it was unworthy of the dignity of the Commons of Great Britain, to prefer an impeachment against such an insignificant and hot-brained enthusiast; and because the solemn pomp and parade in which he was held up to public notice, gave to his person and cause a temporary importance, which neither could have obtained if left to merited neglect and contempt. It may be improper to omit noticing, that in the year 1702 Dr. Compton was sworn of his majesty's privy-council; that in the same year he was put in the commission for the union of England and Scotland, but left out of the new commission, issued in 1706; that he was assiduous in obtaining the act for augmenting small livings, by the grant of first fruits and tenths; and that he maintained a friendly correspondence with the foreign protestant churches, and the university of Geneva, endeavouring to impress them with favourable sentiments towards the church of England, and to obtain their disapprobation of those who should dissent from its discipline. As his lordship advanced in life, he was subject to repeated attacks of the gout and stone, followed by a complication of distempers, which sent him to his grave at Fulham, in 1713, in the eighty-first year of his age. On the whole, bishop Compton appears to have possessed great excellence of character, and to be deservedly remembered as an ornament to the bench on which he sat. He was highly exemplary in

his moral conduct; and in his manners modest, affable, and unaffectedly polite. He was a warm friend, a beneficent patron, and singularly generous and charitable. His literary acquirements may have been respectable, but we have no evidence to satisfy us that they were eminent. His character as a statesman will be sufficiently understood from the circumstances of his life above detailed. In the discharge of his episcopal functions he appears to have been carefully attentive to the improvement, the interests, and convenience of his clergy. And he manifested his attachment to the establishment of which he was a member, not only by the circumstances which have been already enumerated, but by purchasing many advowsons out of lay hands; by giving considerable sums of money for the rebuilding of churches; and by expending still greater sums in the buying in of impropriations, and settling them on the poor vicars. The following is a list of the few things which he published: "The Life of Donna Olympia Maldachini, who governed the Church during the Time of Innocent X. which was from the Year 1644 to 1655," published in 1667, translated from the Italian of abbot Gualdi, which was privately printed at Paris; "The Jesuits' Intrigues, with the private Instructions of that Society to their Emissaries," in 1669, translated from the French; "A Treatise of the Holy Communion," in 1677, 8vo.; different letters to the clergy of the diocese of London, dated in 1679, 1680, 1682, 1683, 1684, and 1685, concerning baptism, the lord's supper, catechising, the half communion, prayers in an unknown tongue, prayers to saints, confirmation, visitation of the sick, and upon the 54th, 118th, and 13th canons, which were reprinted together in 1686, in 12mo. under the title of "Episcopalia, or Letters of the Right Reverend Father in God, Henry, Lord Bishop of London, to the Clergy, &c." There is also "a letter of his to a clergyman in his diocese, concerning non-resistance," written soon after the revolution, and inserted in the memoirs of the life of Mr. John Kettlewell. *Biog. Brit. Tindal's Cont. of Rapin, vol. I. Burnet's own Times, vol. II.—M.*

CONANT, JOHN, a learned and pious English divine in the seventeenth century, was born at Yeatenton, a small village in Devonshire, in the year 1608. After a diligent application to classical learning, under different masters, he was entered at Exeter college, Oxford, in the year 1626. In that seminary he studied with such assiduity, while he maintained at the same time the most regular and irreproachable man-

ners, that he conciliated the esteem and respect of his superiors; and soon distinguished himself as one of the most able disputants in the public schools. Dr. John Prideaux, the rector of his college, and king's professor of divinity, expressed the high opinion which he entertained of his talents in the following pun, of which the force would be lost in a translation; "*Conanti, nihil est difficile.*" As a linguist, he was remarkable for the purity and perspicuity of his Latin style, and a perfect acquaintance with the Greek language; to which he afterwards added an intimate knowledge of the Oriental tongues. We find no account of the times when he took his earlier degrees, but are informed, that, without any other interest than what his merit secured, he was in 1632 chosen probationer, and in the following year fellow, of Exeter college; where his fame, as a tutor, procured him pupils from the best families in his native country. Upon the commencement, however, of the civil war between the king and parliament, the greater part of his pupils left the university; and he thought it most expedient himself to retire, after having first obtained deacon's orders, and qualified himself by the more appropriate studies for the useful discharge of the ministerial function. He first officiated at the living of Lymington, in Somersetshire, belonging to his uncle and namesake; whence, after being rifled and imprisoned by some of the contending parties, he followed him to London, whither his relation had before fled, and assisted him for some time in the discharge of the pastoral duties in a parish of that city. While he was at Lymington, he was appointed by the parliament a member of the assembly of divines. But, if he ever sat among them, he was adverse to the measures which they pursued, and never could be prevailed upon to take the covenant. So conscientious was he in his objections to the new form of church government and discipline introduced by the parliament, that he refused several good offers of preferment, and contented himself with the situation of domestic chaplain in the family of lord Chandos, at Harefield, or Harvill, near Uxbridge, in Middlesex. The same objections obliged him to resign his fellowship, on the parliamentary visitation of the university of Oxford, in the year 1647. While he continued in his retreat at lord Chandos's, he preached a gratuitous lecture at Uxbridge, upon a week-day, to numerous audiences, with very great acceptability and reputation. In the year 1649, the society in which he had been educated gave him a strong proof of their respect and esteem, by unani-

mously electing him rector of Exeter college. That honourable office, however, the circumstances of the times rendered it delicate and difficult for him to hold, in consistency with his principles, and the regulations of the ruling powers. Soon after his settlement in it he was in danger of being again driven into retirement, in consequence of the parliament's enjoining subscription to the engagement, as it was called, by which a promise was given to be true and faithful to the commonwealth of England, without king or House of Lords. The manner in which he was permitted to subscribe with an explanatory declaration, after having been repeatedly indulged with time for deliberating on the subject, is a strong proof of the great estimation in which his character was held; and is, at the same time, an honourable instance of moderation and liberality in the conduct of the parliamentary commissioners. In his office of rector, Mr. Conant applied himself, with great diligence and success, to restore to credit the revenues of his college, which, by sums of money advanced for the assistance of the king, and different misfortunes, had become exceedingly involved and embarrassed. What was of still higher importance, however, was the restoration and maintenance of proper discipline: to which object he devoted himself with unwearied vigour, watchfulness, and prudence, until he had secured to his college so high a reputation in that fundamental point, that it overflowed with students from every part of the nation, and even from foreign countries; many of whom became eminent for literary attainments, or afterwards filled respectable situations in the state and in the church. In the year 1654 he was admitted to the degree of doctor in divinity, and appointed divinity professor in the university of Oxford, to the great satisfaction of numerous and learned auditors who attended his lectures; and in the year 1657 was raised to the dignity of vice-chancellor of that university, which he held till the year 1660. During the time which had elapsed after his being chosen rector of Exeter college, until his appointment to the vice-chancellorship, Mr. Conant acted with great honour and liberality in the instances of a large vicarage, in the neighbourhood of Oxford, connected with the former station, and of an appropriate rectory, in Denbighshire, accepted by him as some satisfaction for the benefices formerly annexed to the divinity chair, which he was not permitted to enjoy. He, likewise, was a frequent preacher, on week-days as well as Sundays, at different churches in Oxford, without

accepting any compensation for his services. In the honourable office which he now filled, he distinguished himself by the correction of abuses; the regulation of the public exercises, in a manner that proved highly serviceable to the interests of solid learning; by being instrumental in procuring Mr. Selden's large and valuable collection of books for the public library; and by vigilance and firmness in his attention to the rights and privileges of the university. He is also said to have had a considerable share in defeating a project for erecting an university at Durham, to which the protector Oliver had given his consent. In this instance of his conduct, however, we conceive that his prejudices in favour of the body over which he presided, and of the sister university, led him to obstruct a measure which might have proved greatly beneficial to the northern counties of England. Their distance from the present grand seats of learning occasions such inconvenience and expence, that we are persuaded numbers are deprived of the advantages of a liberal education, who, if an university existed at Durham, or some more central spot, might prove ornaments to literature, and highly useful to their country. Upon the restoration of Charles II. Dr. Conant came up to London, attended by the proctors, and many of the most illustrious and learned members of the university, to present a congratulatory address to his majesty; by whom he was appointed one of the commissioners for reviewing the book of Common Prayer, and also for conducting the conferences at the Savoy. In these situations he embraced the side which true policy dictated, and recommended moderation and condescension towards scrupulous consciences, in order to preserve the peace of the church. And when the intolerant party had prevailed, and the act of uniformity had passed, as he could not conscientiously submit to the terms which that act prescribed, he was deprived of his rectory of Exeter college, and disabled from the public exercise of his ministerial duties. In this state of disqualification he continued for eight years; at the end of which period he had surmounted his difficulties on the subject of conformity, and was reordained in the year 1670, by Dr. Reynolds, bishop of Norwich, whose daughter he had married. After this event Dr. Conant had different preferments offered him; but fixed his choice on the vicarage of All Saints, in Northampton, in which town he had for several years resided, much respected and beloved by the inhabitants. Of his activity and zeal in the discharge of the pastoral office, as well as of his disinterestedness

and generosity, the narratives of his life, and the histories of his times, record some striking instances. In the year 1676 he was instituted into the archdeaconry of Norwich, by the bishop, who paid him this singular compliment when he offered it to him: "I do not expect thanks from you, but I will be very thankful to you if you will accept of it." In 1681 he was appointed by the king one of the prebendaries of Worcester, on the application of an old friend, the earl of Radnor, in the following terms: "Sir, I come to beg a preferment of you for a very deserving person, who never sought any thing for himself." In the year 1686 he had the misfortune entirely to lose his sight, which had been for some time decaying; but he bore that affliction, and the infirmities of increasing age, with exemplary resignation and cheerfulness until his death, in the year 1693. Dr. Conant's literary attainments were considerable; but his great modesty prevented him from gratifying the republic of letters, by committing any of his learned labours to the press. The services, however, which he rendered to his country, in situations of much difficulty and responsibility, his conscientiousness and diligence in the discharge of his professional duties, and the uniform moderation, integrity, and piety, which marked his character, entitle his memory to that respect with posterity, which they secured to him among his contemporaries. The only remains of Dr. Conant which have been preserved and made public are, "Practical Sermons," of which a volume was published in the last year of the author's life, under the care of Dr. John Williams, afterwards bishop of Chichester; four additional volumes, by the same editor, in the years 1697, 1698, 1703, and 1708; and a sixth volume, by Mr. Coates, principal of Magdalen hall, in 1722; all in 8vo. *Biog. Britan.*—M.

CONCINA, DANIEL, an Italian dominican monk, was born in the Venetian Friuli, about the year 1686. He was distinguished by the popularity of his pulpit talents, which drew after him numerous admirers in the principal cities of Italy, and in Rome itself. He was also considered as an able writer in support of the dogmas, usages, and institutions, of the papal church, and a powerful opponent to the sentiments and reasonings of lax casuists. By pope Benedict XIV. he was frequently consulted, and his judgment followed in nice theological and ecclesiastical questions. He died at Venice, in the year 1756. Father Concina was the author of numerous publications, in the Latin and Italian languages, of which the fol-

lowing were the principal: "Commentarius Historico-apologeticus in duas diss. trib. quarum altera anti-criticis animadversionibus refellit quæ adversus paupertatis disciplinam &c. prodierunt continuatores Bollandi; altera eandem disciplinam a laxioribus P. Rafaelis de Pornasio interpretamentis vindicat," 1736, in 4to.; "Disciplina Apostolico-monastica Dissertationibus Theologicis illustrata, &c." 1739, in 4to.; "Epistolæ Theologico-morales adversum Librum inscriptum, *Dissertatio in Casus reservatos Venetæ Diæceseos*," 1744, 4to.; "In Rescriptum Bened. XIV. Pont. Max. ad postulata septem Archiep. Compostellæ jejunii Legem Spectantia, &c." 1745, 4to.; "Defensio Concilii Tridentini, & Apost. Const. Eccl. Rom. in Causa paupertatis Monasticæ, &c." in the same year, in 4to.; "In Epistolam encyclicam, Bened. XIV. adversus Usuram Commentarius, &c." 1746, 4to.; "Usura Contractus trini Dissertationibus Hist-theol. Demonstrata, &c." in the same year, 4to.; "De Spectaculis Theatralibus Christiano cuiquam, tum Laico, tum Clerico, votitis, &c." 1752, 4to.; "De Sacramentali Absolutione impertienda aut differenda recidivis consuetudinariis, &c." 1755, 4to.; "Theologia Christiana, dogmatico-moralis," 1746, in 12 vols. 4to.; translations into Italian of some of the preceding pieces; "The ancient and modern Discipline of the Church of Rome relative to the Fast of Lent, &c. with Historical, Critical, and Theological Observations," 1742, 4to.; "Theological, Moral, and Critical Dissertations," relative to the logic of probability, with supplementary observations and defences, 1743 and 1745, 4to.; "Instructions to Confessors and Penitents, with regard to the Administration of the Sacrament of Penance," 1753, 4to.; and, "A Defence of revealed Religion against Atheists, Deists, Materialists, and the Unconcerned," 1754, in 4to. *Moreri. Nouv. Dict. Hist.*—M.

CONCINO CONCINI, MARSHAL D'ANCRE, a remarkable example of a court favourite's great exaltation, and sudden and terrible fall, was a native of Tuscany, and, with his wife, Leonora Galigai, accompanied Mary de Medicis, queen of Henry IV. into France, in 1600. By means of his own intrigues, and the unbounded influence of his wife over the queen, he rose to the highest fortune; became first gentleman of the bedchamber, governor of Normandy, and marshal of France, without ever having drawn a sword. During the minority of Lewis XIII. he was all-powerful, and acted as prime-minister, though ignorant of the

laws and constitution of the realm. Though of a good-humoured and liberal disposition, the immense wealth he accumulated, joined with the circumstance of his being a stranger, and the insolence of his wife, rendered him the object of envy among the great, and hatred among the people. The young king, who never loved him, was at length influenced, by his favourite Luynes, to give an order for arresting the marshal, and killing him in case of resistance. The captain of the guard, Vitri, demanded his sword as he was passing the drawbridge of the Louvre, and upon his hesitation, shot him dead with a pistol. His body, after being interred, was taken up by the enraged populace, who dragged it through the streets, and hung it by the feet on a gibbet. Parts of it were cut off and sold, and a man tore out his heart, broiled and eat it; the remainder was burnt to ashes. Such was the atrocious ferocity of the Parisian mob; a character they have always displayed when their passions were inflamed by party rage. His wife, Galigai, was afterwards tried, and condemned to the flames as a sorceress. Her answer, when asked by her prejudiced and ignorant judges what sorcery she had used to captivate the queen, is well known: "My sorcery has only been the influence of a strong mind over a weak one." This tragedy happened in 1617. *Moreri. Millot Elements.*—A.

CONDAMINE, CHARLES-MARY DE LA, knight of St. Lazare, an eminent traveller and natural philosopher, was born at Paris in 1701. He entered young into the military service, where he distinguished himself by that intrepidity and spirit of observation which always characterised him. Quitting that profession in order to indulge his curiosity and love of science, he travelled into the countries bordering the coasts of the Mediterranean, Lesser Asia, Egypt, and Turkey, and diligently surveyed the relics of antiquity. Becoming a member of the Academy of Sciences, he proposed to that body a voyage to the equator in order to measure a degree of the meridian. In 1736 he was joined to Messrs. Godin and Bouguer in a commission for that purpose sent to Peru; and in promoting the success of this philosophical expedition he displayed all the zeal and ardour of his character. On his return he descended the famous river of the Amazons, in which enterprise he incurred numerous hardships and dangers, but was repaid by the many novelties afforded by regions so remote, and so fruitful of the wonders of nature. Of his travels in

these parts of the world he published accounts on his return, in his "Relation abrégée d'un Voyage fait dans l'Interieur de l'Amerique Meridionale," 1745, 8vo.; and his "Journal du Voyage fait par Ordre du Roi à l'Equateur, avec un Supplement, en deux parties," 1751, 4to. These contain many curious facts and observations in natural history, geography, &c. After having for some time reposed at home, he paid a visit to Italy, where he was received with distinction by pope Benedict XIV. who gratified his dearest wishes by a dispensation for marrying his niece. This union, notwithstanding the difference of age, proved to him a source of much comfort and happiness. He published his remarks on the curiosities of art and nature he had observed in his Italian tour, in 1762. He afterwards made a journey to England, and taking up his lodgings in London at a house of no good reputation, an attempt was made either to intimidate him, or to exact money from him, by a counterfeit warrant. Not being able to obtain any judicial redress for this affront, he thought proper to address a letter to the English nation on the subject, in the public papers. Though this extraordinary step is attributed by his eulogists to his uncommon zeal for justice, it was unfortunately regarded by the English rather as a proof of singular vanity and self-importance. However discontented he might be with England, he brought from it a great attachment to the salutary practice of inoculation, which he endeavoured to support in France against the prejudices under which it laboured, by several memoirs, composing two volumes 12mo. As he joined the study of belles-lettres with that of nature, and composed some agreeable verses, he was made a member of the French academy. He also obtained the honour of association to several foreign learned societies, as those of London, Berlin, Petersburg, and Bologna. At the latter part of life he was much incommoded with deafness, which was peculiarly irksome to one who greatly loved conversation, and was alike eager to hear and to speak. He died of the consequences of an operation for a hernia, in February, 1774. The acquisitions of M. de la Condamine were more extensive than profound; and he possessed rather an ardour for making researches on a great variety of objects, than patience completely to investigate any. His curiosity was insatiable, and often troublesome, inducing him to violate the common rules of good manners. No man had more acquaintances, correspondences, and disputes, than he. He wrote in

almost all journals, replied to all criticisms, and was flattered with all praises. *Eloge de M. de la Condamine, in the Necrologe. Nouv. Dict. Hist.—A.*

CONDE', LEWIS I. DE BOURBON, prince of, born in 1530, was the son of Charles de Bourbon, duke of Vendome. He served with distinction under Henry II. but after his death was induced, in consequence of discontent, to join the party of the reformed. He was supposed to have been the chief contriver of the conspiracy of Amboise, and being apprehended on that account, justified himself by offering single combat to any one who should accuse him. He was set at liberty; but afterwards engaging in another plot, would probably have suffered capital punishment, had not the death of Francis II. produced a change in the state of affairs. Being set at liberty by Charles IX. he put himself openly at the head of the Huguenots, and shared their confidence with admiral Coligny. He was excellently fitted for the active leader of a party, by his enterprising courage, and engaging manners, which made him adored by his soldiers. A remarkable instance of his influence over them was once shewn, when the German auxiliaries in his army threatened to quit him for want of pay. He ventured to propose to his own troops, who were also unpaid, to raise among themselves the sum due to the Germans; and his whole army, down to the common soldiers, made a contribution for the purpose. Such zeal, however, it has been justly observed, could exist only in a religious war. After several successes, he was wounded and taken in the battle of Dreux in 1562. He lost that of St. Denys in 1567, and was killed at that of Jarnac in 1569. At that battle he charged with his arm in a sling, and with his leg much hurt by the kick of a horse. He pushed the enemy with vigour, but was at length constrained to surrender to two gentlemen, who treated him with humanity. But Montesquieu, captain of the duke of Anjou's guards, coming up, shot him dead with a pistol in cold blood, in revenge of a private quarrel. This prince was little and hump-backed, but his wit and vivacity rendered him a great favourite of the ladies. His morals gave sufficient reason to suppose, that he engaged in the cause of an austere sect more as a party-man than as a religionist. *Nouv. Dict. Hist. Millot Elements.—A.*

CONDE', LEWIS II. DE BOURBON, prince of, duke of Enguien, usually called *the Great Condé*, son of Henry II. prince of Condé, was born at

Paris in 1621. He early displayed a superiority of talents, which led the cardinal de Richelieu to predict his future greatness. Being entrusted at the age of twenty-two with the command of the army opposed to the Spaniards who had invaded France, and attacked Rocroi, he fought with them, contrary to the orders of the court, gained a complete victory, and ruined that famous Spanish infantry which possessed the first military reputation in Europe. The success of this battle, fought in May, 1643, was entirely due to Condé himself, who appeared to have acquired the talents of a consummate general, by native genius anticipating experience. Such was his coolness, that on the night preceding the battle, after he had made all the proper dispositions, he slept so soundly that it was necessary to awake him when it was time to begin the attack. The reduction of Thionville and other places followed; and in the next year he marched into Germany, and attacking general Merci, who was entrenched at Friburg, after three successive combats, forced him to decamp. In one of these, Condé threw his general's staff into the enemy's trenches, and led on a regiment sword in hand to recover it. Returning to Paris, he left Turenne in the command, who was surprised and beaten at Mariendal. Condé flew back, attacked Merci in the plains of Nordlingen, August, 1645, and totally defeated him, that great general being killed in the battle. He then took Dunkirk in sight of the Spanish army. But these brilliant actions excited the jealousy of the court, and he was sent from the scene of his glory to besiege Lerida in Catalonia, with an inadequate force, where he failed. Being recalled to Flanders in 1648, where the archduke Leopold was besieging Lens, Condé did not hesitate, with inferior forces, to attack the enemy. "Friends," said he to his soldiers as they marched, "remember Rocroi, Friburg, and Nordlingen!" Thus animated, they overthrew all that opposed them, and the archduke's army was entirely destroyed or dispersed. Turenne had a great share in this victory. After peace was restored abroad, the discontents against the ministry of cardinal Mazarin produced a civil war at home. Condé was first engaged on the side of the court, and with a small body of men brought back to Paris the young king, the queen-mother, and the cardinal, who had been obliged to quit it. Dissatisfied, however, with his recompence, and despising the minister, he braved the queen, insulted the government, and united with the malcontents. In consequence, he was arrested

in 1650, and detained a year in prison. Soon after his liberation, he broke out into open revolt. As a proof of the levity with which arms were then taken up, and the little public principle there was in the conduct of the party-leaders, it is said that the queen sent a courier to Condé with certain favourable terms of accommodation, which, from a mistake in the name of the place where he then was, did not reach him at the proper time. Afterwards, being informed of the contents, he said, that had he received the proposals soon enough, he should have accepted them, but that now, having got so far from Paris, it was not worth while to return. A civil war followed, attended with various success. Condé displayed all the enterprise and activity of his character, and would probably have proved too hard for the court, had he not been opposed by Turenne. The two great chiefs met in the suburbs of St. Antoine, where Condé's party, being inferior, would have been defeated, had not mademoiselle, daughter of the duke of Orleans, caused the cannon of the Bastille to be fired against the king's troops. Paris afterwards received the king, and a temporary peace was restored; but the prince of Condé refused to enter into it, and took refuge in the Low-countries. There he was seen fighting against his country in the service of those Spaniards, its inveterate foes, whom he had obtained so much glory in resisting. The splendor of his character, so congenial to the spirit of his nation, has perhaps obtained for him too easy a pardon for a conduct, which, in a sober estimate, must be regarded as an indelible stain on his memory. He sustained, however, his military reputation in this unhappy warfare; and the actions of saving Cambray by throwing himself into it, and of raising the siege of Valenciennes, are reckoned among the most glorious of his exploits. He could not prevent the loss of the battle of the Dunes near Dunkirk in 1658, in which his rival Turenne was completely victorious. At the peace of the Pyrenées, in 1659, the re-establishment of the prince of Condé was made a condition. The unwilling consent of Mazarin was obtained by a threat, that in case of refusal, the Spaniards would give the prince an establishment in the Low-countries. In 1668 he materially contributed to the conquest of Franche-Comté. He took a part in the invasion of Holland in 1672, and received a wound at the famous passage of the Rhine. In 1674 he fought the bloody battle of Senef against the prince of Orange, in which, after three attacks, the victory remained undecided. In no action was

Condé so lavish of the lives of his soldiers. He had three horses killed under him, and would have led on to a fourth attack, but, as an officer observed, "No one but the prince of Condé seemed desirous of fighting any longer." After the death of Turenne in 1675, Condé was sent to check the progress of the imperial general Montecuculi, in Alsace; and in opposing this able commander he exercised as much caution and patient skill, as he had before displayed of ardour and impetuosity. He obliged the enemy to cross the Rhine by his manœuvres; and then resigning the military profession, to the fatigues of which repeated attacks of the gout rendered him unequal, he retired to Chantilly, and spent the remainder of his life in cultivating letters and the fine arts, to which he had always been attached. He was fond of the conversation of men of genius in every walk, and judged of their performances with great discernment. He read with avidity books of controversy of all kinds; and from the freedom of his enquiries, and the liberal sentiments which he occasionally delivered on subjects of religion, he excited suspicions concerning his faith; yet it is affirmed, that he never had any real doubts on the authenticity of revelation. His faculties, bodily and mental, declined towards the close of life; and during the last two years nothing remained of the *Great Condé*. He died at Fontainebleau in 1686, at the age of sixty-five, leaving by his wife, niece of cardinal Richelieu, two sons. The composition of Condé was full of fire, which broke out in all his words and actions. His physiognomy resembled that of an eagle, by a very aquiline nose, and piercing eyes, capable of disconcerting those upon whom his looks were intently directed—an effect he was flattered in observing (see abbé Boileau). His genius was perhaps rather fitted for great and sudden emergencies, than for affairs requiring steady and continued exertions; and though his name is usually joined with that of Turenne, yet as a complete commander he certainly was surpassed by that great man. *Voltaire Siècle de Louis XIV. Millot. Nouv. Dict. Hist.—A.*

CONDILLAC, STEPHEN BONNET DE, abbé, an ingenious and philosophical writer, was a native of Grenoble. He entered into the church, and became abbot of Mureaux; and the reputation he acquired by his writings caused him to be appointed preceptor to the infant Don Ferdinand, prince of Parma, and also to be elected member of the French academy, and that of Berlin. He died at his estate of Flux near Beaujenci, in 1780. The abbé Cor-

dillac was characterised by solid sense, sound judgment, clearness of ideas, and choice and extensive literature. He was grave without austerity, somewhat sententious in discourse, and wrote with more facility than he spoke. The work by which he was first known was his "Essay on the Origin of Human Knowledge," 2 vols. 12mo. 1746. In this he gives a natural history of the functions of the soul, and the successive evolution of its faculties. In his "Treatise on Sensations," 2 vols. 12mo. 1754, he adopts the conception of a statue, provided at first with a single sense, and successively with the rest, and shews the origin of memory, judgment, and the mental affections, and the gradual formation and correction of sensible ideas. In his "Treatise on Animals," 12mo. 1755, he refutes the notions of Descartes and Buffon, concerning the merely mechanical nature of brutes, and endeavours to explain the manner in which their faculties are acquired. These pieces abound with just, luminous, and new ideas, derived from profound metaphysical researches; not, however, without some bold conjecture; and are written in a clear and unaffected style. Many of the notions in them are contained in his great work, "A Course of Study drawn up for the Instruction of the Prince of Parma," 16 vols. 12mo. 1776. This begins with a prefatory discourse on the different modes of communicating instruction, of which he prefers the gradual advance from fact to fact, up to general principles, instead of making the latter take the lead. He proceeds to some preliminary metaphysical lessons, a general philosophical grammar, a course of rhetoric, the art of reasoning, and nature of evidence, and the art of thinking, with the nature and causes of our ideas. Having thus grounded his pupil in the philosophy of the mind, he introduces him to the study of history, an excellent abridgement of which, ancient and modern, is given in the next eleven volumes; and the work closes with a volume of political reflections. The sentiments delivered in this performance are all favourable to humanity, and inculcate the most liberal maxims of government. The abbé Condillac also wrote a work entitled, "Commerce and Government considered relatively to each other," 12mo. in which the ideas of the modern economists are supported. It is remarked, that in several of his writings he displays a high notion of his own merit; but his claims to ingenious and profound views, on important topics, seem to be justified by the public esteem. *Nouv. Dict. Hist. Haller Bibl. Anatom.—A.*

CONDORCET, JOHN-ANTHONY, NICHOLAS

LAS CARITAT, marquis of, an eminent French writer and political character, descended from an ancient family originally from the principality of Orange, was born at Ribemont in Picardy, in 1743. He was educated at the college of Navarre, where he early distinguished himself for his attachment to mathematical and physical science. On entering into life he connected himself with Voltaire, D'Alembert, and others of similar sentiments, who formed a powerful party among the men of letters in France, and whose efforts to promote their opinions in religion and politics have been regarded with applause or detestation, according to the different principles of those who have passed their judgment upon them. It was, however, as a mathematician that Condorcet first made himself known to the public. At the age of twenty-two he wrote a work "On Integral Calculations," which was much applauded. This was followed in 1767 by his "Solution of the Problem of the three Bodies;" and in 1768 by the first part of his "Essay on Analysis." In 1769 he was admitted into the Academy of Sciences, the Memoirs of which he enriched with several papers in the profound mathematics. During the administration of M. Turgot, his reputation caused him to be joined with D'Alembert and Bossut, in aiding the operations of that eminent financier by arithmetical calculations. In the mean time he applied closely to metaphysical and political studies; and he defended, in an anonymous pamphlet, the philosophical sect in which he was enrolled, from an attack made upon them in the *Trois Siècles*; and wrote an answer to Necker's Essay on Corn Laws. In 1773 he was appointed secretary to the Academy of Sciences, in which capacity he wrote eulogies of several deceased members omitted by Fontenelle. Having united, like D'Alembert and some others, the character of an elegant writer with that of a man of science, he was received in 1782 into the French Academy, on which occasion he pronounced a harangue concerning the influence of philosophy, which was printed. From the time of D'Alembert's death in 1783, Condorcet occupied the place of secretary to that academy, in which he distinguished himself by his eulogies on several eminent persons. That of his "philosopher and friend," D'Alembert, was one which he laboured with peculiar care; and though on the whole an apologetical performance, it is esteemed to be considerably candid, and to afford a just view of the scientific merits of that celebrated writer. His eulogy on the great mathematician Euler also

gave him an opportunity of making a clear and scientific statement of the specific improvements and inventions introduced into a peculiar branch of knowledge by one man; an important part of biographical writing in which Condorcet seems to have excelled. His "Life of Turgot," published in 1786, was much read and admired by those who approved the plans of government and finance followed by that minister. In the next year appeared his "Life of Voltaire," composed in a strain of high and elaborate panegyric, and therefore very differently estimated by persons of different principles. An eulogy which he pronounced on Franklin, in 1790, completed the list of his tributes to the memory of eminent men. These performances are not all equal in point of style, which in some is negligent and incorrect; and doubtless many faults of other kinds would be found in them by one not disposed to favour the school of philosophy to which he belonged.

The great event of the French revolution, which the writings of Condorcet and his friends had so much contributed to bring on, could not but warmly interest his feelings, and engage his active services. But the conduct of the several parties, and of their leaders, during this tumultuous period, is at present viewed through such a mist of prejudice, and is painted in such opposite colours by the supporters of different interests, that it is scarcely possible to appreciate it. We shall, therefore, in relating this part of Condorcet's history, confine ourselves to a few acknowledged facts, and leave our readers to make their own conclusions.

He early devoted his pen to the promotion of those reforms, as he thought them, which were to usher in a new order of things. He was the principal conductor of a work entitled, "*La Bibliothèque de l'Homme Public*," intended as an analysis of all the most esteemed political writers. He was the editor of a newspaper called "*Le Chronique de Paris*," said to be replete with declamations against royalty; and had a considerable share in the "*Journal de Paris*," a paper written on the same principles. At the time of the king's flight to Varennes he projected a paper called "*Le Republicain*," the tendency of which may be inferred from its title. He was an assiduous member of the Jacobin Club, and a frequent, though not a powerful, speaker in it. At the dissolution of the Constituent Assembly he was elected a deputy for Paris, and pursued the general political career of the Brissotines. He was employed to draw up a plan for public instruction, and pro-

duced two elaborate memoirs on this important object, which were allowed to contain some very enlarged ideas, but perhaps too extensive for practice. He also drew up the manifesto addressed by the French people to the powers of Europe, on the approach of a war. When president of the assembly, he wrote an expostulatory letter to the king, which has been accounted indecently severe and uncereemonious. He also justified the unmanly insult offered by the Parisians to the king in presenting to him the red cap at the Tuilleries. It is affirmed, that while he was thus degrading royalty, he was intriguing for the office of preceptor to the dauphin, which, indeed, he might consider as thenceforth a kind of public office. The king, however, was so shocked at Condorcet's avowed irreligion, that he would not hear of the proposal. An attempt to stain his memory with the blackest ingratitude, by insinuating that he was instrumental in the murder of the duke de la Rochefoucauld, a nobleman to whom he had been particularly obliged, and from whose family he had received his wife with a fortune, appears to have no other foundation than political difference. When the trial of the king came under consideration, Condorcet was one of those who thought that he could not legally be brought to judgment; his conduct, however, with respect to the sentence was equivocal, and betrayed that timidity and irresolution which characterised his public life. The opinion of Mad. Roland, respecting his moral constitution, is perhaps as impartial as any that can be produced. "The genius of Condorcet," says she, "is equal to the comprehension of the greatest truths; but he has no other characteristic besides fear. It may be said of his understanding, combined with his person, that it is a fine essence absorbed in cotton. The timidity which forms the basis of his character, and which he displays even in company, on his countenance and in his attitudes, does not result from his frame alone, but seems to be inherent in his soul, and his talents furnish him with no means of subduing it. Thus, after having deduced a principle or demonstrated a fact in the assembly, he would give a vote decidedly opposite, overawed by the thunder of the tribunes, armed with insults, and lavish of menaces. The properest place for him was the secretaryship of the academy. Such men should be employed to write, but never permitted to act." After the king's death he was employed by the Girondists to frame a new constitution. His plan for this purpose was presented to the Convention, and approved; but it

met with little concurrence from the nation at large; and has been, perhaps not unjustly, denominated "a mass of metaphysical absurdities." During the contest between the Girondists and the Mountain, he kept aloof, both through timidity and dissatisfaction with the state of affairs. He was not included among those victims who fell with their leader Brissot; but afterwards, having written against the proceedings of the triumphant party, he incurred the unforgiving animosity of the tyrant Robespierre, and a decree of accusation was issued against him in July, 1793. He made his escape from the arrest, and lay concealed in Paris for nine months. At length, the apprehension of a domiciliary visit obliged him to quit his retreat; and passing undiscovered through the barriers, he went to the house of a friend on the plain of Mont-Rouge. Unfortunately this person was then in Paris, and Condorcet was obliged to pass two nights in the fields exposed to cold and hunger. On the third day he had an interview with his friend, who could not then venture to take him to his house, so that he was still forced to wander in the fields. Exhausted at length by fatigue and want of food, he went to a public-house, and calling for an omelette, devoured it with great eagerness. His squalid appearance and voracity excited suspicions in a municipal officer who chanced to be present, and who put some interrogatories to him. From the hesitation of his answers, it was thought proper to apprehend him. He was confined in a dungeon in order to be sent to Paris next day, but in the morning he was found dead. As it is known that he always carried a dose of poison about him, it cannot be doubted that he put an end to his life by its means. In this wretched manner was the career of a man, who had sustained a brilliant part on the stage of life, terminated on March 28th, 1794. He was a man of polished manners, and as amiable in society as one could be who seems to have had the radical defect of *wanting a heart*. He lived on affectionate terms with his wife, by whom he left one daughter. Not long after his death appeared his "Sketch of a Historical Draught of the Progress of the Human Mind," a work of method and research; in which, considering man as he has been, as he is, and as he may be, he forcibly inculcates his favourite idea of the perfectibility of the human species, and of its actual advance towards perfection. Though some of his notions appear chimerical, yet the work is upon the whole powerfully written; and when it is known that he composed it while in circum-

stances of distress and danger, and that the conviction of a progress of his fellow-creatures towards improvement in virtue and happiness was his consolation under present sufferings and discouragements, some credit may be given him for more fortitude and right feeling than his general character would perhaps indicate. Besides the works already mentioned, he published "Letters to Frederic King of Prussia," with whom, as likewise with the imperial Catharine, he corresponded. He left behind him in manuscript a "Treatise on Calculation," and an "Elementary Treatise on Arithmetic." *Notice sur la Vie, &c. de Condorcet, par Lalande. Biogr. Anecdotes of the Founders of the French Repub. Biogr. Memoirs of the French Revolution.—A.*

CONDREN, CHARLES DE, a French ecclesiastic of much repute among his contemporaries, and second general of the congregation of the Oratory, was born in the neighbourhood of Soissons, in the year 1588. He was designed by his father, who was a favourite of Henry IV., to be placed in some station at court, or to be devoted to the military profession. But his early inclination for theological pursuits, and the apprehensions entertained by his father for his life, during an illness said to be occasioned by an opposition to it, produced an acquiescence in his wishes, and he was suffered to follow the bent of his mind. After prosecuting his studies in the college of the Sorbonne at Paris, he was ordained a priest, and admitted a doctor of that society in the year 1614. In the year 1617 he became a member of the congregation of the Oratory; and was the founder of four of the principal houses belonging to that order. So high was his reputation for piety, integrity, and prudence, that he was afterwards fixed upon by Mary de Medicis, as the fittest person to be confessor to the duke of Orleans, only brother of Lewis XIII. In that situation his abilities as a statesman, as well as confessor, were successfully employed in promoting political reconciliations between the duke and the king; once after the duke had quitted the kingdom, with the design of retiring into Lorraine, and another time when he had formed the determination of again breaking with the court. For the first of these services he was offered a cardinal's hat; and for the second cardinal Richelieu was desirous of recompensing him with the archbishopric of Rheims, or of Lyons. But he was as disinterested as he was virtuous, and would accept of no office of honour or emolument, excepting that of general of his order, to which he was elected in 1629, and in which his whole time was devoted to pious and benevolent acts, in conformity to the

principles of the institution. Had he possessed less of the superstition of the times, and less mysticism, he might have proved a more useful and shining character. He died in the year 1641. Father Condren left behind him different controversial and moral treatises, published under the title of "Discourses and Letters, &c." 2 vols. 12mo. in 1648; and "An Explanation of the Priesthood of Jesus Christ," which was published in 1677, by father Quesnel, in 12mo. In his life, drawn up by father Amelote, there is a collection of his opinions, letters, and maxims. *Moreri. Nouv. Dict. Hist.—M.*

CONECTE, THOMAS, a French carmelite monk, and a martyr to his zeal for reforming the world, was a native of Bretagne, who rendered himself conspicuous, towards the beginning of the fifteenth century, as the most admired and attractive preacher of his time. His discourses, however, were not confined to subjects of religion and morality, but comprehended the foibles and extravagant fashions of the female sex, and, in particular, the immoderate high head-dresses which were then in vogue. So powerful was his eloquence, seconded by hootings and peltings, which he discourteously excited, that wonderful changes took place in the modes of female ornament wherever he appeared. But whether he aimed at vice or folly, he was such an impressive pulpit orator, that the largest churches could not contain the numerous crowds who flocked after him; to whom he preached in the public squares, or other open places, in which altars for saying mass were erected on large scaffolds, and adorned with all possible magnificence. The circumstance last mentioned carries in it more of the appearance of stage trick than of spiritual humility; with which also his manner of proceeding from place to place, and the reception which he permitted to be given him in the different towns whither he resorted, were no less incompatible. "When he travelled he was mounted on a little mule; many monks of his order, and many priests, following him on foot, together with numbers of secular priests. And when he came into any town, commonly the most noble and the most considerable person holding the bridle of his mule on foot, conducted him to his lodging, which was generally got ready for him in the best house." From France he went to the Netherlands, whence he proceeded to Italy, in the same manner, and exciting similar attention as in his native country. At Mantua he reformed the order to which he belonged; and at Venice he acquired such re-

putation, that the ambassadors from that republic to pope Eugenius IV. encouraged him to accompany them to Rome, and warmly recommended him to the patronage of that pontiff. But the freedom of his declamations against the corruptions of the clergy and court of Rome; his openly insisting on the unpalatable truths, that the church stood in need of reformation, that the pope's excommunications were not to be feared when the people serve God, that the monks might eat flesh, and the clergy, who had not the gift of continency, might marry; so far aroused the jealousy and resentment of the papal see, that he was tried and condemned for heresy, and burnt at Rome in the year 1434. He was an enthusiast, but possessed of good intentions; and gave proof of his sincerity and constancy by submitting to the flames, rather than retract his spirited and manly charges against the profligacy and abominations of the Romish hierarchy. *Moreri. Bayle.—M.*

CONEI, or CAWNE, GEORGE, a Scotchman by birth, and a catholic in religion, removed at an early age from his native country to Italy, where, after having made some stay at Modena, he settled at Rome, during the pontificate of pope Paul V. His acquaintance with the Greek and Latin languages, and the excellence of character which he maintained, recommended him, in the first instance, to the patronage of cardinal Montalta, who took him to reside in his palace; and after his death to that of cardinal Francis Barberini, nephew of pope Urban VIII. With that Pontiff he obtained such favour and confidence, as to be entrusted with the delicate office of nuncio to Maria-Henrietta, queen of England, which he discharged in a manner that proved highly satisfactory to the papal court. After an absence of three years he returned to Rome, where he died in 1640, at about forty-two years of age, when the pope was on the point of bestowing upon him a cardinal's hat, in reward for his services, and as a tribute to his merit. The works of which he was the author were, "The Life of Mary Stuart;" "De Institutione Principis;" "De Duplici Statu Religionis apud Scotos, &c." *Moreri.—M.*

CONFUCIUS, or KONG-FU-TSE, the most distinguished and venerated of the Chinese philosophers, and a descendant from the imperial family of the dynasty of Shang, was born in the kingdom of Lu, now the province of Shang-tong, about 550 years B.C. According to this date, which is supported by the most probable authorities, he must have been contemporary with Pythagoras and Solon, and some time

earlier than Socrates. While he was yet very young, he afforded indications of extraordinary abilities, which were cultivated with uncommon application under the direction of able instructors. Almost as soon as he had arrived at the years of manhood, he had made astonishing proficiency in all the learning of his time, and was particularly conversant in the ancient canonical and classical books, attributed to the legislators Yao and Chun, which the Chinese call, by way of eminence, *the five volumes*, and consider to be the source of all their science and morality. His natural temper was excellent, and his conduct irreproachable and exemplary. He was particularly praised for his humility, sincerity, temperance, disinterestedness, and contempt of riches. The reputation which Confucius acquired by his accomplishments and virtues, occasioned his being appointed to different places of eminence in the magistracy of his country; which he filled with honour to himself, and signal benefit to the kingdom. The public situations in which he had officiated, enabled him to form an accurate judgment of the state of morals among his countrymen, which had become deplorably corrupt and vicious, and induced him to form the scheme of a general reformation, both in manners and policy. This scheme he endeavoured to carry into execution, by preaching up a strict and pure morality, and using all the influence of his authority and of his virtues in recommending it. Such success attended his efforts for some time, that he deservedly became an object of public reverence and gratitude, and was raised to a place of the highest trust in the kingdom of Lu. In this situation his councils and advice produced the happiest effects, by the introduction of order, justice, concord, and decorum, throughout the whole kingdom, and rendering it the subject of admiration, and unfortunately also of envy, in the dominions of the neighbouring princes. According to general representation, the king of Tsi, dreading that the king of Lu would become too powerful if he continued to be directed by the wisdom and good policy of Confucius, devised the expedient of sending to him and his nobles a present of beautiful young girls, who had from their infancy been trained up in every captivating accomplishment: when the consequence was, an entire abandonment of the business of the state, and an universal effeminacy and dissoluteness of manners. To whatever cause it was owing, a sad degeneracy appears to have taken place in the court and kingdom of Lu, which determined Confucius, after repeated ineffec-

tual struggles against it, to quit his employment, and to retire to some other kingdom, where his endeavours to promote reformation might prove more successful. After traversing different kingdoms, in which the confused state of public affairs, and the predominancy of the worst vices afforded him little hopes of success in his grand scheme, and exposed him also to many inconveniences and much personal danger, he devoted himself to the business of more private instruction in philosophy and morality. His fame and his virtues soon procured him a great number of disciples, who continued firmly attached to his person and doctrine, of whom he sent 600 into different parts of the empire, for the purpose of enlightening and reforming the people. Seventy-two of his disciples were distinguished from the rest, and are celebrated in the Chinese annals on account of the superiority of their attainments; and ten of these above the others, for their complete knowledge of the principles and doctrines of their master. They were divided by him into four classes. The more immediate province of the first class was the study of the moral virtues; of the second, that of the arts of reasoning and eloquence; of the third, that of the rules of good government, and the duties of the magistracy; and the appropriate business of the fourth was, what we may call public preaching, or the delivery of correct and polished popular discourses on moral subjects. But great and unwearied as were the exertions of this philosopher for promoting the reformation of his countrymen, the task was too mighty to be accomplished by his powers; which sensibly affected his mind as he advanced in life. During his last sickness he acknowledged to his disciples, that his heart was overpowered with grief, on beholding the disorders which prevailed in the empire; and he mournfully exclaimed, "immense mountain," alluding to that edifice of perfection which he had been endeavouring to rear, "how art thou fallen? The grand machine is demolished, and the wise and the virtuous are no more." And he afterwards added, "The kings will not follow my maxims; I am no longer useful on earth; it is therefore time that I should quit it." These words were followed by a lethargy, from which he never recovered. He died in the seventy-third year of his age, in his native kingdom, whither he had returned, accompanied by his disciples. After his death, he was lamented by the whole empire, in which innumerable edifices have been raised to his honour, with such inscriptions as the following: "To the Great Master;" "To the Chief Doctor;" "To

the Saint;" "To the Wise King of Literature;" "To the Instructor of Emperors and Kings." And so high is the respect paid to his memory in the present day, that his descendants enjoy by inheritance the honourable title and office of mandarins, and are allowed the privilege, in common with the princes of the blood, of exemption from the payment of all taxes to the Emperor. And, moreover, it is requisite before any person can be admitted to the title of doctor, that a present shall have been made by him to a mandarin of the race of our philosopher. The works which Confucius composed for the use of his disciples, and the preservation of his philosophy, are looked upon by the Chinese as of the first authority, next to the ancient classical books. So great was the author's modesty, however, that it led him to disclaim all pretensions in them to originality, and to declare himself indebted for the information and wisdom which they convey, to the *five volumes*. These works are: 1. *Tay-hio*, i. e. *The grand Science*, or *School of Adults*, designed principally for the instruction of princes and magistrates, and enforcing the duties of self-government, and of perseverance in the chief good, or an uniform obedience to the laws of right reason. 2. *The Chong-yong*, or *The immutable Medium*, the practice of which, in the exercise of the passions, is illustrated by examples, and shewn to be the true method of arriving at perfection in virtue. 3. *Lung-yu*, or *Moral and pithy Discourses*, containing a view of the actions, sentiments, and maxims, of Confucius and his disciples. 4. *Meng-tse*, or *The Book of Mencius*, so called from a disciple of Confucius, who is supposed to have completed it from his master's writings. The preceding articles are considered as entitled to the highest estimation, next to the *five volumes*: to which are to be added, 5. *The Hyau-king*, which treats of the reverence due from children to parents; and, 6. *The Syan-hyo*, or *The School or Science of Children*, consisting of sentences and examples taken from ancient and modern authors. The religious principles of Confucius, when fairly considered, appear to amount to pure and rational theism. He has been accused by some critics on the writings of the missionaries of China, of having maintained, and covertly propagated, atheistical notions. But such a conclusion can only have been unwarrantably deduced from some dark expressions in his writings, which seem to connect the idea of materiality with that of Deity. It is totally irreconcilable with his language, that the T'ien, or Deity, is the most pure and perfect essence, principle, and fountain of all things;

that he is independent and almighty, and watches over the government of the universe, so that no event can happen but by his orders; that he is possessed of such infinite knowledge, that our most secret thoughts are not hidden from him; that he is holy without partiality, and of such boundless goodness and justice, that he cannot possibly let virtue go unrewarded, or vice unpunished. With regard to his sentiments respecting the human soul, and a state of future rewards and punishments, no precise and determinate ideas can be derived from any of the accounts which the missionaries have transmitted to us. His morality is rational and excellent, and often sublime. It may, without disadvantage, challenge comparison with that of the Grecian sages, and is inferior only to that of divine revelation. It may not be improper to add, that although the Chinese profess the greatest veneration for the person and writings of Confucius, few of them, excepting the literati, take him for their guide in religious matters. Their predominant system comprehends a mixture of the ancient pagan idolatry, and of the fables and superstitions of Indian mythology, constituting the worship of Fo, or Foe, which was introduced into China within the first century of the christian era. *Moreri. Anc. Univers. Hist. vol. XX. Mod. Univers. Hist. vol. VII.—M.*

CONGREVE, WILLIAM, a celebrated English dramatic writer, was descended from an ancient family in the county of Stafford, which traces its lineage beyond the Norman conquest. His father had a command in the army, which circumstance long rendered the place of his actual birth a matter of doubt; for while there was the authority of his own assertion that he was born at Bardsa, near Leeds, where a relation of his mother possessed an estate, the testimony of his most familiar acquaintance concurred in favour of Ireland, as entitled to the honour of having given him birth. Mr. Malone, however, in his life of Dryden, has finally settled the dispute, by producing the entry of his baptism at Bardsa, or Bardsey, in February, 1669: but if his birth and origin were English, his education was Irish; for his father's military employment carrying him to the sister-island, where he had also the management of a large part of the Burlington estate, he fixed his residence there, at least as early as the infancy of his son. William received his first instruction at the public school of Kilkenny, whence he was in due time transferred to the university of Dublin. After acquiring, in a short stay there, a correct taste in classical learning, he was sent to England, and entered as a law student at the

Middle Temple. He proved, however, one of the numerous deserters from a profession, the initiatory studies of which form a very unfavourable comparison in the mind of a sprightly youth, with the pursuits of light and elegant literature. He was yet very young when he made his appearance, though under a feigned name, in a novel. Of this performance, entitled, "Incognita, or Love and Duty reconciled," it cannot be necessary to say much. It is characterised as sprightly in dialogue, intricate in plot, and unnatural. In his next work he suddenly blazed out with those excellences on which his great reputation is founded. This was his comedy of "The Old Batchelor," produced when his age did not exceed twenty-one, and of which Dryden remarked "that he never saw such a *first play* in his life." To him and some other veterans it was submitted for revision, and adaptation for the stage, but the wit and character were Congreve's own. Its success acquired for the author the notice of that *Mæcenas* of the time, lord Halifax; who, if overrated by temporary adulation as a proficient and judge in polite literature, certainly deserves the praise of having bestowed more public patronage on the muses than they have perhaps ever received before, or since, in this country. He immediately made Congreve a commissioner for licencing hackney-coaches; soon after, gave him a place in the pipe-office; and finally conferred on him a lucrative office in the customs. His next play was "The Double Dealer," which, notwithstanding a greater degree of regularity than was usual on the English stage, did not excite much applause from the audience. Queen Mary honoured the representation of this and the former piece with her presence; and at her death, which happened not long afterwards, Congreve displayed his gratitude by a poetical tribute to her memory in the pastoral strain, which was then frequently employed on like occasions. Betterton having opened a new theatre in Lincoln's-inn-fields, Congreve, who espoused his cause, gave him, in 1695, the powerful aid of his comedy of "Love for Love," which is one of the most entertaining and proved one of the most popular of his pieces. He wrote, in the same year, an irregular ode to king William on the taking of Namur; a subject better calculated to display his loyalty than his poetry. Not contented with his high and just reputation as a comic writer, he next ventured to try his powers in tragedy; and after a proper interval of study, brought out, in 1697, his "Mourning Bride." The reception this met with was extremely favourable, and he might enjoy the uncommon satisfaction of pos-

sessing at the same time the palm of comedy and tragedy; though posterity has not confirmed his claim to excellence in the latter, as it has in the former. The composition of four such plays before he had passed his twenty-fifth year, is (Dr. Johnson observes) an instance of the efforts of early genius, than which nothing recorded in literary history seems more to surpass the common limits of nature. The wonder is somewhat lessened by the discovery, that for twenty-five years should be substituted twenty-eight. About this period he incurred the penalty paid by eminence in being joined with Dryden, Vanburgh, and others, in the attack made by Jeremy Collier (*see his life*) upon the immorality of the English stage. Though Collier was a coarse and angry controversialist, and disposed to aggravate the faults he censured, yet no one will now deny that the licentiousness of the dramatic writers of that age was scandalous to the national character; and Congreve was certainly no less an offender than his brethren. He did not choose, however, to submit to the charge in silence, but wrote a reply, entitled "Amendments of Mr. Collier's false and imperfect Citations, &c." which, Dr. Johnson says, "has his antagonist's coarseness, but not his strength." He was angry and contemptuous, and combined attacks upon his critic, with defence of the charges which he had brought against him. Yet though he might successfully palliate the alleged enormity of particular passages, it was impossible to justify the general character and tendency of his pieces. Collier replied, and Congreve seems to have found it best to say no more. He gave but little additional offence to his rigorous censor, for he soon after concluded his career as a dramatic writer with the comedy of "The Way of the World." This piece, though composed with much care, and reckoned by several critics the most perfect of his comedies, was very coldly received on the stage; and it was probably resentment of such an injustice that induced him so early to relinquish a species of writing in which he had, upon the whole, been eminently successful, even with respect to temporary applause. A masque, entitled "The Judgment of Paris," and "Semele," an opera, the first of which only was ever represented, finishes the list of his works for the stage. Congreve continued to write copies of verse upon particular occasions, public and private. In 1710 he published a collection of his plays and miscellaneous poems, dedicated to his earliest patron, lord Halifax, to whose person and party he remained attached in all fortunes. Such

was the general respect he inspired, as well by his private character as his genius, that in the great political change which brought the Tories into power, his places remained untouched; and amid the fierce contentions of party which kindled open war among the principal writers of the time, he was allowed to maintain a dignified neutrality, praised and complimented on both sides. Steele dedicated to him his Miscellany; and Pope passed over all his great acquaintance, in order, by the dedication of his noble translation of the Iliad, "to have the honour and satisfaction of placing together his own name and that of Mr. Congreve." It does not appear that any peculiar moral excellences, or any remarkable talents for social intercourse, obtained for him these singular marks of attachment and regard; but he lived in an easy independence; and by the exercise of a polished good-nature, pleased and flattered those who approached him, without offending any. On the return of his friends to power, his emoluments were increased by the sinecure place of secretary to the island of Jamaica, which addition raised his public income to at least 1200l. a-year. Indolence, mental and corporeal, was the result of this affluence. He not only ceased to make any literary exertions, but seems with some affectation to have declined the character of a man of letters. A story is told by Voltaire of a visit he paid Congreve when in the decline of life, which has engaged the discussion of various moral critics. The topic of his writings being naturally introduced in a complimentary way by the visitant, Congreve spoke of them as trifles beneath him, and hinted that he expected to be visited only as a gentleman, who led a life of plainness and simplicity. Voltaire replied, that had Mr. Congreve been so unfortunate as to be a mere gentleman, he should never have been desirous of seeing him; and felt much disgusted at what he considered as a display of trifling vanity. Perhaps, in order to judge of Congreve's behaviour on this occasion, it would be necessary first to know whether he expected or desired these visits of respect from strangers. If he did, he certainly ought to have remembered that his only title to public notice was his literary eminence; and to undervalue the profession by which he rose, would clearly indicate a little and vulgar mind. But if he really wished to discourage the visits of a forward and petulant foreigner, upon the watch to note down all his literary opinions, and to make them matter of disputation, he may perhaps be justified for his reserve, especially if he had ceased to reflect with pleasure upon

writings, the tendency of which, after all his apologies, he probably could not approve to himself. The latter years of Congreve's life were clouded with sickness and infirmity. Cataracts in his eyes at length brought on total blindness; and repeated attacks of the gout gradually undermined all the vigour of his constitution. He sought relief from Bath; but the accident of being overturned in his carriage left a durable pain in his side, and probably hastened his death, which took place at London, in January, 1728-9, in the 60th year of his age. He was interred with great funeral solemnity in Westminster-abbey, where a monument was erected to his memory by Henrietta duchess of Marlborough. To this lady, who is said to have entertained a most romantic regard for him, he left the bulk of his fortune; and by this tribute to rank and title, in preference to the claims of kindred or humbler friendship, he appears in some measure to have confirmed the charge of being swayed by trivial vanity. Congreve stands perhaps first on the list of English writers of comedy. For this distinction he is indebted, not to such a lively and humorous delineation of natural characters as delights and instructs in the scenes of Moliere, but to a perpetual reciprocation of wit and repartee in the dialogue, joined with originality of plot, and often of character. His personages, being almost all witty, lose a part of their distinction; and Pope has justly said,

Tell me if Congreve's fools are fools indeed.

Yet they have other discriminations, which are strongly marked and well supported; and in that sense of humour which makes it the representation of what is ridiculous in character, whether natural or artificial, it cannot be denied that Congreve is as humorous as well as a witty writer. That he did not draw much from the scenery of common life, is generally admitted; and indeed it may be hoped, for the credit of the age, that his groups of sharpers and coquettes, of men without principle, and women without delicacy, are not just portraits of the fine gentlemen and ladies of the day. His superabundance of wit is a fault which may be pardoned, as an excess of a good thing, in which modern prodigality is not to be feared. One or two of the comedies of Congreve are still occasionally brought out, and are beheld with pleasure, though so little resembling the productions of the present age. The sole tragedy of this writer, "The Mourning Bride," has had the fate of being treated with more praise and more contempt than most works of

its class. Its story is acknowledged to be interesting, and its principal characters well contrasted; but that florid elevation of the language which has gratified some readers with the perception of poetical beauty, has to others appeared an unnatural bombast, destructive of reality and character. It is no small praise, however, that Dr. Johnson has selected from this piece a descriptive passage which he thinks second to none in the whole mass of English poetry; and that lord Kaimes has instanced from it the finest example of the progress of a recognition. This tragedy still occasionally calls forth the powers of our principal performers. The miscellaneous poems of Congreve appear once to have possessed a reputation which they have not been able to support; and his strains, whether pastoral, heroic, Pindaric, Ovidian, or Horatian, may now be considered as fairly consigned to oblivion, unless their being reprinted in collections of the English poets can be accounted a relic of vitality. If any of them surpass mediocrity in their species, it is some of the songs, and some short effusions of gaiety or satire. *Biogr. Britan. Johnson's Lives of English Poets.*—A.

CONNOR, BERNARD, an ingenious physician and writer, was born in the county of Kerry in Ireland, in 1666. His family being Roman-catholic, he had not the benefit of an education in the established seminaries of the kingdom; but having determined upon the study of physic, he went for that purpose to France in 1686, and resided for some time in the university of Montpellier, and afterwards at Paris. He distinguished himself by his proficiency in anatomy and chymistry; and being desirous of travelling, he was thought a proper person to conduct home the two sons of the high-chancellor of Poland, then in France. He travelled with them to Warsaw, where the king, John Sobiesky, then kept his court; and through the recommendation of the Venetian ambassador, he was appointed physician to that monarch. This appointment, however, seems to have been merely honorary; for in the same year, 1694, he attended the king's daughter, who had espoused the elector of Bavaria, from Warsaw to Brussels; and in the beginning of 1695 he came to England. Proceeding to Oxford, he read lectures there upon the animal economy with great applause. He also published at that place his "Dissertationes Medico-physicæ," 8vo. 1695, containing some curious observations, anatomical and physical. During the course of that year he settled in London, where he repeated his lectures, and

became a member of the College of Physicians, and of the Royal Society. In 1696 he gave a course of public lectures in Cambridge. A work which he published in 1697 was the subject of considerable discussion, and threw some suspicion upon his faith. It was entitled "Evangelium Medici; seu Medicina Mystica de Suspensis Naturæ Legibus, sive de Miraculis, reliquisque *εν τοις βιβλίοις* memoratis, quæ medicæ indagini subjici possunt," &c. &c. 8vo. and 12mo. This is an attempt to account for the production of supernatural effects upon natural principles; but it does not seem clear how far he meant to preserve the essential character of a miracle; and indeed his notions on the subject are by no means solid and perspicuous. Soon after, he began to put in order his observations relative to the kingdom of Poland; rather, perhaps, as being a popular subject at the time, a new election to the Polish throne then impending, than because his short stay in that country could have given him much original information relative to its natural and political state. Of this work, entitled "The History of Poland," in the form of letters, he lived to publish only one volume, the second not appearing till after his death. It seems to have been well received, as the best account of that country then published in England; yet it is a hasty and rather confused compilation. Dr. Connor died in 1698, as he was rising into reputation and practice. Whatever his religious sentiments might have been, he made an explicit profession of christian faith on his death-bed, though it remains doubtful whether he died in the protestant or catholic communion. *Biogr. Brit. Haller. Bibl. Med.*—A.

CONON, a distinguished Athenian commander in the Peloponnesian war, was one of those who succeeded Alcibiades in the command of the fleet after that general had fallen under the suspicion of his countrymen. Conon engaged Callicratidas the Spartan commander, and was defeated; but the Athenian fleet afterwards gained a victory, in which Callicratidas lost his life. In the next year, B.C. 405, Conon and Philocles lying with the fleet at the river Ægos, in the straits of the Hellespont, were attacked by the Spartan Lysander, and so completely defeated, that Conon alone made his escape with eight galleys, and took refuge in the isle of Cyprus. The subjugation of Athens, and the ruin of its constitution, were the consequences of this misfortune. Conon remained in Cyprus, where he employed himself in projecting the restoration of his country to its former state of prosperity. By applications to Ar-

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taxerxes king of Persia, he persuaded that monarch that the superiority of the Lacedæmonians was dangerous to the peace of his dominions, and that it could be effectually opposed only by enabling the Athenians once more to become their rivals. In consequence, Conon was made admiral of a Persian fleet, which was sent to succour the Athenians, and other Greek states, who had taken up arms against the Spartans. The fleet having mutinied for want of pay, Conon repaired to the court of Persia; but refusing to submit to the customary adoration of the king, he was not admitted to his presence. His remonstrances, however, produced their proper effect. Tissaphernes, against whom he complained, was removed; and he was allowed to nominate his own treasurers for the fleet. Returning to his command, he, with the Persian satrap Pharnabazus, attacked the Spartan admiral Pisander, near Cnidos, and after an obstinate engagement, in which Conon boarded the ship of Pisander, and killed him with his own hand, the Spartans were defeated with the loss of the greatest part of their fleet. This event is dated B.C. 398. The ruin of the Lacedæmonian interest in the cities and islands of Lesser Asia immediately followed, with a transfer of the empire of the sea. Conon now returned to Attica, where he employed his sailors and a number of workmen in restoring the fortifications of Athens, and rebuilding the long walls. But the envy and hatred of the Lacedæmonians caused them, when negotiating a peace with the Persians, to accuse Conon, before Tiribazus, governor of Sardis, of misemploying the king's money and forces, and plotting the delivery of Ionia and Æolia to his countrymen. Conon was thereupon apprehended, and, according to some authors, sent to Susa, and there put to death; others assert that he made his escape from prison; but it appears uncertain how his life concluded. *Plutarch. Xenophon. Univers. Hist.*—A.

CONON, of Samos, a mathematician and philosopher, lived in the 120th olympiad, about the year 300 before Christ, in the time of the Ptolemies, Philadelphus and Evergetes. He made observations of the eclipses of the sun and moon, and was the namer of the constellation Coma Berenices. He was the friend of Archimedes, who spoke highly of his abilities, and greatly lamented his death. Catullus speaks of him in his poems, and he is also mentioned by Propertius and Virgil.—W. N.

CONON, bishop of Tarsus towards the conclusion of the sixth century, after whom a branch of the sect of Tritheists were called Co-

P.

nonites, concurred at first with Philoponus, the ablest advocate for that sect, in maintaining the notion that in the deity there are three natures, or substances, absolutely equal in all respects, and joined together by no common essence. He afterwards appears to have differed from Philoponus, on the subject of the equality of these natures; whence a division arose among their disciples, who were called Philoponists or Cononites, as they severally embraced the opinions of their respective leaders. At a later period the breach between them was still farther widened, on the subject of the resurrection of the body. Philoponus held that the form, as well as matter, of all bodies, was generated and corrupted, and that both therefore were to be restored in the resurrection. Conon, on the contrary, maintained that the body never lost its form; that its matter alone was subject to corruption and decay, and was consequently to be restored when the mortal shall put on immortality. What important topics to engage the talents, and to agitate the resentments, of learned and grave divines and philosophers! What serious grounds for factions and disputes in the christian church! *Moreri. Mosh. Eccl. Hist. Sac. VI.—M.*

CONON, pope, was by birth a Thracian, but educated in Sicily, whence he went to Rome, where he was ordained presbyter. After the death of John V. the papacy was vacant nearly three months, in consequence of disputes between the clergy and army in favour of two opposing candidates, neither of whom would yield to his rival. At length the bishops and clergy fixed upon Conon, as a third candidate, who proved acceptable to all parties, and mounted the pontifical throne in the year 686. He is spoken of as entitled to high respect for his piety, his learning, his love of justice, the purity and simplicity of his manners, and the sweetness of his temper. But he did not enjoy his dignity long enough for the church to derive much benefit from his good qualities, as he died in the twelfth month of his pontificate. *Platina de Vit. Pont. Moreri. Bowdler.—M.*

CONON, cardinal, bishop of Preneste, or in modern language Palestrina, was a native of Germany, and one of the founders of the Arro-sian congregation, a branch of the augustine order. He was advanced to the dignity of cardinal by pope Pascal II. in the year 1107; after which he appears to have maintained the character of a bold and intrepid defender of the high claims of the Roman see, however obnoxious or unwarrantable. This character pointed him out as a proper person to preside

at the council of Jerusalem, in which Henry V. emperor of Germany was excommunicated for not submitting to the pope's assumed right to the investiture of bishops and abbots; which excommunication was confirmed in assemblies held in different kingdoms of Europe, and in a council in the church of Lateran. Gelasius II. who succeeded Pascal, also fixed upon him as his legate-a-latere to the German electors and princes; who, by his arts, and the terrors of the church, were induced to revolt from the emperor, whom our cardinal again excommunicated at the council of Cologne, and at Fritzlar. He afterwards attended as pope's legate at the council of Soissons, in the year 1121, in which the treatise of the celebrated Abelard, on the unity of God, and the doctrine of the trinity, was condemned to the flames. By these and other services, he so far recommended himself to the Roman see, that Gelasius, sensible of his approaching dissolution, strongly recommended him to the cardinals for his successor. When Gelasius expired, the college was desirous of raising Conon to the tiara; but, from motives not now apparent, he declined that dignity, and gave his vote for Guy, archbishop of Vienne in Dauphiny, who, after he was elected pope, took the name of Callixtus II. Cardinal Conon did not outlive his pontificate. *Moreri. Dupin. Mosh. Sac. XII.—M.*

CONRAD I. emperor of Germany, was duke of Franconia and Hesse, when, on the death of Lewis king of Germany, last of the race of Charlemagne, in 912, the German nobles assembled at Worms for the choice of a successor. They first offered the imperial crown to Otho duke of Saxony, who declined it on account of his great age, and generously recommended Conrad, though his enemy. He was accordingly elected, but not with universal consent. The Lorrainers in general acknowledged Charles the Simple for their sovereign; and while Conrad was employed in supporting his authority in that country, Henry duke of Saxony, son of Otho, revolted, and was joined by the dukes of Suabia and Bavaria, and other noblemen. Henry defeated the emperor's lieutenant; and Conrad being unable to face the confederacy in the field, employed art to detach some members of it. He afterwards overthrew in a pitched battle Arnold duke of Bavaria, who received a mortal wound; and he vanquished the dukes of Lorraine and Suabia. The Hungarians making a violent irruption into Germany, Conrad was obliged to purchase peace from them on disgraceful conditions. Falling into a declining state of health, in con-

sequence of a wound he had received, he recommended his enemy, the duke of Saxony, as his successor, and thus returned the generosity of Otho to himself in the person of his son. He sent to Henry all the regal insignia by the hands of his brother, and died in 718. *Mod. Univers. Hist. Moreri.—A.*

CONRAD II. emperor of Germany, surnamed *the Salic*, duke of Franconia, was elected in 1024 to succeed Henry II. The nobles of Italy refusing to concur in the choice, notwithstanding the efforts in his favour of Heribert archbishop of Milan, Conrad, who had first quieted some disturbances in Germany and Lorrain, marched into Italy, and procured himself to be crowned, according to ancient usage, at Monza. He then held a diet in the plain of Roncalia, at which he promulgated several new laws. Afterwards, obliging Pavia, which had revolted, to surrender, he proceeded to Rome, where he was crowned, in 1027, by pope John XIX. in presence of Canute king of England and Denmark, and Rodolph king of Burgundy. Being recalled to Germany, on account of a rebellion raised by the dukes of Suabia, Carinthia, and Worms, he suppressed it by his activity, and caused the defaulters to be deprived of their dominions by a decree of the empire. He then marched against the king of Poland, whom he brought to submission, and made a division of the country into three parts, leaving the king in possession of one only. He next repelled an invasion of the pagans of Mecklenburg, who had penetrated into Saxony, and pursued them with great slaughter into their own country. A war succeeded with Stephen king of Hungary, in which Conrad entered that country, and compelled the king to submit to a treaty, of which he imposed the conditions. Equal good fortune attended him in a dispute with Eudes count of Champagne, who contended for a share of the inheritance of Transjurane Burgundy, which had been bequeathed to Conrad by the king Rodolphus, whose sister, Gisela, Conrad had married. Eudes was slain in a battle at Bar-le-duc in 1037, and Conrad obtained peaceable possession of his inheritance. Meantime a general revolt against the German dominion was planned in Italy, and fomented by many leading persons, particularly by Conrad's first partisan, Heribert archbishop of Milan. The emperor passed into that country, and seizing several of the malcontents, sent them prisoners to Germany. He besieged Milan, but without success; and severely chastised Parma. He procured the deposition and excommunication of Heribert. Being requested by the monks of

Cassino to protect them against the violences of Pandulph prince of Capua, he marched to Capua, expelled the prince, and seized his country. Returning to Germany, he died of a fit of the gout at Utrecht in 1039, after a reign of nearly fifteen years, in which he displayed great vigour and ability, and proved successful in almost all his undertakings. He was interred in the cathedral church of Spire, which he had himself founded. *Mod. Univers. Hist. Moreri.—A.*

CONRAD III. emperor of Germany, duke of Franconia, and nephew of the emperor Henry V. was elected at Coblenz in 1138-9, as successor to Lothaire II. His election was disputed by Henry duke of Bavaria and Saxony, in consequence of which the duke was divested of his dominions, and died soon after of chagrin. His brother Guelph was incited by Roger king of Sicily to attempt the recovery of the forfeited duchies, and a war ensued, one of the events of which was the siege of the castle of Weinsberg, celebrated in story for the conjugal fidelity of the ladies, who, being permitted to leave the place with whatever they could carry, marched out each with her husband on her back. This instance of affection so moved the emperor, that he made an accommodation with Guelph and his partisans. It is said to have been in this war that the adverse designations of Guelphs and Ghibellines took their origin. These disturbances in Germany gave several of the towns of Italy an opportunity of throwing off the sovereignty of the empire, and forming themselves into independent republics. A crusade against the Saracens being warmly promoted by pope Eugenius III. Conrad was influenced to join it, and took the cross from the hands of the zealous Bernard. Having caused his son to be elected king of the Romans, and settled the government during his absence, he proceeded, in 1147, to the Holy-land, at the head of 50,000 horse and great number of foot, and accompanied by his nephew and several nobles of distinction. The expedition, however, proved unfortunate. One half of his troops perished through sickness, occasioned, it is said, by unwholesome provisions, furnished through the treachery of the Greek emperor Manuel Comnenus. Conrad, with the remainder, joined Lewis the Young, king of France, in the siege of Damascus; but notwithstanding the prowess he is reported to have displayed in cutting a Turk through the middle, he was obliged to raise the siege with great loss. Returning to Germany, he met with some trouble from a second revolt of duke Guelph, and underwent a

great affliction in the death of his eldest son. Finding his health decline, he recommended for his successor his nephew Frederic, duke of Suabia, and soon after, in 1152, expired at the castle of Lautrech, and was buried at Bamberg. *Mod. Univers. Hist. Moreri.—A.*

CONRAD IV. duke of Suabia, son of the emperor Frederic II. was created king of the Romans at an early age, and governed the empire with ability during his father's absence. He married the daughter of Otho king of Bavaria. Having been defeated by Henry of Thuringia, he narrowly escaped assassination from the bishop of Ratisbon, at an abbey whither he had retired. At the death of his father, in 1250, he caused himself to be declared emperor; but pope Innocent IV. instead of confirming the election, preached a crusade against him and his bastard-brother Mainfroy. Conrad marched into Italy, in order to take possession of the kingdom of the two Sicilies, which his father had bequeathed him. He took the city of Naples after a siege of eight months, and afterwards Capua and Aquino. Falling sick soon after, he died in the flower of his age, in 1254, leaving an only son, Conradin, then an infant. This unfortunate youth was beheaded at the age of fourteen, by the orders of Charles of Anjou, and in him ended the line of Suabia. *Mod. Univers. Hist. Moreri.—A.*

CONRAD, a German abbot of the benedictine order, in the beginning of the tenth century, was the author of "A Continuation of the History of France;" which has led some persons into the mistake of classing him with the writers of the latter country. He has also been sometimes confounded with another Conrad, of Bruwiler, or Broel, in the diocese of Cologne, who lived towards the conclusion of the eleventh century, and wrote the life of S. Wolphemius, abbot of a monastery in that town. *Moreri.—M.*

CONRAD, a German by birth, and bishop of Utrecht in the eleventh century, was raised to that dignity in the year 1075, by the emperor Henry, whose preceptor he had been. He was chiefly distinguished by his spirited defence of the imperial right on the subject of investitures, against the claims of pope Gregory VII. His principal production is entitled "Apologia de Unitate Ecclesiæ conservanda, & Schismate inter Henricum IV. Imp. ac Greg. VIII. Pont. Max." which, with some other writings on that subject, are to be found in a collection of apologetical treatises in favour of that emperor, published at Mentz in 1520, and at Hanover in 1611. Bishop Conrad was assassinated in

his palace in the year 1099; according to some writers by a Friesland architect, out of revenge for having been instructed by him in a secure method of erecting massy buildings on a swampy soil, and afterwards employing another person in the construction of the collegiate church of Notre Dame, of which the bishop was the founder. *Moreri. Nouv. Dict. Hist.—M.*

CONRAD, of *Sheurn*, surnamed the Philosopher, a German monk, who lived in the middle of the thirteenth century. He was the author of "A Chronicle," and more than fifty volumes on historical and other subjects, of which John Aventine acknowledges that he made considerable use in composing the last volume of his Annals. It is not improbable that he is the same person with an author described under the name of Conrad, prior of Sciren in Bavaria, who is referred to the same period, and to whom are ascribed "A Chronicle" of his monastery, and other historical works. *Moreri.—M.*

CONRAD, of *Lichtenau*, known also by the name of Abbot of Ursberg, in the diocese of Augsburg, was a German monk of the Premonstré order, in the thirteenth century. He was the author of "A chronological History," commencing with the reign of Belus king of Assyria, and extending to the year 1449. This history was afterwards continued, by an anonymous hand, from the above period to the reign of Charles V. It was printed at Strasburg in 1537; and afterwards reprinted, with the continuation, at Basil, in 1569, folio. To the zealots of the high claims of the Romish see this work gave much offence, by the reflections contained in it on the motives and conduct of the wars between some of the German emperors and the sovereign pontiffs, and by the freedom with which the author treated the characters of popes Innocent III. and Gregory IX. At the beginning of it the author states, that he had composed the Lives of the Saints, in twelve books. That they have not made their appearance, we will venture to assert is no loss to the world. *Moreri.—M.*

CONRAD, of *Mentz*, known by the name of Conrad the bishop, lived in the thirteenth century. He was the author of "Chronicon Rerum Moguntianarum," from the year 1140 to 1250, which was first published by Hervaeus in 1535, and has since undergone different impressions. The author has by some modern writers been mistaken for another Conrad, who was a cardinal and archbishop of Mentz, in the latter part of the twelfth and the beginning of the

thirteenth centuries. The last-mentioned character is said to have been the first cardinal who had been appointed to that dignity without ever having been at Rome, or even in Italy. He partook of the fanaticism of the times in which he lived, and joined the multitude of crusaders in the east, where he placed the crown on the head of Leo king of Armenia. He died in the year 1202. There was also another Conrad, who, like the former, was a German by birth, and created a member of the college of cardinals in the year 1219. He commenced his ecclesiastical career among the cistercian monks, at an abbey in Brabant; and, after passing through different offices of honour and trust, was, in the year 1221, sent as papal legate to France, where he joined in the base and murderous crusade against the Albigenses. *Moreri. Nouv. Dict. Hist.—M.*

CONRAD, of *Marpurg*, or *Marbuch*, who lived in the thirteenth century, was the first person in Germany who received the commission of inquisitor from the papal see. That office he executed with such cruelty and brutal ferociousness, that he deservedly fell a sacrifice to the indignation and vengeance of the public. He was the author of "The Life of the Princess Elizabeth of Thuringia," who ranks among the saints of the Roman calendar, and to whom he was almoner. *Cave's Hist. Lit. Vol. II. Mosh. Ecc. Hist. Sac. XIII. Moreri.—M.*

CONRAD, of *Halberstadt*. There were two Dominican monks, both natives of Saxony, who bore that name: one of whom was a member of the chapter of his order in that province, in the year 1321; and the other appointed by pope Clement VI. vicar-general of Saxony, in the year 1350. The former is reported to have been the most celebrated for his talents, and to have composed different works; among which are, "A Concordance to the Bible;" "A Commentary on the Book of Job;" "The Student's Dream, &c." and "A Common-place Book, for the Use of Preachers, in alphabetical Order." *Moreri.—M.*

CONRAD, of *Asti*, a Piedmontese dominican monk, was chosen thirtieth general of his order in the year 1462; but pope Paul II. disapproving of his election, he voluntarily relinquished that office, and retired to his convent at Asti, where he died in the year 1470. He was the author of Commentaria in "Jus Canonicum;" "Summa Casuum Conscientiæ;" and other pieces, which yet remain in MSS. *Moreri.—M.*

CONRAD, LEONTORIUS, a learned German cistercian monk in the sixteenth century. He

appears to have been well acquainted with the best writers in profane and sacred literature, and to have maintained an intimate intercourse with the most learned men of his time. With Amerbach, the celebrated printer of Basil, he was on particular terms of friendship; and also with the learned Reuchlin, among whose letters will be found several written by Leontorius, and a recommendatory letter prefixed to his treatise "De Arte cabalistica." In the year 1507, Leontorius published, at Basil, "Nicholas de Lyra's Commentary on the Bible, with marginal Notes," which was afterwards reprinted at Lyons in 1520. *Moreri.—M.*

In addition to the individuals already noticed under this name, it may be improper entirely to overlook the following: CONRAD of *Esterbach*, a cistercian monk, who wrote a history of his order, and is supposed to have lived about the year 1230; CONRAD of *Mur*, or *Mubr*, canon of the church of Zurich, who lived about the year 1273, and wrote a treatise on the sacraments, the lives of the popes, and other pieces; and CONRAD of *Saxony*, a priest, and, according to Vossius, the same whom George Fabricius calls Conrad Lautenberg, who wrote a chronicle, and some other historical works, and to whom no precise period is assigned. *Moreri.—M.*

CONRI, FLORENCE, an Irish franciscan friar of the more rigid branch, and for some years provincial of his order in Ireland, was born in the province of Connaught, about the year 1560. He was sent, when very young, into Spain, to apply himself to the study of philosophy and theology; whence he went into the Low-countries, where he acquired considerable reputation among zealous catholics, by his labours in illustrating and defending the doctrines of St. Augustine. When Philip III. attempted the conquest of Ireland, during the reign of queen Elizabeth, he was fixed upon as a proper instrument to conciliate his countrymen to that measure, and was appointed by pope Clement VIII. to the archbishopric of Tuam. On the failure of that enterprise, he had the good fortune to escape out of the country, and spent the rest of his life, supported by the Spanish court, partly in the Low-countries, and partly at Madrid, where he died in the year 1629. His works were, "De S. Augustini Sensu circa B. Mariæ Conceptionem," *Antwerpiae*, 1619; "Tractatus de Statu Parvulorum sine Baptismo decedentium ex hac Vita, juxta Sensum B. Augustini," *Lovanii*, 1624; "The Mirror of the Christian Life," an Irish catechism, printed at Louvain, in 1626; "Peregrinus Jerichontinus;

hoc est, De Natura Humana feliciter instituta, infeliciter lapsa, miserabiliter vulnerata, miserabiliter restaurata," *Parisiis*, 1634; "De Flagellis Justorum, juxta mentem S. Augustini," *Parisiis*, 1644. The dates of the two last articles shew them to have been posthumous publications. *Moreri*.—M.

CONRING (CONRINGIUS), HERMAN, a very learned physician, jurist, and antiquarian, was born in 1606, at Norden in East Friseland, where his father was pastor of the church. He studied at Leyden, and in 1636 took his doctor's degree at Helmstadt, on his marriage-day. He was first made professor of physics, and afterwards of medicine, in that university; and rising to great reputation in his profession, he became first physician of Christina, queen of Sweden, and successively of several other sovereign princes and electors. Turning his studies to law and history, he was made professor of politics in the same university, and acquired great fame for his knowledge of the Germanic constitution. He had the title of counsellor to most of the northern princes, and enjoyed several considerable salaries. He died senior of his university in 1681. The writings of Conring are extremely numerous and various. In philosophy he was attached to the peripatetic system; and his works, "De Calido innato;" "De Vita & Morte;" "De Origine Formarum;" "De Motu Animalium," are composed upon the Aristotelic principles. Some of his most considerable medical works are: "De Germanicorum corporum habitus antiqui & novi causis;" "De Hermetica Ægyptiorum vetere & Paracelsica nova medicina;" and "Introductio in universam Artem medicam;" this is the substance of his medical lectures. These contain much curious learning, and many useful and judicious observations. In law, history, and antiquities, his principal works are; "De Origine Juris Germanici;" "De Finibus Imperii Germanici;" "Opera juridica, politica, & philosophica;" "De Capitulatione Cæsarea;" "De Urbibus Germanicis;" "De Antiquitatibus Academicis." In these and his other pieces on similar topics, he displays all the profound erudition and industrious research which characterise the German literati, joined with a portion of credulity, and strong national prejudice. All his works collected were printed at Brunswick, in 7 vols. folio, 1730. *Moreri*. *Vander Linden*. *Haller Bibl. Med. & Anatom.*—A.

CONSTABLE, PAUL, a native of Ferrara, and general of the dominican order in the latter part of the sixteenth century. Having ac-

quired considerable reputation in his province, as a professor of philosophy and theology, he was constituted inquisitor of the city of Ferrara, and afterwards appointed master of the holy palace, by pope Gregory XIII. In that office of honour and confidence he continued for seven years, until placed at the head of his order in 1580. Within two years after that event, the excessive fatigue occasioned by visiting the monasteries under his government on foot, brought on an illness which terminated in his death, at Venice. He wrote a work of some interest in the history of the horrible tribunal invented by the founder of his order, which is entitled, "De Causis in sancto Officio cognoscendis." *Moreri*.—M.

CONSTANS I. FLAVIUS JULIUS, third son of the emperor Constantine the Great by Fausta, was born about 320. He was created Cæsar by his father at six years of age, and at his death in 337 succeeded to the sovereignty of Italy, Africa, and the western Illyricum, as his share of the empire. Three years afterwards, the dominions of Constans were invaded by his eldest brother Constantine. Constans, who then resided in Dacia, sent an army against his brother, who, being drawn into an ambuscade near Aquileia, was defeated and slain. Constans then became possessor of Gaul, Spain, and Britain, his remaining brother Constantius confining himself to the eastern share of the empire. He made an expedition against the Franks, whom he brought to terms of agreement; and another against the Scots, the result of which, not being mentioned by his panegyrists, was probably little to his honour. He seems, indeed, to have been an indolent and voluptuous prince, unfit for the cares of government; and while he is spoken of with great disapprobation and contempt by the heathen historians, he is praised by the christian only for his zeal for orthodoxy. He patronised the cause of the great Athanasius, and wrote in his favour a menacing letter to his brother Constantius, which might have produced a religious war, had not the latter consented to recal that archbishop. In return Athanasius always mentions Constans with great respect, giving him the title of *the Blessed*. The discontents excited in the army by the ignoble character of Constans at length produced a rebellion headed by Magnentius, who assumed the purple at Autun. At the news, Constans, throwing off the imperial robes, fled towards Spain; but before he could reach the sea-port where he intended to embark, he was overtaken by a party of cavalry at Helena (now Elne) at

the foot of the Pyrenées, and put to death, A.D. 350. *Univers. Hist. Gibbon.*—A.

CONSTANS II. emperor of the East, grandson of Heraclius, and son of Constantine III. was raised to the purple in 641, after the senate had deposed the usurper Heracleonas and his mother Martina. Constans was a Monothelite, and to his patronage of this heresy the ecclesiastical writers impute the misfortunes and crimes of his reign. In 647 the Saracens overran the imperial dominions in Africa, and afterwards took Cyprus and Rhodes. The emperor in person was defeated by them in a naval engagement, and with difficulty escaped in disguise to Constantinople. He obtained some success in a war against the Sclavonians; and the Saracens, in consequence of divisions among themselves, made peace with him, and even consented to become tributary. The emperor had a brother, Theodosius, whom, incited by jealousy, he compelled to take deacon's orders, and he received the sacramental cup from his hand. But not thinking himself sufficiently secure while Theodosius lived, he soon after caused him to be put to death. The execrations of the people, and his own remorse, however, severely punished this fratricide. He could no longer bear to reside in his capital; and embarking for Greece, displayed the hatred which he felt, and was conscious he inspired, by spitting against the walls of Constantinople as he left them. He passed the winter at Athens, and thence proceeded to Sicily, continually haunted with the image of his murdered brother, whom he thought he saw presenting to him a cup of blood, and urging him to drink. He appears to have designed to transfer the seat of empire to Syracuse, but the people of Constantinople prevented this intention by detaining his wife and children. Constans, however, did not resign the cares of government; for a war breaking out between the Franks and Lombards, he thought it a good opportunity for expelling the latter from Italy. He accordingly fitted out a fleet, and sailing to Tarentum, proceeded to lay siege to Beneventum. But Grimoald, its duke, after having defeated the Franks, coming to the relief of the place, the emperor raised the siege, and retired to Naples. He thence made a progress to Rome, which he entered with great pomp, having been met at some distance by the pope Vitalianus, and all his clergy, in procession. The return he made to this mark of respect was to plunder Rome of many of its most valuable ornaments, which he sent to Constantinople. He then returned to Syracuse, where he resided for five years

longer, oppressing by exactions all the people within the influence of his authority, and not sparing the riches of the sacred edifices. At length domestic treason put an end to his odious and unhappy reign. As he was using the bath, a servant struck him violently on the head with the vessel which contained the warm water. He fell stunned, and was suffocated. This catastrophe happened in 668, after Constans had reigned near twenty-seven years. *Univers. Hist. Moreri. Gibbon.*—A.

CONSTANT, DAVID, a protestant divine, and professor of theology at Lausanne in Switzerland, was born at that place in the year 1638. After acquiring a competent knowledge of the classics and philosophy, in his native country, he studied theology at Herborn in Germany; whence he successively resorted for farther improvement to Groningen, Leyden, and Paris. In the latter place he embraced the opportunity of forming respectable connections among the members of the reformed communion, particularly with Messrs. Daillé, Morus, and Moses Amyraut. In the year 1658 he returned to Switzerland, and was ordained minister, according to the calvinistic form, and settled as pastor of the church at Copet; which situation was preferred by him to the professorship of philosophy at Herborn, to which he had been invited. While at Copet he cultivated a literary intimacy with Messrs. Mestrezat, Turretin, and Tronchin, who were celebrated professors in the university of Geneva, and with Bayle, who was at that time tutor in the family of count de Donha, baron of Copet, and the patron of Constant. On a vacancy taking place in the office of tutor to the first class in the college of Lausanne, Mr. Constant was appointed to that place by the magistrates of Berne; and was afterwards made professor of moral philosophy, and of the Greek tongue. The duties of these stations he discharged with eminent reputation, and employed such time as his professional avocations permitted, in editing different classical works, or on original compositions, which are enumerated below. His literary acquirements were very respectable, his judgment solid, and his taste correct. About the year 1700 he was chosen professor of theology, which situation he retained until he had reached his eighty-ninth year, when a successor was appointed, with the reservation to Mr. Constant of his former salary, his rank in the academy, and the right, whenever convenient to him, of giving his assistance and advice at the public meetings of that body. He died in 1733, when turned of ninety-five years of age.

His works were; "An Abridgment of Politics," published in 1686, and in an enlarged form in 1687; editions of "Florus," of Cicero's treatises "De Officiis," "De Senectute," "De Amicitia," his "Paradoxa & somnium Scipionis," and "Erasmi Colloquia," with notes and remarks, those of Cicero published at Geneva, in 1688, 12mo.; dissertations, "De Uxore Lothi, rubo Mosis, & Serpente æreo," and "On the Passage through the Red Sea," published at different times in 1690 and 1693, 4to.; and "Systema ethico theologicum, &c." printed at Lausanne, 1695, 4to. Bayle, in his letters, mentions also a treatise by our author, "De Juramentis," published about the year 1689; and another "On Providence," the manuscript of which he had read. *Moreri.*—M.

CONSTANTINE I. FLAVIUS VALERIUS CONSTANTINUS, surnamed *the Great*, first christian emperor of Rome, the son of Constantius Chlorus by Helena, was born, probably at Naisus in Dardania, about the year 274. He was brought up to arms, and was but slightly tinctured with letters. Yet his tall and noble figure, his dexterity in all manly exercises, his courage and activity, joined with prudence, temperance, and affability, early raised him to reputation, and rendered him a favourite with the army and people. He was in his eighteenth year when his father was created Cæsar; but this elevation of the family was, in some measure, counterbalanced to him by the divorce of his mother, a woman of mean origin, in order to make way for the second wife of Constantius, who was of imperial kindred. Young Constantine remained in the service of Diocletian, and signalising his valour in the wars of Egypt and Persia, was raised to the rank of a tribune of the first order. When Galerius and Constantius received the title and authority of Augusti, Constantine was excluded from the expected rank of Cæsar; and finding himself endangered by the suspicions of Galerius, and at the same time being sent for by his father, who was in a declining state of health, he secretly left Nicomedia, and with incredible diligence travelled post as far as Boulogne in Gaul, where Constantius was preparing to embark for Britain. In this journey, it is said, that Constantine caused all the post horses to be hamstringed after he had used them, in order to prevent a pursuit. His father died at York in 306, and Constantine, who was present, was proclaimed emperor by the army. He affected to resist their choice till he should receive the consent of Galerius, to whom he wrote a respectful letter acquainting him with the event.

Galerius, though much exasperated, did not choose to contest his succession to the sovereignty of the provinces beyond the Alps, but conferred on him only the title of Cæsar, giving the rank of Augustus to his own favourite Severus. Constantine for some years employed himself in governing and securing the dominions fallen to his share. He repressed an incursion of the Franks into Gaul, and made prisoners of two of their kings, whom he exposed to wild beasts in the amphitheatre of Treves. He afterwards crossed the Rhine, and penetrating into the country of the Bructeri, carried fire and sword through the whole region, sparing neither sex nor age. The captives were only reserved for the more cruel death of the amphitheatre. He seems to have thought, that against a barbarian foe, the most barbarous kind of warfare was allowable. He employed his cares less exceptionably in strengthening the natural barrier of the Rhine with fortresses and a navy, and in exacting hostages from the neighbouring German tribes. He remitted part of the oppressive tribute which had been levied from the Gauls, and studied to render his subjects flourishing. He did not interfere in those civil contentions which caused the death of Severus at Rome, and the elevation of Maxentius; but Maximian, who had reassumed the purple, wished to engage him in his interest, by offering him his daughter Fausta in marriage. This union took place with great pomp at Arles in 307; and Maximian by his authority conferred the title of Augustus on his new son-in-law. Whether Constantine imitated his father in divorcing his former wife to make room for this splendid alliance, or whether Minervina the mother of Crispus was first deceased, is not known. Notwithstanding this connection, Constantine prudently forbore to take part in the quarrel between Maximian and Galerius, the latter of whom invaded Italy, but was obliged to retreat with disgrace. Maximian afterwards attempted to dispossess his own son, Maxentius, of the sovereignty; and on his failure, took refuge at the court of his son-in-law, Constantine, and again resigned the purple, and affected to live as a private person. But the absence of Constantine, on occasion of another incursion of the Franks, revived ambitious projects in the breast of the old man. He again resumed the purple, and seized on the imperial treasures at Arles. The expeditious return of Constantine on hearing the news, obliged him, however, to fly to Marseilles. Constantine followed, and made an unsuccessful attempt to

scale the walls of the town. It was soon after surrendered to him, and Maximian was delivered into his hands. He did not long survive: but that he gave an additional pretext for his death by an attempt on his son-in-law's life, in which he endeavoured to obtain his daughter's aid, is probably a story invented to palliate Constantine's severity. The choice of his death was the sole favour allowed him, and Maximian terminated his latter inglorious and restless course by strangling himself. This happened in 310.

It was not long before a civil war broke out between the two masters of the West, Constantine and Maxentius. The latter, who had added Africa to his domain of Italy, and whose character was a compound of debauchery and cruelty, affected great resentment at the death of his father, and treated all the statues and monuments of Constantine within his dominions with the same indignity which had been displayed towards those of the guilty Maximian. He also openly avowed his pretensions to the monarchy of the whole West, and made preparations for an invasion of Gaul. Constantine, relying on his own superior civil and military talents, and on the secret hatred entertained against Maxentius by most of his subjects, resolved to anticipate this attack. With a much inferior, but tried and well-disciplined army, he set out on his march from Gaul to Italy. It is this period, A.D. 312, that ecclesiastical writers assign as the date of Constantine's conversion to Christianity; and a splendid miracle is recorded as the immediate instrument of this change. Eusebius, in his life of this emperor, relates, that in some part of his march, as the day was declining, there appeared to the sight of Constantine, and all his army, a luminous cross above the sun, with the inscription, *By this conquer*; that the emperor, not comprehending the meaning of this sign, was further instructed in the ensuing night by a vision of Christ himself bearing his cross, and directing him to form a similar standard, under which he might assuredly march to victory; and that this was the origin of the famous *labarum*, afterwards borne in the armies of Constantine. But Eusebius, who published this account twenty-six years after the alleged event, neither particularises the place of the apparition, nor cites any witness to it but the testimony of the emperor himself, who, in a private conversation, related the circumstance to him, and confirmed it by an oath. Nor do any of the fathers of the fourth and fifth centuries make the least allusion to this prodigy in their

writings. Its evidence, then, entirely depends upon the veracity and accuracy of Eusebius and Constantine, which will operate on different minds according to the degree of proof previously required to substantiate a miraculous relation. With respect to the conversion of Constantine, it appears to have been a gradual process. From the beginning of his power he protected his christian subjects in Gaul from persecution, but he was long ignorant of the very elements of their religion, and practised various pagan superstitions.

Constantine passed the Alps, stormed Susa, and presented himself before Turin, where an army under the lieutenants of Maxentius opposed him. This he defeated, and then proceeded to Verona, and laid siege to it. Pompeianus, an able general, endeavoured to save the city by a battle, but he was completely defeated and slain in the field: Verona surrendered, and all the north of Italy followed its fate. Constantine rapidly marched onward towards Rome; whence his rival, at length roused from his voluptuous indolence, proceeded to the distance of nine miles, at the head of numerous remaining troops, to meet him. The bloody battle which ensued terminated in the total rout of Maxentius, who, flying with the throng across the Milvian bridge over the Tyber, was precipitated into the river by the breaking of the bridge, and drowned. Constantine entered the capital in triumph, and the use he made of the rights of conquest was comparatively moderate. He appears to have destroyed the family of his rival, who had then at least one son living, and perhaps other descendants; but he resisted the demand of other victims, whom the Romans would gladly have sacrificed to their abhorrence of the late tyranny. He entirely broke the band of prætorian guards, which had so often made and murdered emperors; and if he thus impaired the external security of Rome, he promoted its internal tranquillity. He recalled the banished and restored their estates, discouraged informers, augmented the senate, embellished the city, entertained the people with public spectacles, and made various useful regulations. The senate, from gratitude, passed a decree conferring upon him the first rank among the three Augusti who then governed the Roman world; Licinius and Maximin were the other two. A triumphal arch was likewise erected in Rome to his honour, which still subsists, and by the poverty of its sculpture attests the decline into which the fine arts were now fallen. Africa willingly followed Italy in recognising the sovereignty of the conqueror.

After a short stay at Rome, Constantine proceeded to Milan, where he had an interview with Licinius, with whom he cemented an alliance by giving his sister Constantia in marriage to that emperor. From this place the two emperors jointly issued an edict of general toleration in religious matters within their dominions, the latitudinarian language of which has given some offence to the orthodox, who are obliged to confess that at this time Constantine either did not well understand the *decided* spirit of Christianity, or carried too far his complaisance for his colleague. Constantine was called from Milan by the advice of a new attempt of the Franks to cross the Rhine. He flew to the spot, and having decoyed the enemy into an ambuscade, cut in pieces a great number of them, and made many prisoners, whom, as before, he exposed to wild beasts. Meantime a civil war arose between Maximin and Licinius, which terminated in the defeat and death of the former, and the extirpation of his whole family.

The two remaining masters of the empire did not long continue united. Either some unwelcome proposals from Constantine of a new division of territories, or the perfidy of Licinius in favouring a conspiracy against his colleague, occasioned an enmity which broke out into open war in 314. They met at the head of their respective armies at Cibalis in Pannonia, where, after a conflict which lasted the whole day, Constantine proved victorious. A second battle at Mardia in Thrace, though undecided in the field, had a similar result. Licinius found it necessary to treat; and he purchased peace by the sacrifice of Valens, whom he had created Cæsar, and the cession of Pannonia, Dacia, Dalmatia, Macedonia, and Greece. Two of the sons of Constantine, and the son of Licinius, were raised to the rank of Cæsars. This peace lasted eight years, during which the Roman empire recruited from the shocks it had undergone. Constantine employed himself in legislation, and passed a number of laws which had for their object the reformation of morals and improvement of police. His son Crispus, in 320, on the banks of the Rhine, signalled his valour and conduct by several victories over the Franks and Alemanni; and the emperor himself, two years afterwards, fought against the Goths and Sarmatians in Pannonia and Mœsia; and crossing the Danube, penetrated into Dacia, and compelled the enemy to submit to conditions of peace which he dictated. In 323 a second war ensued between Constantine and Licinius. The latter emperor had long

shewn a hostile disposition towards the Christians in his dominions, and had thereby alienated a great number of his subjects, who looked to Constantine as their patron, and the head of their religion. It seems probable that Constantine, relying on this circumstance, and on his military superiority, was the aggressor in this quarrel. Under the banner of the cross, and accompanied by bishops and the other ministers of religion, he marched at the head of 130,000 well-disciplined men against his rival, who awaited him near Adrianople with a more numerous, but less warlike, host. By superior generalship, Constantine obtained a complete victory. Licinius fled to Byzantium, the siege of which was immediately commenced by Constantine; and in the mean time Crispus, after a fight of two days, destroyed a great part of the enemy's fleet, in the entrance of the Hellespont. Licinius, despairing of the defence of Byzantium, withdrew to Chalcedon; and having declared Martinianus, Cæsar, collected a new army in Bithynia. Constantine followed him; and near Chrysopolis, now Scutari, a second battle determined the fate of Licinius. He fled to Nicomedia, and there, through the intercession of his wife, the sister of Constantine, obtained a solemn promise of his life, on condition of renouncing all claims to sovereignty. He met his brother-in-law as a private man, and was soon after sent into confinement at Thessalonica. This reunion of the Roman empire under a single head took place in 324, thirty-seven years after Diocletian had divided it with Maximian. Licinius was not long after strangled by command of Constantine. A pretext for this useful violation of a sacred engagement was found in a supposed treasonable correspondence; but some even of the friends to the emperor's memory have called the action perfidy. The life of the young Licinius was sacrificed in 326, and the house of Constantine was thus delivered from its only remaining rival. This house, however, soon became the scene of domestic tragedies. Crispus, the son of Constantine by his first wife, a brave and popular prince, was viewed by his mother-in-law, Fausta, as the principal obstacle to the future greatness of her three sons. She was able to infuse suspicions of his loyalty in the jealous mind of his father; and is said also to have brought a charge against him of a more delicate nature, that of attempting her own chastity. What the accusations precisely were, was never known; for, after a short and private examination, Crispus was sent under confinement to Pola in Istria, where he was soon

after put to death, A.D. 326. Helena, the mother of Constantine, lamenting the fate of her grandson, whom she believed innocent, resolved to revenge it upon the empress; and she was soon after convicted of an adulterous connection with a slave of the palace. Her irritated husband, who probably was also convinced that his son had been a sacrifice to her guilty arts, caused her to be suffocated in the steam of a hot bath. These tragical incidents affixed a stain of cruelty on the character of Constantine; and the contempt he shewed of the pagan rites, by refusing at a great solemnity to ascend the capitol, and offer the usual sacrifices to Jupiter, further alienated from him the affections of the Roman senate and people. As he had no personal attachment to the ancient metropolis, he was naturally inclined by this aversion to make his residence elsewhere; and the ambition of perpetuating his name by the foundation of a new city, joined with plausible reasons for preferring a different situation for the seat of empire, were additional motives to the great undertaking which now began to occupy him. Turning his views towards the confines of Europe and Asia as the most eligible position of an imperial metropolis, he first began to build in the neighbourhood of the ancient Ilium; but a more deliberate survey caused him to prefer the site of that Byzantium which he had once besieged. The admirable beauty of this situation, combined with numerous advantages for commerce, communication, and defence, fixed his choice; and he soon gave it such an enlargement of extent, such magnificence of building, and such splendor of decoration, as justly entitled him to be regarded as its founder, and to distinguish it by its Greek name of the *city of Constantine*. He also wished to have it called *New or Second Rome*; and he raised it to a rivalry with that capital by equal privileges, and by the introduction of the Roman law and form of civil government. It was embellished at the expence of all the principal cities of the empire. Statues and exquisite works of ancient art were brought from all quarters; but the religion of the emperor would not suffer any of that veneration to accompany them which had solemnised their former seats. Indeed, he took effectual care that his new metropolis should be a christian one. He converted the pagan temples of Byzantium into churches, erected new and splendid religious edifices, and strictly prohibited the performance of any idolatrous rites within its precincts. The date of the dedica-

tion of Constantinople is assigned by different authority to the years 330 and 334.

In 331 the protection of the Roman power was implored by the Sarmatians, who were oppressed by the Goths. The interference of Constantine involved him in a war with the latter people, who crossed the Danube, and laid waste the province of Mœsia. The emperor himself marched against the invaders, but the flight of his troops at first compelled him to make an ignominious retreat. The Roman arms were more successful in another action under the conduct of his eldest son; the Goths were driven back across the Rhine, and were compelled to agree to a treaty advantageous to the empire. A large body of the Sarmatians afterwards, expelled from their settlements, was permitted to settle in Thrace and Macedonia, and enrolled among the troops of the empire. Though Constantine in his advanced years indulged in imperial pomp, and relaxed from the severity of a martial life, there seems no just ground for the charge of sloth and effeminacy, brought against him by his nephew Julian. After a youth and manhood spent in the most vigorous action, it was time to enjoy a dignified repose; and he never seems to have abandoned that care of the state which was the proper appendage of his high station. The numerous laws and regulations which distinguish all the different periods of his reign, attest his continued attention to the great business of legislation. Many of these laws breathe the humane spirit of Christianity. Some of them are too rigorous in their penalties against certain moral offences; but it appears that the lenity of the emperor relaxed them in the execution. He likewise new modelled the political constitution of the empire. It was divided into four great portions, the civil authority over which was committed to as many officers called prefects-prætorio. They were subdivided into fourteen dioceses, each of which had its lieutenant or vicar; and these comprehended 120 provinces, each administered by its prefect. The capitals of Rome and Constantinople had their separate prefects. He likewise made a new distribution of the military force, and he has been blamed for weakening the empire by removing the legions quartered at the garrisons along the great boundary rivers, and dispersing them through the provinces. The spirit of his whole policy, indeed, seems to have been, to prevent the domestic danger from powerful bodies or leaders, by dividing and subdividing. His religious zeal found abundant occupation

in the study of the christian system, and in unwearied efforts to promote its interests. He even took upon himself the office of a public instructor, and composed religious discourses and addresses to his people, in which his good-will to the cause was more conspicuous than his theological knowledge. He was extremely desirous of attaining and propagating the true faith, but does not seem to have settled his notions concerning it; and while the orthodox extol him for the fervour with which he supported the decrees of the council of Nice, they lament that unsteadiness which afterwards threw him into the arian party, and made him the persecutor of Athanasius. But an uneducated soldier might be excused if he did not see his way clearly amid the subtle disputes of the time, when the church itself had not decidedly shewn to which side the mass of authority inclined. Constantine's general respect and reverence for his episcopal guides are a favourite topic of praise with his panegyrists. From some superstitious notions of the expiatory virtue of the water of baptism, he did not receive that rite till he was on his death-bed; a delay, which, although it throws no suspicion on the reality of his christian faith, yet implies a hesitation in adopting its morals. He maintained to the last the high reputation he had acquired among foreign nations; and ambassadors from Ethiopia, Persia, and the remote regions of India, congratulated the prosperity of his government. A rebellion raised in the isle of Cyprus, by one Calocerus, was soon suppressed; and the emperor celebrated the thirtieth anniversary of his reign in perfect tranquillity. Not long after, the decline of his health induced him to retire to his palace in the suburbs of Nicomedia, for the benefit of the air, and the warm baths. There, after a short illness, he died in May, 337, at the age of sixty-four. His remains, which were treated with the most reverential respect, were interred in the city of his foundation.

On the most impartial estimate, Constantine will appear one of the splendid characters in the catalogue of Roman emperors. A brave soldier, an able general, temperate in his pleasures, indefatigable in business, courteous and affable, liberal and magnificent, he made his way by superior merit from a private condition to the first monarchy of the world, and filled the highest station with adequate dignity. He was ambitious, but in his progress he long seemed to have justice on his side. As he advanced, however, he became less scrupulous;

and the period of his greatest prosperity was that of his greatest crimes. His splendid edifices, and the ostentatious grandeur of his court, were supported by heavy taxes on his people; and his old age was charged with being equally prodigal and rapacious. Eutropius has summed up his character by saying, "that in the commencement of his reign he might be compared to the best princes, in its conclusion to the indifferent ones." *Crevier. Gibbon.—A.*

CONSTANTINE II. surnamed *the Young*, the eldest of the three surviving sons of the preceding, was born in 316, and at an early age was created Cæsar, and sent to hold his court in Gaul. At his father's death, in 337, he succeeded to his allotted portion of the empire, Gaul, Spain, and Britain, and also obtained possession of Constantinople, with a certain superiority of rank above the rest. During a reign of three years nothing is heard of him, except that he favoured Athanasius, who had been banished into his dominions, and sent him back to his church. At length, dissatisfied with his proportion of the spoils of his massacred kinsmen, he urged his brother Constans to yield him the provinces of Africa; and finding himself amused by a fruitless negotiation, he was led by his impatience to make an irruption into the dominions of Constans, by way of the Julian Alps. He laid waste the country about Aquileia; but being decoyed into an ambuscade with a few attendants, was surrounded and slain, A.D. 340. He is said to have been a prince of great accomplishments, and he had gained glory during his father's life by his victories over the Goths and Sarmatians; but his aggression on his brother is not to be vindicated, and his fate seems to have been unpitied. *Univers. Hist. Gibbon.—A.*

CONSTANTINE III. son of the emperor Heraclius, by Eudoxia, succeeded his father in 641. His half-brother Heracleonas had been associated with him in the empire by his father's testament, and Martina, his mother, also assumed a share in the sovereignty; but the Constantinopolitans insisted on the sole right of Constantine to the succession. He enjoyed the throne, however, little more than three months, dying in his 30th year, either from the effects of an originally weak constitution, or those of poison, supposed to have been administered by his step-mother. *Univers. Hist. Gibbon.—A.*

CONSTANTINE IV. surnamed *Pogonatus*, or *the Bearded*, the son of Constans II. succeeded his father in 668. He made an expedition to Sicily, in order to punish his father's

murderers there, and depose the usurper whom they had set up. In these attempts he succeeded; and upon his return to Constantinople with his beard grown, which was only downy when he left it, this trifling circumstance gave him the appellation by which he is distinguished. A fancy taken by some of his troops, that his two brothers ought to be admitted to an equal share of power with him, from the example of the three persons in the Trinity, caused a sedition, which he suppressed by the execution of the mutineers; and on its renewal, he cut off the noses of his brothers, that the deformity might disqualify them for the empire. The Saracens in his reign invaded Africa, Sicily, and Cilicia; and at length laid siege to Constantinople itself. They were opposed with courage and vigour; and though they renewed their attempt several successive years, they were finally obliged to relinquish it after the loss of a great number of men. The caliph Moawiyah afterwards made a treaty with the emperor, by which several provinces they had seized were left to the Saracens, on condition of their paying tribute for them. The Bulgarians next made an irruption into Thrace, and having defeated the emperor's lieutenants, it was thought necessary to purchase their retreat by the payment of an annual pension, and the assignment of a settlement in Lower Moesia. In 680 an œcumenical council, called the sixth, was held at Constantinople, in which the heresy of the Monothelites was condemned. This prince, who is favourably spoken of as an obedient son of the church, but appears to have possessed little courage or abilities, died in 685. *Univers. Hist. Gibbon.—A.*

CONSTANTINE V. surnamed *Copronymus*, son of the emperor Leo the Isaurian, was born in 719, and crowned in his infancy. He succeeded his father in 752; and as, like him, he was an enemy to the worship of images, the catholic church, which has approved and finally established that worship, regards his memory with the utmost detestation. His name of *Copronymus* was an opprobrious appellation given him from the circumstance of his defiling the font at his baptism; and the bigotted Greek historians of the time have exhausted their invention in absurd calumnies respecting his person and character. It appears, however, that he undoubtedly exercised much cruelty towards the party which resisted his attempts for the abolition of image-worship, and that several ecclesiastics were put death, and others mutilated, under his persecution. Civil injuries, indeed, were added to religious opposition. Soon after his accession he marched against the Saracens, who had made

an irruption into Asia. During his absence, Artavasdes, his brother-in-law, placing himself at the head of the orthodox faction, procured himself to be declared emperor, and Constantine to be deposed. A civil war ensued, in which Constantine, aided by the Isaurians, defeated the usurper, and at length besieged him in Constantinople. The capital was compelled by famine to surrender, and Artavasdes and his son Nicephorus were deprived of their sight by the victor, who severely punished all the principal promoters of the rebellion. He again made war on the Saracens, entered Syria, recovered several places from the enemy, and entirely destroyed their fleet in Cyprus. These advantages, however, were interrupted by earthquakes, a pestilence, and other intestine calamities. From a successful expedition which he afterwards made into Armenia, he was recalled by an irruption of the Bulgarians, who laid waste the whole country of Thrace. The emperor advancing against them received a total defeat, and was obliged to take refuge in his capital. On a new irruption of the Bulgarians, he entirely cut off the invaders, without the loss of a man. At home, he continued to display his religious zeal in violent persecutions of the image-worshippers; and finding the monks constant supporters of this superstition, he dissolved their communities, confiscated their property, and abolished the profession. After this, it may be conceived in what terms he is mentioned by the monkish historians. As he was proceeding to a new expedition against the Bulgarians, he was seized with a fever, and died at Strongylum in 775. *Univ. Hist. Gibbon.—A.*

CONSTANTINE VI. son of the emperor Leo IV. by Irene, an Athenian, was born in 770, and at five years of age was associated in the purple with his father. At Leo's death, in 780, Constantine succeeded under the guardianship of his mother. She was able and ambitious, and kept her son as long as possible in a state of nonage, while she administered public affairs with sovereign authority. The contests for power between the mother and son form the principal events of this reign. A conspiracy soon after his accession, to raise his uncle Nicephorus to the empire in his stead, was quelled by the vigilance of Irene, who obliged all the brothers of the late emperor to enter into holy orders. It had been designed to marry Constantine to a daughter of Charlemagne; but it suited the purposes of his mother better to give him for wife Mary, an Armenian, of private condition. When the emperor arrived at maturity, some of his favourites persuaded him to

throw off the maternal yoke. She was, however, informed of the intention, and prevented its execution by the banishment of the conspirators; and with her own hands she inflicted chastisement on her undutiful son: she afterwards exacted from the senate and soldiery, an oath of fidelity to herself exclusively; but some Armenian legions refused compliance, and, joined by the rest, declared Constantine their sole sovereign. Upon this change, he assumed the government, sent his mother's prime minister into exile, and punished her other favourites. Irene herself was respectfully dismissed to a private life at one of her palaces. Her artful conduct, however, together with a Bulgarian invasion, caused her to be recalled to court, and restored to a degree of authority. The emperor was defeated by the Bulgarians; after which misfortune, being led to suspect a new insurrection in favour of Nicephorus, he caused his eyes to be put out, and the tongues of his four brothers to be amputated. They were exiled to Athens, where, on the discovery of a plot for their deliverance, they were put to death. Irene afterwards had the art to engage her son to break and disperse the Armenian legions, on occasion of a mutiny. He next offended the clergy and people by divorcing his wife, and marrying one of her attendants. Some success against the Saracens and Bulgarians suspended for a time the effects of a conspiracy formed by Irene for deposing him. At length, becoming suspicious of his danger, he attempted to make his escape to the provinces, but he was seized on the Asiatic shore, and carried to the palace. There, in the very chamber in which he was born, the emissaries of his unnatural mother assaulted him in his sleep, and plunged their daggers into his eyes. This catastrophe happened in 792. He survived many years in obscurity, and Irene ascended the throne in his stead. With him ended the line of Leo the Isaurian. *Univers. Hist. Gibbon.—A.*

CONSTANTINE VII. surnamed *Porphyrogenitus*, or born in the purple, was the son of the emperor Leo VI. by Zoe, first his concubine, and afterwards his wife. At the death of his uncle Alexander, in 912, young Constantine, at the age of seven, was declared emperor, under the tutelage of his mother and a council of regency. Quarrels among the regents, and wars with the Bulgarians, occupied his minority; and at length, in 919, Romanus Lecapenus, a successful general, got possession of the emperor's person, persuaded him to marry his daughter, and confined Zoe to a monastery. He then as-

sumed the title of Augustus, and the full imperial authority, in which he successively associated his three sons, degrading Constantine to the fifth rank among the titular princes. With unusual clemency, however, he suffered him to live unmolested; and the time of Constantine was spent in study, and in the practice of music and painting. At length, Romanus was deposed by his own sons, Constantine (called the VIII.) and Stephen; but they themselves soon after, by the contrivance of their sister the empress, and the adherents of the imperial house, were seized, and sent to the same monastery in which they had confined their father. Constantine, in 745, recovered his original rights as sole emperor; but his habits of sloth and indulgence prevented him from taking an active part in the government, which he entrusted to his wife Helena, and his favourite Basil. He took pains, however, in the instruction of his son Romanus, for whose use he drew up various treatises, some of which have come down to our times. His generals, Phocas and his sons Leo and Nicephorus, fought with various success against the Saracens; but one of his chamberlains whom he sent to command in Crete, was totally defeated by them. Romanus, impatient to reign, is charged with attempting to poison his father, who fortunately happened to spill the greatest part of the potion, yet drank enough to bring his life into danger. In the same year, 959, however, either from the effects of poison or disease, he died at Constantinople, to the great regret of his subjects, who were much attached to him. The works composed by this emperor, or collected by his orders, are, "A Treatise on the Ceremonies of the Church and Palace of Constantinople;" "An Account of the Themes or Provinces in Europe and Asia;" "A System of Tactics;" "An Account of the Policy of the imperial Court, with respect to foreign Nations;" "Basilics, or the Code and Pandects of Greek Law;" "Geponics, or the Art of Agriculture;" and "Historical Collections." Though some of these are valuable as records of the times, yet on the whole they are trifling and defective, void of all originality, and poor in style and method. *Univers. Hist. Gibbon.—A.*

CONSTANTINE IX. son of the emperor Romanus by Theophano, succeeded to the empire in conjunction with his brother Basil II. on the death of John Zimisces, in 976. But during the long period of the life of Basil, the title, without the authority, of emperor, was alone possessed by Constantine. After the death of Basil he reigned three years, which he spent in

indolence and amusement, delegating to his favourites all the cares of government, and regardless of the oppressions of his people. He ended his inglorious life in 1028, at the age of seventy. *Univers. Hist. Gibbon.—A.*

CONSTANTINE X. surnamed *Monomachus*, or the Gladiator, a Greek of noble extraction and comely presence, was recalled from exile in Lesbos at the deposition of the emperor Michael V., was married to Zoe the daughter of Constantine IX. then the widow of two emperors, and was raised to the throne in 1042. He brought with him a fair widow, the sister of Romanus Sclerus, whom he made his declared concubine, with the title of Augusta; and Zoe, who was advanced in years, consented to this kind of partnership. Constantine's reign was disturbed by various revolts, in which he had the good fortune to remain victor, though one of the rebels, Leo Tomitius, besieged him in his capital. He had also some success against foreign enemies; but his indolence or avarice gave opportunity to the Turks, then a new foe to the empire, to gain a footing in Lesser Asia. He died in 1054. *Univers. Hist. Gibbon.—A.*

CONSTANTINE XI. named *Ducas*, of a noble Greek family, was chosen by the emperor Isaac Comnenus at his voluntary abdication in 1059, as the fittest person to succeed him. Constantine had obtained reputation as an orator and a judge, but he was by no means qualified to govern an empire, then threatened by numerous barbarian foes. He governed at home with equity and moderation; but his avarice having induced him to neglect the maintenance of the garrisons on the frontier, a body of the Uxians, a people of Scythia, consisting of 500,000 persons, passed the Danube, and laid waste the country. They penetrated even into Greece, and defeated the imperial generals who had been sent against them. The emperor in vain offered to purchase peace of them by rich presents and a tribute; but at length a great part of the host were destroyed by the plague, and the remainder were cut in pieces by the Bulgarians. Several cities of the empire were much injured by an earthquake during this disastrous reign. Constantine Ducas, whose great care was to secure the succession to his three sons, died in 1067, at the age of sixty. One of his sons ranks in the imperial catalogue as **CONSTANTINE XII.** though he enjoyed no more than the title under his elder brother Michael. *Univ. Hist. Gibbon.—A.*

CONSTANTINE XIII. son of the emperor Manuel Palæologus, succeeded his brother John in 1448, at a period when the eastern empire

was almost reduced to the limits of the capital. His second brother, who had usurped the throne in his absence, was obliged to resign to him, and to be contented with a settlement in the Morea. Constantine, who wasted the small remaining resources of his dominion in imperial ostentation, soon found himself threatened with the hostility of his potent neighbour, sultan Mahomet II. That haughty prince erected a fortress on the Bosphorus, which was justly considered as a declaration of his intentions against Constantinople. He eagerly seized the first occasion of quarrel, and the fatal siege of the capital was formed in 1453. Constantine, who gallantly determined to resist to the last, and share the fate of his people, applied to the christian princes of the West for succour. And, as his brother John had renounced the union between the Greek and Latin churches, he sent ambassadors to the pope Nicholas V. with assurances of his spiritual obedience. Cardinal Isidore was in consequence sent as the papal legate to renew and confirm the union; but such were the religious prejudices of the Greeks, that in their utmost danger and distress they expressed abhorrence of the measure, and the emperor became unpopular from promoting it. The aid he obtained was small and tardy, and the Turkish arms soon encompassed the city close to its walls. Constantine in this extremity fulfilled the part of a hero. When the final assault was prepared, he took leave of his people in a pathetic speech, received the sacrament in the church of St. Sophia, and repaired to the walls. After exerting every duty of a general and a soldier, he was overwhelmed in the storm of war, and was either killed on the spot where he stood, or trampled by the press of the flying multitude. This final catastrophe of the Greek empire and emperor happened on May 29, 1453, the fifty-eighth day of the siege. *Univers. Hist. Gibbon.—A.*

CONSTANTINE, FLAVIUS JULIUS, was a private soldier in the legions of Britain, when, upon their revolt from the emperor Honorius, in 407, he was raised to the purple, merely on account of his name. Immediately after his elevation he passed over into Gaul with all the forces he could assemble, and made himself master of that country. He next, by means of his general Gerontius, and his own son Constans, whom he had caused to quit the monastic life, reduced Spain, after vanquishing four brothers of the Theodosian family, the kinsmen of Honorius. He conferred upon Constans the title of Augustus, and compelled the weak emperor to acknowledge his own right to a part-

nership in the empire. Constantine fixed his throne at Arles; and when the Goths under Alaric had taken possession of Italy, he marched as far as the Po, on the pretence of effecting its deliverance, though probably to share in the spoil. In the mean time, however, his general, Gerontius, revolted in Spain, and declared one Maximus emperor; and crossing the Pyrenées, he besieged Constans in Vienne, took him prisoner, and put him to death. He then advanced to Arles, and closely invested the city, whither Constantine had returned in haste from his Italian expedition. But both parties were alarmed by the approach of an imperial army under Constantius, a successful general, faithfully attached to Honorius. Gerontius, abandoned by his troops, fled to the borders of Spain, where he lost his life. Constantine obtained assistance from Edobic, a general of the Franks, who raised a numerous army of barbarians for his relief. This, however, was defeated by Constantius, and the siege of Arles was resumed. Constantine, now despairing of further succour, made offers of surrender, upon promise of personal security for himself and his son Julian. The terms were granted; and Constantine, having divested himself of the purple, and assumed the ecclesiastical character, delivered up the city. He was sent into Italy, where, in violation of the agreement, he and his son were put to death by the emperor's orders, in retaliation, it was said, for a similar breach of faith by Constantine, in putting to death two of the cousins of Honorius. This event happened in 411. *Univers. Hist. Gibbon.—A.*

CONSTANTINE, pope, a native of Syria, was raised to the Roman see in the year 708, and held it rather more than seven years. He is much commended for his charity to the poor; but of his other virtues, if such he possessed, we find no mention made by his historians. Of his ambition he afforded ample proof, by the measures which he took to engage the agency of the tyrant Justinian, in subjugating the independent see of Ravenna to the yoke of Rome. *Platina de Vit. Pont. Moreri. Bower.—M.*

CONSTANTINE, pope, or antipope, was placed on the pontifical throne on the death of Paul I. in the year 767, by the intrigues and arms of his brother Toto duke of Nepi, in Tuscany. When the Roman see became vacant, he was only a layman; but, by the influence of his brother, was ordained, consecrated a bishop, and enthroned, within the space of a few days. His honours, however, were not of long duration: for some of the principal officers of the papal see, either exasperated by their loss of

power, or indignant at such an uncanonical usurpation, concerted an insurrection in which his protector lost his life, and which led to his deposition from his dignity, after he had enjoyed it little more than one year. Under the pontificate of the new pope, he was exposed to the insults and cruel treatment of an infuriated populace, deprived of his sight, and condemned to be imprisoned in a monastery for life. *Moreri. Bower.—M.*

CONSTANTINE, abbot of St. Symphorien, at Metz, in the eleventh century, has his name inserted in the History of French Literature, on account of his being the author of "The Life of Adalberon II." bishop of that city, which has been published by father Labbe, in the first volume of his Bibliotheca Nova. *Moreri.—M.*

CONSTANTINE, ACROPOLITA LOGOTHETES, a Greek monk, was distinguished by his writings in the thirteenth century, against John Veccus, patriarch of Constantinople, who was an advocate for the union of the Greek and Latin churches. *Du Pin. Moreri.—M.*

CONSTANTINE, surnamed *the African*, a learned man and medical writer of the eleventh century, was a native of Carthage. He resided long at Babylon, where he acquired a great knowledge of Arabic, Chaldee, and other oriental languages, and was instructed in medicine and other sciences. Returning to Carthage, after an absence of thirty-nine years, his extraordinary learning rendered him suspected to his countrymen, whose designs against his life obliged him to escape secretly to Salerno. He was there known, and recommended to the notice of duke Robert; but he preferred to court favour a quiet retreat from the world; and entering into the religious order of St. Benedict, at the monastery of St. Agatha in Aversa, employed himself in composing those medical works which have perpetuated his name. He died in 1087. Of his works, many are translations or collections from the Arabian writers, and none appear the result of his own experience. They are not without science, but abound in superstition. They were published at Basil in 1536 and 1539, folio. *Moreri. Haller Bibl. Med. Pract.—A.*

CONSTANTINE, *de Medicis*, a descendant of the illustrious house indicated by his surname, and bishop of Orvieto, was born at Florence, towards the beginning of the thirteenth century. He was a member of the dominican order of preaching friars, and acquired much celebrity by his pulpit talents, and by his adroitness in illustrating obscure subjects in catholic

theology. After his elevation to the episcopal dignity, he was appointed legate from pope Alexander IV. to Theodore Lascaris, the Grecian emperor, with the design of promoting an union between the Greek and Latin churches; or rather of persuading the emperor and his clergy to submit to the Roman see. That prince, however, under the pretence of being obliged to place himself at the head of his armies against the Bulgarians, caused him to be civilly detained in his progress, when he had arrived at Berea, in Macedonia, where, or in some neighbouring part of Greece, he died in the year 1257. Constantine was the author of "The Life of St. Dominic;" of "Additions to the Chronicle of Jourdan of Saxony;" and, according to some writers, of the "Office" in honour of their founder, which the dominican monks are accustomed to chant on his festival. *Moreri.*—M.

CONSTANTINE, *Meleteniota*, contemporary with CONSTANTINE *Acropolita Logothetes*, and archdeacon of Veccus, employed himself in the defence of that patriarch against his antagonist. He left behind him two treatises; one "On the Union of the Greeks and Latins;" the other "On the Procession of the Holy Spirit;" which are preserved by Allatius in the second volume of Orthodox Greece. *Du Pin. Hist. Ecc. Cent. XIII.* *Moreri.*—M.

CONSTANTINE, ROBERT, a physician and man of learning, was a native of Caen in Normandy, and for some time taught the belles-lettres in its university. He graduated in physic there in 1564. He is spoken of by some of his contemporaries as profoundly learned in the languages, in medicine, botany, &c.; but Joseph Scaliger treats him with the same contempt that he bestows on so many others. Constantine resided some time with Julius Cæsar Scaliger, and published a part of that critic's commentaries on Theophrastus. De Thou attributes to Constantine a life of the extraordinary length of 103 years; but another account abridges it to 75. He preserved his memory and other faculties almost to his death, which was caused by a pleurisy. This author is best known as a lexicographer. His "Lexicon Græco-Latinum" was first published at Geneva in 1562, in two volumes folio, and an improved edition in 1592. The alphabetical order in which he ranged the words gave it the preference in usefulness to that of Stephanus, who ranged them according to the roots. His other publications are, "Supplementum Linguae Latinæ, seu Dictionarium Abstrusorum Vocabulorum," Geneva, 1573; "Greek and Roman Antiquities;" an edition with annotations of "Celsus, Serenus, and

Rhemmius;" "Annotations and Corrections on Dioscorides;" "Annotations on Theophrastus;" "Nomenclator Insignium Scriptorum." *Moreri. Nouv. Dict. Hist. Haller Bibl. Botan. & Med.*—A.

CONSTANTIUS CHLORUS, FLAVIUS VALERIUS, a partner in the Roman empire, was the son of Eutropius, a Dardanian noble, by a niece of the emperor Claudius II. His education was military, and he was but slightly tinctured with letters. He learned the art of war in service under the emperors Aurelian and Probus, and seems, during the life of the first of these, to have attained to a considerable command, as a victory obtained over a German nation in 274 is attributed to his conduct. Under the emperor Carus, in 282 or 283, he was made governor of Dalmatia. Though a brave soldier, his character was gentle and humane, and his morals regular. When it was thought advisable by the emperors Diocletian and Maximian to associate two Cæsars in the cares of government, Constantius and Galerius were the persons appointed, in 292, to the important charge. Constantius was particularly joined by adoption to Maximian, whose daughter-in-law Theodora he was obliged to marry, after divorcing Helena, the mother of his renowned son Constantine. To Constantius were assigned the provinces of Gaul, Britain, and perhaps of Spain. He soon found employment from the revolt of Carausius, who had assumed the imperial authority in Britain, and had established his power by his vigour and abilities. Constantius began the war by an enterprise against Boulogne, of which port the British emperor had taken possession. By means of a mole raised across the harbour, he obliged this town to surrender, and with it a considerable part of the naval strength of Carausius fell into his hands. While Constantius was making preparations for an invasion of Britain, he employed his arms in expelling the Franks from the country of the Batavians, and strengthening the German frontier. He also repopled the city of Autun, and restored it to its former splendour. Before his preparations were finished, he received intelligence from Britain that Allectus had succeeded to the power there, by the murder of his master Carausius. (See ALLECTUS and CARAUSIUS.) In 296 Constantius set sail for Britain, having divided his fleet into two squadrons, one of which he commanded himself, while the other was entrusted to the prefect Asclepiodatus. The latter first reached the island, having escaped the fleet of Allectus by favour of a thick fog; and the usurper being

thereby drawn to the western part of the coast, where he was soon defeated and killed, Constantius was enabled to land without opposition on the Kentish shore. The submission of the whole island immediately followed, and Constantius had only occasion to display his political abilities in restoring regular government, and his clemency in overlooking past offences. Returning to Gaul, he obtained further successes against the Franks and other German tribes, whom he pursued into their own country. He transplanted a number of captives into his own dominions, and dispersed them as colonists through the provinces of Gaul. One of the most remarkable victories he obtained was over the Alemans, near Langres, where, having been surrounded by a great multitude of the enemy, he defended himself till succours arrived, when he became the assailant, and defeated them with great slaughter. He governed his people with mildness, and was particularly careful not to oppress them with taxes; whence his treasury was slenderly furnished: but in the affection and prosperity of his subjects he possessed a fund on which he could rely upon any emergence. His court was distinguished from that of his partners by simplicity and frugality; and it is affirmed that he was even obliged to borrow a service of plate when he gave an entertainment. Averse by temper from persecution, and personally esteeming the Christians, many of whom filled the principal offices in his palace, he shielded them as much as possible from the severities exercised by Diocletian and Maximian, though his station as Cæsar did not permit him entirely to disobey their edicts; and some christian churches were demolished, and some martyrs made, within his limits. But when he rose to the supreme station of Augustus, the persecution entirely ceased in his provinces. That event took place in 305, when Constantius and Galerius became the two Augusti, on the resignation of their predecessors; and Maximin and Severus were created Cæsars. Constantius still retained under his peculiar government the provinces he before ruled, leaving the rest in his moiety to Severus. Finding his health decline, he sent for his son Constantine to join him at Boulogne, and with him took a voyage into Britain, where the Picts had made an incursion into the northern part of the Roman province. He easily repelled them, and died at York in 306, declaring Constantine, Cæsar. He left, besides, three sons and three daughters by his second wife. *Univers. Hist. Crivier. Gibbon.—A.*

CONSTANTIUS II. FLAVIUS JULIUS, second son of the emperor Constantine, by Fausta, was born at Sirmium in 317. He was declared Cæsar in his childhood; and when he grew up the care of the East was committed to him. At his father's death, in 337, he repaired, the first of the brothers, to Constantinople, where a conspiracy had been formed by the soldiery to exclude from the succession any of the collateral kindred of the deceased emperor, and to admit his three sons alone. Constantius, by a solemn oath, assured to his kinsmen the safety of their lives; but he is accused of secretly inflaming the minds of the soldiers against them, and of making use for this purpose of a forged testament, in which his father affirmed that he had been poisoned by his brothers, and conjured his sons to revenge his death. It is certain, at least, that Constantius did not interpose to prevent the shocking massacre which followed, in which his two uncles (the daughter of one of whom he had married) and seven of his cousins were put to death. Of this numerous and flourishing family, Gallus and Julian alone, the sons of Julius Constantius, were saved. The three imperial brothers had an interview in Pannonia in 338, at which they made a new division of the empire; and Asia, Syria, Egypt, and Thrace, were allotted to Constantius. He was soon involved in a war with Sapor king of Persia, who made an incursion into Mesopotamia, and laid siege to Nisibis. Constantius marched to its relief; and in the long war which ensued, many bloody battles were fought, generally to the disadvantage of the Romans. Yet Nisibis defended itself in three different sieges; and at the battle of Singara, in 348, the Romans gained possession of Sapor's camp, but from want of discipline were driven out with great loss. While Constantius was engaged in the Persian war, a civil war broke out between his two brothers, in which Constantine II. lost his life; and ten years afterwards the survivor, Constans, was put to death in the revolt of Magnentius. (See their articles.) This usurper, together with an aged general Vetricio, assumed the purple in 350, and took possession of all the western part of the empire. Constantius refused to acknowledge them; and leaving the care of the East to his lieutenants and his nephew Gallus, he marched with a powerful army against them. By policy he detached Vetricio from the cause of Magnentius; and soon after, in an harangue to the assembled troops at Sardica, so wrought upon their loyalty to the house of Constantine, that they unanimously deposed

the simple Vetricano, and declared Constantius their sole emperor. He had the generosity to treat his late rival with kindness, and dismiss him to an honourable private station. Constantius, now master of all the province of Illyricum, and at the head of a numerous army, proceeded against Magnentius, having in the mean time declared his nephew Gallus, Cæsar, and married him to his sister Constantina, widow of the massacred Annibalianus. The Lower Pannonia was the theatre of the war between Constantius and Magnentius. The latter was most successful in the first part of the campaign, and Constantius thought it advisable to make proposals of peace, and a partition of dominions, which the usurper haughtily rejected, and insultingly proposed abdication to Constantius. The emperor, who had found means to detach from his rival a Frank named Sylvanus, with a considerable body of cavalry, resolved to commit the decision to Heaven and a good cause; and upon an attack being made by Magnentius upon Mursa, the modern Essek, he hastened to its relief. This movement brought on a decisive engagement, the conduct of which Constantius committed to his general, while he passed the day in prayer at a neighbouring church. The battle was extremely bloody on both sides, but it ended in the entire defeat of Magnentius, who with difficulty escaped into Italy. Constantius spent the winter at Sirmium, and in the spring of 352 passed the Julian Alps, and proceeded to the conquest of Italy. This proved no difficult task, on account of the detestation which the cruelties of Magnentius had excited, and the attachment of the military to the house of Constantine. Magnentius now in vain attempted to treat. He retired into Gaul, and made his last stand at Lyons. In the mean time, Africa, Sicily, and Spain, declared for his rival. The imperial army, following Magnentius, gained a victory over his remaining troops in the Cottian Alps; and the usurper, now reduced to despair, escaped the ignominious punishment that awaited him by falling on his sword. His brother Decentius, who had been created Cæsar, soon after strangled himself; and thus Constantius, in 353, became sole master of the Roman empire. His conduct towards the vanquished is differently represented; but upon the whole it appears, that a very severe inquisition was carried on against all who were involved in the guilt of rebellion, and that there were many victims.

The character of this emperor was too weak to enable him to manage so mighty a machine, and he was too suspicious to commit it to vigor-

ous hands. The great objects of his confidence were the eunuchs, with which his throne was surrounded, and the remainder of his reign was in fact theirs. They had the disposal of offices of honour and profit, and even the sale of justice. The provinces were oppressed with heavy taxes to satiate their avarice, and individuals were punished to gratify their resentment. The most powerful of this body was the chamberlain Eusebius, to whose malignant suggestions the unfortunate end of the Cæsar Gallus is attributed, though it was not undeserved. That prince, in his government of the East, had displayed a degree of frantic violence and cruel tyranny, which rendered him an object of general hatred and terror. He had even procured the murder of the imperial ministers, and had given suspicions of an intention to assume independent sovereignty. Constantius, justly irritated at these proceedings, resolved to deprive him of his power. By friendly letters he enticed him to leave Antioch, and visit the imperial court. His wife Constantina, on whose influence with the emperor, her brother, he greatly relied for impunity, and who, indeed, had urged him to most of his violences, died on the road. As Gallus advanced, he fell more and more into the hands of the emperor's creatures, who were sent to meet him; and at Adrianople he was ordered to leave behind him all his retinue, and proceed in post-carriages to Milan, the emperor's residence. By the way he was taken into custody, stripped of the Cæsarian ensigns, and hurried to a prison at Pola in Istria, where he underwent a rigorous examination from his enemy Eusebius. Soon after, the emperor was persuaded to sign an order for his execution, and he was beheaded in prison. Notwithstanding his demerits, it was thought that a brother-in-law and cousin might have treated him with more lenity; but to sacrifice the ties of kindred to suspicion seems to have been the received maxim of that family. The surviving brother of Gallus, Julian, afterwards emperor, was kept seven months under confinement, and probably owed his life to the friendship of the empress Eusebia.

Some time after this tragedy, Sylvanus, the Frank, by false accusations was driven into rebellion, and assembled an army at Cologne, but he was soon assassinated through the treachery of the general Ursicinus. To revenge his death, the barbarian tribes of Germany burst into the province, destroyed many cities, and among the rest Cologne, and reduced the empire to great danger. Against them Julian,

now created Cæsar, was sent, who made several successful campaigns in Gaul, of which an account will more properly be given in the life of that emperor. In 357 Constantius paid a visit to Rome, which he had never before seen. He entered it with a most splendid train, and was received with the highest honours. He displayed his regard for the ancient capital by adding to its ornaments an obelisk of granite in a single piece, brought from Egypt, and set up in the Circus Maximus. The merit of the successes of Julian against the Germans was, through vanity, assumed to himself by the emperor; but he made an expedition in person against the Quadi in Germany, whom he obliged to sue for peace. He then marched against the Limigantes, or slaves of the Sarmatians, who on his approach pretended to submit. But when he had declared his intentions of transporting them to a distant land, in despair they suddenly rushed upon his tribunal, and were near seizing his person. The consequence of this attempt was their utter extirpation; and Constantius restored their country to the Sarmatians, who had been expelled from it. A negociation with Sapor in 358 failed of producing peace between the two empires, and the Persian king again invaded Mesopotamia. He took Amida after a vigorous resistance, and utterly destroyed it, and afterwards reduced Singara and Bezabde. Constantius himself then marched into Mesopotamia, but the campaign closed with nothing further memorable on either side.

The rising reputation of Julian now began to excite the fears and jealousy of Constantius; and with a view either of weakening him, or strengthening his own army, he sent an order in 360 for a large body of Julian's troops to march into the East. The particulars of those events which resulted from this step will be related in the life of Julian; it is enough now to mention, that the discontents it excited among the soldiers terminated in their elevation of the prince to the rank of Augustus, which, after a decent resistance, he accepted as through compulsion. The embassy he sent to give information of this event was extremely ill received, and the emperor indignantly refused to acknowledge him as a partner. Constantius marched again into Mesopotamia; and on his return to Antioch, married a second wife, by name Maxima Faustina. The dangers from Sapor induced him the next year also to march to the Persian frontier, while in the mean time he was making hostile preparations against Julian. But that active prince anticipated him, and was

already master of Illyricum, when Constantius first heard of his advance. The retreat of Sapor left him at liberty to oppose his rival; and dispatching a strong detachment to secure the passes into Thrace, he himself followed with the rest of the army. On his arrival in Tarsus in Cilicia he was seized with a feverish indisposition, which, however, did not prevent his advance; but it increased so rapidly, that he sunk under it at the town of Mopsucrene, twelve miles further on the road, and thus delivered the empire from the calamities of a new civil war. He died in November, 361, in the forty-fifth year of his age, and twenty-fourth of his reign. To the circumstances of his life above related, it is only necessary to add his conduct with respect to religion. He was a very zealous Christian, and by many edicts hastened the overthrow of paganism, the public rites of which he greatly discouraged, though he did not absolutely abolish them. He built many churches, testified the greatest veneration for the clergy, and interested himself in all the niceties of theological controversy. But it is lamented by the orthodox, that through the influence of eunuchs and women, he was strongly prejudiced in favour of Arianism, which he promoted by vigorous persecutions of the opposite party, and the decrees of packed and over-awed councils. Though he began his reign by recalling the banished Athanasius, he afterwards caused him to be deposed, and never ceased to persecute him. (See *ATHANASIUS*.) Hence the ecclesiastical writers have treated his memory with great severity; and, indeed, the union of pride and weakness, superstition and cruelty, in his character, seems to justify the sentence, "that he inherited the defects, without the abilities, of his father." *Univers. Hist. Gibbon*.—A.

CONSTANTIUS, a priest of Lyons, in the fifth century, is highly commended by his contemporaries for his extensive literature, his persuasive eloquence, and his extraordinary piety and humility. He was the patron, or rather friend, to whom Sidonius Apollinaris, bishop of Clermont, thought fit to dedicate the first book of his Letters. We do not learn that he was the author of any work, excepting "The Life of St. German, Bishop of Auxerre," which, in the estimation of catholic writers, entitles him to a respectable rank among ecclesiastical historians. *Ceillier Hist. Gen. Ant. Sac. vol. XV. Du. Pin. Hist. Ecc. Cent. V. Moreri*.—M.

CONTARINI, GASPARD, cardinal, and bishop of Belluno, in the Venetian territories, in the sixteenth century, was an acute and philo-

sophical catholic divine, and intimately conversant in the politics of his time. His abilities as a statesman determined the republic to nominate him ambassador to the emperor Charles V.; in which character he acquitted himself so much to the satisfaction of his employers, that on his return he was appointed to a government of considerable importance. Soon afterwards he was sent ambassador to Rome; and, when pope Clement VII. was obliged to surrender to the imperial army, which besieged and plundered his capital, was entrusted with a commission to Ferrara, in order to negotiate for the liberty of that pontiff. On both these occasions, and in other diplomatic services, his conduct met with much approbation. In the year 1535, pope Paul III. created him a cardinal; in the year 1541, appointed him his legate to Germany; and nominated him to preside, with his other legates, at the general council which was afterwards held at Trent. During the intrigues of the Roman court, either to prevent the meeting of that council, or to obtain complete command of its votes, cardinal Contarini was sent legate to Bologna, where he died, in 1542, at the age of fifty-nine years, when about to be employed on a new mission to the emperor. His works were "De Immortalitate Animæ, contra Ponoponacium;" "De septem Ecclesiæ Sacramentis;" "De Optimi Antistitis officio;" "Scholia in Epist. D. Pauli;" "Summa Conciliorum;" "Confutatio Articulorum Lutheri;" "De Potestate Papæ;" "De Predestinatione;" "De libero Arbitrio;" "A Treatise on Magistracy, and the Republic;" and various other pieces in controversial theology, philosophy, and civil policy, which were published at Paris in the year 1571. Cardinal Contarini's works were highly valued when they made their original appearance; and they are certainly deserving of praise for the ability which they discover, together with a degree of taste, in point of perspicuity and precision of style, in which he is rivalled by few of his contemporaries. They, likewise, evince a manly superiority of mind over many of the reigning prejudices of the times, and an extent of liberality which, among the bigotted members of his communion, exposed the author to the charge of entertaining too favourable sentiments towards the protestants. *Du Pin Hist. Eccl. Cent. XVI. Landi. Hist. de la Lit. d'Italie, tom. IV. Moreri.—M.*

CONTARINI, VINCENT, born at Venice in 1577, pursued with success the studies of classical literature and antiquities. In 1603 an extraordinary chair was appointed for him at the university of Padua, as professor of the Greek

and Latin languages. He continued in possession of it till 1614, after which, upon some cause of dissatisfaction, he retired to Rome. Taking a journey into Istria, he fell ill, and died at Venice in the prime of life, in 1617. He published various works, among which are two treatises, "De Frumentaria Romanorum largitione," and "De Militari Romanorum stipendio," written principally to refute the opinions of Lipsius; and a book "Variorum Lectionum." *Moreri. Tiraboschi.—A.*

CONTENSON, VINCENT, a French dominican monk, was born in the diocese of Condom, in 1640, and died in that of Beauvais, in 1674. He was remarkable for the popularity of his pulpit addresses; and has left behind him a theological performance, pronounced by one of his biographers to be a pleasing and useful compilation from the works of the fathers, in which piety, morality, judgment, and taste, are happily blended. It is entitled "Theologia mentis & Cordis, &c." in 2 vols. folio, or 9 vols. 12mo. and has undergone various impressions. *Moreri. Nouv. Dict. Hist.—M.*

CONTI, GIUSTO DE', a Roman, of the family of *Valmontone*, is celebrated among the early Italian poets. Little is known of his life, except that in 1409 he fell in love at Rome with the object of his verses, that he was an orator and lawyer, and that he died in 1449 at Rimini, where he was counsellor to the lord of the place. His amorous poems appeared under the title of "Bella Mano," because the fair hand of his mistress is so often praised in them. They were first published at Venice in 1492; and editions have since been given at Paris in 1595, by Corbinelli; at Florence, by Salvini, in 1715; and at Verona, in 1753. He is reckoned to have approached the nearest of his age to Petrarch in liveliness of imagery, and poetical warmth of language, but he has much that is laboured and feeble. *Moreri. Tiraboschi.—A.*

CONTZEN, ADAM, a Jesuit, and native of Montjoy, in the duchy of Juliers, was a proficient in the learned languages, particularly the Hebrew, Chaldee, Syriac, and Greek, which he taught with much reputation in the college of Munich. By some Catholics, he has been considered as one of their ablest advocates in their controversies with the Protestants; and he received the complimentary acknowledgments of cardinal Bellarmine for his services: but by others of the same communion, his talents as a disputant have been less highly estimated. He died at Munich in the year 1635, after having published "Commentaria in Evangelia, in Ep. D. Pauli ad Romanos & ad Corinthos," 2 vols.

folio; "Defensio Lib. Card. Bellarmini de Gratia primi Hominis, & de Peccato;" "De Hæresium Incremento;" "De Pace Germaniæ;" "Jubilæum Jubilæorum politicorum, Lib. X;" Disceptatio de Secretis Societatis Jesu, &c." *Moreri. Nouv. Dict. Hist.*—M.

CONYBEARE, JOHN, a learned English prelate, was born at Pinhoe, near Exeter, in the year 1691-2. His classical education he received at the free school of Exeter; where he had for school-fellows Mr. Joseph Hallet, afterwards a dissenting minister in that city, well known by his learned and valuable notes on scripture, and Mr. afterwards the celebrated Dr. James Foster. In 1707-8 he was admitted a battler of Exeter college, Oxford, where he applied himself with such diligence to his studies, and maintained so excellent a character, that in the year 1710 he was chosen probationary-fellow, upon sir William Petre's foundation. To the degrees of B.A. and M.A. he was admitted in 1713 and 1716; was ordained deacon in 1714, and priest in 1716: soon after which, the state of his health requiring some relief from his intense application, he undertook, for about a year, the curacy of Fetcham in Surrey. Upon his return from that place to Oxford, he became tutor in his own college, and received, as a nominal pupil, Mr. Secker, afterwards archbishop of Canterbury, who entered himself a gentleman-commoner of Exeter, with the view of taking a degree in the university of Oxford. During the course of some succeeding years he attracted unusual notice in the university as a preacher; and also published some discourses, which were so favourably received, that they gave to his reputation a much wider diffusion. It is probable that to these he was indebted for his appointment, by Dr. Gibson, bishop of London, to the situation of one of his majesty's preachers at Whitehall; and for his presentation to the rectory of St. Clement's in Oxford, by the lord chancellor Macclesfield, in the year 1724. His celebrity in this line was afterwards considerably extended, by the publication of different sermons preached on public occasions. In the year 1728 Mr. Conybeare took the degree of bachelor, and in 1729 that of doctor in divinity. In the year 1730, a vacancy arising in the headship of Exeter college, he was elected to that honourable station. In the same year Dr. Tindal's *Christianity as old as the Creation, &c.* had appeared, and employed the pens of some of the ablest divines belonging to the church of England, and to the body of protestant dissenters. Among others, Dr. Conybeare was encouraged by the bishop of London

to undertake the task of answering that work. That task he performed with pre-eminent ability, and with proportionate credit to himself and to his cause, in "A Defence of revealed Religion against the Exceptions of a late Writer, in his Book, entitled, *Christianity as old as the Creation, &c.*" published in 1732, 8vo. This book, which Dr. Warburton called "one of the best reasoned books in the world," and which is as temperate and candid as it is argumentative, seems to have made such an impression on the bishop of London, that it engaged him to exert himself with much vigour on the author's behalf; and with such effect, that, in the year 1732, he was appointed to the dignity of dean of Christ church, Oxford. On that occasion, he resigned the headship of Exeter college; and, soon afterwards, the rectory of St. Clement's. After his appointment to the deanery of Christ church, in the year 1734, Dr. Conybeare had the honour of entertaining at his apartments the prince and princess of Orange, during their visit to Oxford, and some of the adjacent places, and of receiving the especial thanks of queen Caroline, for the manner in which he conducted himself on the occasion. From this time he seems to have resigned himself to the duties of his station, and the enjoyments of domestic life, into which he entered with a lady of the name of Juckes, in the year 1733, until he received a severe shock by the loss of his wife, in the year 1747. During the same period, likewise, and until the year 1750, in consequence of the deaths of the patrons who had been active in recommending him, he attained no additional ecclesiastical promotion. But in the year last mentioned, he was appointed to the bishopric of Bristol, upon the translation of Dr. Butler to the see of Durham. This promotion, however, owing to the slender revenues of his bishopric, and the increase of expences which that dignity occasioned, proved injurious; rather than otherwise, to Dr. Conybeare's fortune. And it was soon followed by a decay of his health, and repeated attacks of the gout, which proved fatal to him in the year 1755. After his death, some friends published, in the year 1757, for the benefit of his family, two volumes of his sermons; to which the author's abilities and excellent character, together with their own intrinsic merit, secured such a numerous list of subscribers as scarcely ever appeared to any publication. The subjects of them are chiefly practical; and they are distinguished, as well as his other discourses which made their appearance separately, by perspicuity of arrangement, justness and force

of reasoning, and neatness and simplicity of style. Dr. Conybeare's character appears to have been estimable and praiseworthy, not only in a literary, but in every other point of view. His piety was chearful, his morals exemplary, and his patriotism zealous and disinterested. Good temper, moderation, and liberality, were predominant qualities in his mind, and were commendably displayed in his conduct towards the protestant dissenters from the established church, and his occasional correspondence with some of their eminent ministers. On the whole, he was an ornament to the church of which he was a prelate, and reflected credit on the religion of which he made profession. *Biogr. Britan.*—M.

COOK, JAMES, a man of whom his country may justly boast, as the ablest and most practised navigator and discoverer upon record, was born in 1728, at Marton, a village in the North Riding of Yorkshire, of parents in the humblest condition of life, but distinguished for sobriety and honest industry. He enjoyed no other school-education but that of reading, writing, and a little arithmetic. At an early age he was put apprentice to a shop-keeper in a fishing-town upon the coast; but the sea presented to him an object so much more interesting, that he shewed a dislike of his business, which produced a discharge from his indentures. He soon after bound himself to two brothers at Whitby, quakers, and owners of shipping in the coal trade. On board of one of their vessels he served the greatest part of his seven years' apprenticeship; and after he was out of his time, he continued to go to sea in the coal and coasting trade, as a common sailor, till at length he rose to the station of mate in the service of Mr. John Walker, one of the brothers above mentioned. Steadiness and diligent attention are qualities commonly met with in that excellent school of practical navigation to which he belonged; and it does not appear that he was remarkably distinguished for them or other endowments beyond his fellows, at that period; but he was doubtless silently forming that habit of cool resolution, and patient observation, which constituted the solid foundation of his professional character. Happening to be with his ship in the Thames at the beginning of 1755, the commencement of a French war, he found himself in imminent danger of being pressed into the navy; and, upon due consideration, he judged it best to enlist as a volunteer. The ship into which he entered was the *Eagle* of sixty guns, first commanded by captain Hamer, and soon after by captain (afterwards sir

Hugh) Palliser. Here he presently obtained notice as an able and active seaman; and being also particularly recommended to his captain by the member of parliament for Scarborough, he obtained a warrant for the post of master in May, 1759. With this he sailed in the *Mercury*, which was appointed to join sir Charles Saunders's fleet, employed to assist in the reduction of Quebec. During that enterprise, he was recommended by captain Palliser to perform the necessary service of taking the soundings of the channel of the river St. Lawrence, between the isle of Orleans and the north shore, opposite the French encampment. In this business he was engaged several successive nights, and he effected it completely, though at last he very narrowly escaped being taken by the Indians. It is thought that before this time he had never used a pencil in drawing; but it was his talent to acquire in a short time any thing on which he bent his attention. During the continuance of the fleet in that station, Cook was employed by the admiral in the ampler task of making a chart of the river St. Lawrence below Quebec; which he executed in such a manner, that no other survey has since been found necessary. After the reduction of Quebec, he was made master of lord Colvill's ship, the *Northumberland*, in which he remained at Halifax during the winter. This leisure he employed in the study of the mathematical sciences; and he now, for the first time, read Euclid. Attending lord Colvill to the recapture of Newfoundland, he employed himself in surveying the harbour of Placentia, and the surrounding coast, in which he attracted the notice, and on further enquiry into his character gained the esteem, of captain Graves, the governor of Newfoundland.

At the end of 1762 Cook returned to England, and in that year he married at Barking, in Essex, an amiable and deserving young woman, with whom he ever after continued united in tender affection. In 1763 captain Graves went out again as governor of Newfoundland; and as a survey of its coasts was an object of his care, he was led by his knowledge of Cook to wish for his assistance. The proposals he made were accepted, and Cook went with him in the capacity of surveyor, and in a month finished a survey of the islands St. Pierre and Miquelon, before they were delivered to the French according to treaty. He returned to England, but the next year accompanied in the same quality sir Hugh Palliser, appointed governor of Labrador and Newfoundland. A schooner was allotted him to assist his examinations of

the coasts of those countries, which he performed in a manner highly creditable to his skill and accuracy. He also made researches into the inland parts of Newfoundland farther than had before been done. During his abode in this island, he became known, as an astronomer, to the Royal Society, by the communication of an observation of a solar eclipse in 1766, with the longitude of the place deduced from it. He was occupied (with occasional returns to England) in his surveys of these parts till the autumn of 1767.

The reign of George III. was early distinguished by the spirit of maritime discovery, so laudable in itself, and so peculiarly suitable to the character of the first naval and commercial power on the globe. In 1763 two voyages round the world had been undertaken, conducted by the captains Byron, Wallis, and Carteret; the last of which was not yet concluded before a new expedition was resolved upon. The approaching transit of Venus in 1769, caused the Royal Society to present a memorial to the king, requesting that a vessel might be fitted out for the purpose of procuring an observation of that important astronomical phenomenon, at one of the islands in the South sea. The request was granted, and the person first pitched upon to conduct the design was Alexander Dalrymple, esq. a gentleman distinguished for his geographical and astronomical knowledge. But a difficulty occurred which proved insuperable. He insisted upon having the command of a king's ship to be appointed for the service, which sir Edward Hawke, then at the head of the admiralty, would not permit, as being derogatory to the rules and discipline of the navy. In this emergence, Mr. Stephens, secretary to the admiralty, recommended Cook, and sir Hugh Palliser very strenuously joined in the recommendation. Cook was, in consequence, appointed to the command, having been first promoted to the rank of a lieutenant of the royal navy. A vessel lying in the Thames of 370 tons burden was chosen for the purpose, and named the Endeavour. Mr. Green, an assistant at the Observatory of Greenwich, was associated with Cook in the astronomical part of the business; and Mr. Banks (now sir Joseph, and president of the Royal Society), together with Dr. Solander, an eminent Swedish naturalist, obtained permission to take the voyage as passengers. Besides the direct object of the expedition, that of further discovery in the Pacific ocean was annexed to it.

We shall not protract this article by entering into a detail of the circumstances attending the

voyages of captain Cook, or a description of the people and countries he discovered. These topics more properly belong to the geographer and historian; and it is to the peculiarly biographical matter, as elucidating the conduct and merits of the great character we are commemorating, that we shall principally confine ourselves, preserving only such a sketch of the general subject as may suffice for the clearness of narration. On August 26, 1768, the Endeavour sailed from Plymouth-sound. After touching at Madeira, she put in for fresh provisions to Rio de Janeiro, where lieutenant Cook was obliged to exercise both spirit and discretion in a contest with a viceroy, a man of a narrow and jealous disposition. Proceeding on his voyage, he passed the strait of Le Maire in January, and entering the Pacific ocean, steered for Otaheite, then called George's island, the place which captain Wallace had recommended as the best station for viewing the expected transit. The ship anchored in Matavai bay in that island, on April 13, 1769; and the lieutenant before landing drew up a set of regulations for the behaviour of his people towards the natives, which displayed equal humanity and good sense. Some disturbances, however, occurred, from the never-failing cause of mischief in the intercourse of navigators with uncivilised people, a pilfering disposition in the latter, punished with brutal and disproportioned severity by the former. Lieutenant Cook, however, made every exertion to preserve a mutual friendship, by a spirit of conciliation, and strict justice in his dealings with the islanders; and no interruption was given to the grand business of preparing for the observation of the transit, which was happily effected on the 3d of June. After this event, the lieutenant, accompanied by Mr. Banks, made a circumnavigation of the island; and every attention was paid to the collecting of curious and useful information relative to that remote part of the globe. On July 13th he left Otaheite, and proceeded to visit several other neighbouring islands, making part of a group to which he gave the general name of the Society islands. To the particular islands lieutenant Cook sensibly and properly left the names which were given them by the inhabitants; the only method of avoiding confusion in the narrations of different navigators, who, through vanity or adulation, have frequently affixed arbitrary appellations to their discoveries, derived from themselves or their friends and patrons. It cannot, indeed, be said that Cook, in his different voyages, has always for-

borne this practice. Steering again southwards, he made land on October 6th, which proved to be New Zealand. Here he anchored; and a complete survey of this tract, which he first proved to be no part of a southern continent, but consisting of two large islands separated by a narrow strait, was one of the most considerable tasks performed in this voyage. The people were ferocious and intrepid; indeed, it was found in the sequel that they were real cannibals. They stole without fear or shame; and, during their intercourse with the crew of the Endeavour, many disagreeable incidents occurred, in which lives of the natives were sacrificed. Though lieutenant Cook was always distinguished from his officers and men by superior humanity and forbearance, yet his conduct was not free from precipitation and violence in an attempt to surprise some of the natives, which proved fatal to four of them. It might also have been wished that here, and in other inhabited places, he had avoided the solemn mockery of right and justice in taking possession of the country in the name of his king—a ceremony worthy of the times when it was first practised, but inconsistent with the character of an enlightened age. But in this he probably acted according to orders; and the sole meaning might be to preclude the posterior claims of any European nation. Several imminent dangers to the ship occurred during the examination of the coasts of New Zealand, which occupied six months, and made large additions to the knowledge of geography and navigation. On March 31, 1770, he took his departure from New Zealand, and steering westward, came in sight of New Holland on April 19th. He ranged along the eastern coast of this extensive country, and from the researches made on this occasion afterwards resulted the English settlement of Botany Bay, which has already conducted greatly to the advancement of natural knowledge, and may hereafter be attended with important political consequences. During the course of the very dangerous and difficult navigation in these unknown seas, many hazards were incurred, and the ship was once in the most imminent danger of foundering, from the effects of striking upon a hidden rock. It was afterwards discovered, that a piece of the broken rock sticking in the ship's bottom alone prevented such an entrance of water as must have proved inevitably fatal. The vessel was with difficulty brought to a harbour to refit, after which it proved a most arduous task to get her through a labyrinth of shoals out to sea again. In all these emergencies, the self-collection and

nautical skill of the commander, and indeed of the whole crew, were eminently conspicuous; and it may with the highest probability be affirmed, that English mariners alone could have extricated themselves from such accumulated difficulties. As the scurvy began to appear among the crew, it was an essential point to take every opportunity of procuring fresh provisions; in the distribution of which, lieutenant Cook displayed the most equitable regard for his men, the meanest of whom received a portion equal to that of the commander himself. Quitting at length the coast of New Holland, named by Cook, New South Wales, the Endeavour proceeded to New Guinea, which was in sight on the 3d of September. Thence, by a track which gave the lieutenant an opportunity of correcting some errors and deficiencies in the charts of former navigators, he sailed to Batavia. He had the mortification of losing several of his crew by disease, at that fatal place, and many more in the run thence to England, where he arrived on June 12th, 1771. The merit of lieutenant Cook in this circumnavigation was rewarded by his promotion, in August, to the rank of a commander in the navy. An account of the voyage, composed from his journals and the papers of Mr. Banks, by Dr. Hawkesworth, was published under the auspices of government, and greatly interested the curiosity of the public. Still, however, it was remarked, that the great geographical question of the existence of a southern continent was left undecided; and as the spirit of discovery was now active, a new expedition was planned for the direct purpose of determining this point. No person could be thought of so proper to conduct it, as he who had given such proofs of his nautical talents in the last; and captain Cook himself had too much of the genuine spirit of discovery to refuse his further services. On this occasion it was resolved to send out two ships in company; and accordingly a purchase was made by the admiralty of two vessels built at Whitby, of the burden of 462 and 336 tons, the larger of which was named the Resolution, the smaller, the Adventure. Captain Cook was appointed to the command of the first, and captain Furneaux of the second. They were most liberally supplied with every article that could conduce to the preservation of the health of the crews; and for the purposes of science, Mr. Hodges, a painter, Mr. Reinhold Forster and his son, naturalists and philosophers, and Messrs. Wales and Bayley, astronomers, were engaged in the expedition.

On July 13th, 1772, the ships sailed from Plymouth, and on October 30th anchored at the Cape of Good Hope. After taking in the necessary refreshments, they proceeded thence on November 22d for the great object of the voyage. Ice islands were met with before they reached the fifty-first degree of south latitude. Struggling through many impediments from this cause, and suffering under severe cold, the navigators arrived on January 17th, 1773, as far as $67^{\circ} 15'$ south latitude, without seeing any land; and not being able to advance further, they turned back northwards. Soon after, the ships parted by accident; and captain Cook having run eastwards some weeks about the sixtieth degree of latitude without any signs of land, at length shaped his course for New Zealand, where he anchored on March 26th in Dusky bay. Here he recruited his men, took in wood and water, and made large additions to his knowledge of the country. By wise and humane conduct, the intercourse of the crew with the natives was rendered uniformly friendly, and every opportunity was taken of enriching the country with the useful products of other lands. The Resolution then proceeded to Queen Charlotte's sound, where the captain had the satisfaction of finding the Adventure. Both ships put to sea again on June 7th; and the sickly state of the crew of the Adventure rendering a complete refreshment necessary, they repaired to the friendly island of Otaheite, where they arrived in the middle of August. Here their wants were supplied, and the sick soon recovered. They sailed on September 1st; and after visiting several others of the Society islands, and the fertile and populous isles of Middleburg and Amsterdam, they proceeded for New Zealand. Captain Cook arrived at Queen Charlotte's sound on November 3d; but his consort was separated in a storm, and never again joined him during the whole voyage. On November 26th, the Resolution sailed upon a further search for the supposed southern continent. During all the summer months of that climate (our winter) the navigators were assiduously employed in penetrating as far as they could towards the antarctic circle, between New Zealand and the extremity of South America; and on January 30th, 1774, they had reached as far as $71^{\circ} 10'$ south latitude. Here fixed ice apparently stretching to the pole barred their further progress, and assured them of the inutility of any additional search in this direction. The captain therefore steered northwards again; and, after touching at Easter island, made sail for the Marquesas,

at which he arrived in April. Of this group he ascertained the position more accurately than had been done before, and then repaired to the favourite place of refreshment, Otaheite. After some stay here, and at the other neighbouring Society isles, he sailed to the next group westward, which he named the Friendly isles. Proceeding thence further to the west, he fell in with the islands first discovered by Quiros, and visited next by Bougainville. Captain Cook spent some time in surveying this archipelago, in which he made various new discoveries; and he so greatly added to the knowledge before possessed concerning them, that he thought himself entitled to give them a name, that of the New Hebrides. Leaving these on the 1st of September, he discovered and examined a large island to which he gave the name of New Caledonia. Southward of this he fell in with an uninhabited isle, which he called Norfolk, where an English settlement has since been made. After touching at New Zealand, he again proceeded in search of a southern continent; and penetrated without success to $55^{\circ} 48'$ south latitude. Thence he steered due east for Terra del Fuego, which he reached on December 17th. He examined the country about this desolate region, and then passing round Cape Horn, and touching at Staten Land, sailed still eastward, till he discovered, on January 17th, 1775, a considerable island, dreary and uninhabited, which he named Georgia. Of this undesirable spot, buried in frost and snow, though only in latitude fifty-four or fifty-five, he took formal possession. Thence he proceeded as far as the sixtieth degree of south latitude, and in his course came in sight of several points of coast, which he supposed to be parts of islands, and the aspect of which was too uninviting to tempt a further examination. Being now well convinced of the non-existence of any southern continent, at least within a climate fit for the habitation of man, he thought it time to put a period to his long navigation. He searched in vain for a land, supposed to be discovered by the French, to the south of the Cape of Good Hope; and steering at length for that promontory, he anchored in Table bay on March 22d. From the time of leaving it, to his return, he had sailed 20,000 leagues, for the most part in unknown seas, and in rigorous climates. After refitting at the Cape, he pursued his voyage homewards, and came to anchor at Spithead on July 30th, 1775, three years and eighteen days from the time of his leaving England.

This grand voyage was not only highly use-

ful to science and navigation, but exhibited a fact of inestimable value in the preservation of human life; for such was the success of the means employed by captain Cook to keep his crew in health, that out of a company of 118 men in the Resolution, only one died of disease during the whole course of the expedition. These means were not only the liberal use of such antiseptics as could be carried to sea, of which sweet-wort was one of the most efficacious, but a constant attention to the comfort of the men in protecting them from cold, wet, and over-fatigue, and the frequent application of fire and smoke to keep the ship dry, and correct putrid air. Cleanliness and exercise were also particularly enjoined; and every opportunity was taken of obtaining a supply of fresh water, and of green vegetables and fresh animal food. Captain Cook has given a detail of these methods in a paper communicated to the Royal Society, of which body he was elected a member; and of such utility did his exertions in this point appear, that the annual gold medal was adjudged to him in 1776, with universal applause. Other rewards for his services were not wanting. He was raised to the rank of post-captain, and an easy and honourable repose was secured to him by the appointment of captain in Greenwich hospital. To him also was committed the task of drawing up the authenticated narration of the voyage; and though his habits were far from those of an author, he acquitted himself in a very reputable manner. The astronomical observations made by Mr. Wales and Mr. Bayley appeared separately; and Messrs. Forster, father and son, each published a work relative to the voyage and the discoveries it had afforded.

Our eminent navigator might now have sat down content with his fame, and the consciousness of past utility; but his skill and enterprise were destined to a further trial. Zeal for maritime discovery still actuated the admiralty board; and it was determined fully to ascertain the disputed point of a communication between the Atlantic and Pacific oceans by the northern parts of the globe. Though captain Cook would naturally be preferred to all men for the conduct of such an expedition, yet it was thought unfair to solicit him with a direct proposal. He was, however, consulted about the execution of the scheme; and at a dinner given by lord Sandwich to the captain, and his intimate friends sir Hugh Palliser and Mr. Stephens, its importance was dwelt upon in such terms, that, warmed by the idea, he started

up, and voluntarily offered to undertake the direction of it in person. All difficulties were now removed: two ships, the Resolution and the Discovery, were put into commission for the purpose, and most amply supplied with every necessary. Captain Cook was appointed to the command of the first, with his former complement of men, and captain Clerke to the second. An astronomer and a draughtsman were added to the usual establishment, but the department of natural history was confided to Mr. Anderson, surgeon of the Resolution. Omai, a native of the Society islands, who, at his own request, had been brought to England in the last voyage, was embarked for his return home.

On July 12, 1776, captain Cook sailed from Plymouth on his final voyage; and, after touching at Teneriffe, proceeded to the Cape of Good Hope, where he arrived in October. The Discovery, which sailed separately, did not reach that place till November. They left the Cape at the end of that month, and steering to the south-east, anchored at Christmas in a harbour of the sterile island discovered by M. Kerguelen, and called by Cook the Isle of Desolation. Hence they ran to Van Diemen's Land, where they stopped some days; and on February 12, 1777, they came to anchor in New Zealand. A further progress was made in obtaining a knowledge of this country and its inhabitants; and two youths of the natives, at their own request, were taken on board by captain Cook. Putting again to sea, they touched at several islands, and at length bore away for the Friendly isles for a supply of those refreshments of which they began to stand greatly in need. At Tongataboo, a theft of the inhabitants induced captain Cook to practise an expedient which strongly marks the assumed superiority of European navigators over the savages (as they are called) whom they visit. He seized the king of the island and several chiefs, and kept them under guard till the stolen articles were restored. The captain has, however, expressed himself with much candour respecting the thievish propensities of people in this state of society, and he always took those methods of repressing them which were attended with least mischief. After a considerable stay in these isles, which he enriched with gifts of various useful animals, he proceeded to Otaheite. At the neighbouring island of Huaheine he settled Omai, who was made a very rich man by the presents he had received in England, and those further bestowed upon him by his naval friends. The ships

sailed from Bolabola, one of the Society isles, on December 8th, and steering almost directly north, fell in, on January 18th, 1778, with a numerous group of inhabited islands in north latitude twenty-one and twenty-two, to which the captain gave the name of the Sandwich isles. After receiving some refreshments here, and making an acquaintance with the natives, they proceeded for the western coast of North America, which they made on March 7th. They put in to a sound called Nootka by the inhabitants, in latitude $49^{\circ} 33'$, and gave the ships the necessary repairs. Thence they took their departure for the most important part of the voyage, consisting of the examination of all the north-western side of America, and the straits by which that continent is separated from Asia. Though, from the state of the weather, considerable parts were left unexplored, yet much was done to improve the geography of those regions. An inlet was discovered from which great expectations of a communication were derived, but it proved only the mouth of a great river, to which the name of Cook has been given. Without particularising the circumstances of this difficult voyage among islands, and through straits, in a sea encumbered with ice, it is sufficient to mention, that upon reaching latitude $74^{\circ} 44'$, a solid mass of ice was found, which baffled all attempts to get through it. Turning southwards, therefore, the navigators spent a considerable time in examining the seas and coasts both on the Asiatic and American side of the straits. After having put in at the isle of Oonalashka, the ships proceeded for the Sandwich islands, which they made on November 26th. The largest of this group, named Owhyhee, was afterwards discovered, and captain Cook passed some weeks in sailing round it, and examining its coasts. Into a bay of this island, named Karakakooa, the ships were carried for a thorough refitting and supply; and in no place which our navigators had visited were they received with more friendliness, or were their wants supplied with more abundance and liberality. The people are in many respects of a superior character, and well versed in several of the arts of life. Captain Cook appears, from his journal, to have thought his discovery of the Sandwich isles one of the most important which had been made in all the voyages through this ocean. He was treated here with high respect, and upon one occasion received honours approaching to the adoration of a superior being. Previously to the departure of the ships, a magnificent present was

made the captains of cloth, hogs, and vegetables. On February 4th, 1779, they set sail, intending to proceed to Kamtschatka, and resume their examination of the seas in that part of the globe; but, unfortunately, the foremast of the Resolution was sprung in a gale of wind, which obliged the captain to return to Karakakooa bay. It is asserted, that the ships, from the moment of their return, experienced a reception from the natives much less cordial than that they had before met with. Whether suspicions of hostile intentions arose in their minds, or they were simply apprehensive of an additional burden from supplying the wants of the crews, cannot be ascertained; yet there is no reason to suppose, that they entertained any premeditated design of breaking the former friendship. Daring thefts, however, were soon committed by them; quarrels ensued, and symptoms of unusual ferocity were manifested by the islanders. At length they proceeded so far as to carry off the large cutter belonging to the Resolution. This was a theft of such importance, that it could not be submitted to. In order to compel restitution, captain Cook ordered two boats to station themselves so as to intercept all canoes which might attempt to get out of the bay, and if necessary *to fire upon them*. He himself went ashore with an armed force, in order *to secure the person of the king*, his former practice on similar occasions. He was received by the natives with the usual respect; but as soon as he had got possession of the king, and began to insist upon his accompanying him on board, a crowd gathered round, and began to arm, and use menacing gestures. During this interval, word was brought to the people that one of their chiefs had been killed by the fire from a boat. This greatly aggravated the tumult; and such a spirit of resistance was shewn, that the captain renounced his intention of carrying off the king, and only considered how he, with his men, could get away in safety. But this became a matter of more and more difficulty. The crowd rushed on, stones were thrown, the marines fired, the savages closed with them: through some mistake, a protecting boat in waiting drew further off instead of approaching; the marines were knocked down, and four of them killed; and in this scene of horror and confusion, captain Cook, who remained the last man on shore, and appears to have preserved all his presence of mind, received a blow with a club which staggered him. He fell on one knee, and, as he was rising, received a stab, and fell again into the water. He struggled some time

against the savages, who held him down, till a blow with a club dispatched him. Daggers were plunged from all parts into his body, which was carried off in triumph.

Such, on February 14th, 1779, was the melancholy fate of this great navigator, a fate peculiarly to be lamented, as it was inflicted by a people who had shewn him the greatest friendship, and cannot be denied to have been in some measure provoked by his own rashness, and disregard to the common feelings of mankind. For in what country, civilised or savage, would it not be accounted base in a people tamely to suffer their sovereign to be dragged away captive, in order to answer for a crime which he had no share in committing? Great efforts were made to recover his remains; but the principal part of his bones could only be procured, the flesh having probably served for a repast to the islanders, who are known to eat the bodies of their slain enemies.

Captain Cook was tall and athletic, of a firm and vigorous constitution, with a countenance strongly expressive of sense, and somewhat austere. His appearance and address were plain, his manners simple and modest. In temper he was rather hasty, but his heart was excellent, and he possessed a fund of benevolence, and a strict regard to equity. His qualities of mind have been sufficiently displayed in the narrative of his actions; it may be added, that no man was ever more fitted to inspire attachment, confidence, and veneration, in those under his command, to whose welfare he was ever most attentive, and whom he treated as his children. His reputation was extremely high all over Europe, and he was universally regarded as one of the great men of the age. In his own country, various honours were paid to his memory, among which was a medal struck in gold and silver by the Royal Society, bearing his profile on one side, and Britannia with a globe on the other. He was likewise the theme of several poets; and his merits received the substantial reward of pensions settled upon his widow and three surviving sons. Abroad, his eulogy was pronounced in the Florentine Academy, and was made a prize-subject in one of the literary societies of France. That nation had previously given a testimony of respect to captain Cook, and regard to the object of his voyage, equally honourable to itself and to the navigator. At the breaking out of hostilities between the two nations, M. Sartine, the minister of the marine, issued an order to all commanders of French ships, if

they should meet with captain Cook, to treat him as a commander of a neutral and allied power. This liberal measure originated with M. Turgot. *Biog. Britan.*—A.

COOPER, ANTHONY ASHLEY, first earl of Shaftesbury, a statesman of great eminence in the reign of Charles II. was the son of sir John Cooper of Rockborn, Hampshire, by the daughter and sole heiress of sir Anthony Ashley of Winborn St. Giles, Dorsetshire. At the latter place he was born in 1621, and he was educated with all the care and tenderness usually bestowed upon the heir of a great estate, to which, by the death of his father, he became entitled in his tenth year. He was entered as a fellow-commoner of Exeter college, Oxford, at the age of fifteen; and it is said, that during the short stay of two years at the university, he obtained a character of extraordinary genius. Thence he removed to Lincoln's Inn for the study of the law: but he was early brought from speculation to action; for before he had completed his nineteenth year, he was chosen one of the burgesses for Tewksbury, in the parliament of 1640. At the beginning of the civil war he appears to have adhered to the king's party, though, like lord Falkland, he was a friend to peace, and thought concessions ought to be made on both sides in order to procure it. To this purpose, it is related by Locke (*Works*, vol. III.), probably from the earl's own authority, that he went to the king at Oxford, and proposed a method of putting an end to the war; which was, that he should receive a power of treating with the parliamentary garrisons, and promising them amnesty for the past, and full security for liberty in the future. It is added, that he went down into his own county, Dorsetshire, with these conditions, which produced the surrender of one garrison; but that the rough proceedings of prince Maurice, who gave up the place to pillage, ruined the scheme. What is certain is, that upon the surrender of Weymouth, sir Anthony was appointed governor of it, through the influence of the marquis of Hertford, in opposition to that of prince Maurice, and not without much reluctance on the part of the king. Soon after, finding that he was not trusted by the court, and that his person was in some danger, he went over to the parliament party, by whom he was very cordially received. He took a commission from the parliament in London, with which he raised forces in Dorsetshire; and in 1644 he stormed Wareham, and reduced all the adjacent parts. He had some concern in a private negotiation

between the king and Denzil lord Hollis, at the fruitless treaty of Uxbridge; and after the battle of Naseby, he is said to have been the principal contriver of the insurrection of the club-men, intended to check the overgrown power of the army leaders, and procure an accommodation: he was too wary, however, to involve himself in the fate of those people. In 1646 he was sheriff of Wiltshire. When Cromwell turned out the long parliament, sir Anthony was one of the members of the convention which succeeded it. He was also a member of the parliament of 1654, and was one of the subscribers of the protestation which charged the protector with arbitrary government. On other occasions, likewise, he is said to have opposed the tyrannical measures of Cromwell; yet that usurper made him one of his privy-council; and sir Anthony is charged with a design of becoming his son-in-law. After the deposition of Richard Cromwell, he was appointed by the Rump parliament one of the council of state, and a commissioner for managing the army; yet he was at that time engaged in a plan of insurrection for the restoration of Charles II. For this correspondence, he, together with Whitelocke, was accused before the council; but by means of his influence, and strong protestations of innocence, he obtained a vote of acquittal. Like many others of the same party, he took care to secure a claim of merit in the restoration, which he promoted by all the means in his power as soon as he saw the tendency to that event. He was a member of the Healing parliament of 1660, and was one of the twelve who carried the invitation to the king. Soon after, he was made a privy-councillor, and a commissioner for the trial of the regicides; and thus all past stains were wiped off. He was raised to the peerage in 1661, by the style of baron Ashley of Winborne St. Giles; was made chancellor and under-treasurer of the exchequer; and, upon the death of the earl of Southampton, one of the lords-commissioners of the treasury. He was a member of the famous cabal ministry, and from his superior parts and eloquence, took a leading share in it. But how far he was concerned in the worst measures of that period, is differently represented. Some historians directly attribute to him the arbitrary counsel of shutting up the exchequer, while others assert that he opposed it with all his power, and drew up a paper of reasons against it. He promoted the declaration for liberty of conscience, which, though intended to favour the papists, probably agreed

with his real judgment, as a decided friend to religious toleration. With respect to Charles's disgraceful treaty in 1670 with Lewis XIV. the object of which was to make him a pensioner upon that king, on the condition of promoting the popish religion in England, and the ambitious designs of the French monarch, it seems allowed that lord Ashley was not entrusted with the secret; and it is equally admitted, that he neither then nor afterwards received bribes from France, as so many of both parties in that reign are known to have done. Yet he undoubtedly supported the measure of a Dutch war; and on that occasion made a famous speech, in which he applied to Holland the sentence, "*delenda est Carthago*." He was also guilty of the illegal measure of issuing writs for the election of members of parliament during a recess, and abusing the influence of the crown to procure returns in favour of the court. From these facts it appears that as a minister he was little scrupulous, yet either some latent principle, or the want of due support, made him fluctuate and vary in some parts of his conduct. In the progress of honours he was created earl of Shaftesbury, and in November, 1672, was raised to the post of lord high-chancellor. His conduct on the bench was upright and impartial, and has received praises from his greatest enemies. But he had not been more than a year in office, when by a court intrigue, so common in that reign, he was turned out. Perhaps he himself foresaw the danger of the schemes of policy which were then pursuing, and changed his party to save himself. From this period he became the most violent and powerful of all the leaders of opposition; and it is this part of his public life which has drawn upon him such a weight of obloquy from all the friends of the Stuart family and their principles. There is, indeed, too much reason to suppose that his motives were, for the most part, factious and self-interested; yet he must have known the characters of the king and his brother, and of their ministers, too well not to be sensible, that the prospects with respect to religion and liberty were truly alarming. For his warmth in supporting the opinion, that a prorogation of parliament for fifteen months was in reality a dissolution, he was committed to the Tower, and not enlarged till he had undergone a confinement of thirteen months, and made a full submission. The popish plot in 1678, if not a fiction of his own contrivance, was, however, urged by him with the utmost vehemence against the court party, and it enabled him to

turn out the earl of Danby's ministry, and frame a new one in 1679, in which he had the post of lord president of the council. Amid many violent and unjust party proceedings at this time, he was, however, the author of one signal national benefit, the passing of the Habeas Corpus bill. His new employment was short-lived; he was dismissed after holding it little more than five months. The party had injured their cause by over-violence; and the earl of Shaftesbury had particularly incurred the enmity of the duke of York, by his earnest and unremitting endeavours to promote a bill for his exclusion from the succession. Some of his own practices in respect to the prosecutions on the ground of the popish plot were now turned against him. An informer charged him with an attempt to suborn him as a witness. The earl was apprehended in July, 1681, and committed to the Tower, where he remained four months, and was then tried for high-treason. Besides the witnesses produced against him, who were, however, men of infamous characters, great stress was laid upon the draught of an association found in his study. But, in conclusion, the jury brought in a verdict of *ignoramus*, and the earl was acquitted, with prodigious acclamations of the people. A medal was struck on the occasion, which was the cause of a very bitter satirical poem from the pen of Dryden, who had before personified Shaftesbury as the great counsellor of rebellion in his *Absalom and Achitophel*. The earl not long after chose to withdraw himself from further attacks by a retreat into Holland, where he arrived in November, 1682. For security he applied to be made a burgher of Amsterdam, on which occasion it is said, that his "*delenda est Carthago*" was brought to his recollection. He died in that city of the gout in his stomach on January 22, 1683, in the sixty-second year of his age. It is unnecessary to lengthen this article by copying the various characters which have been given of this celebrated person by historians; his actions speak more to the purpose than party representations. They agree, however, in ascribing to him uncommon powers of mind, together with a daring, turbulent, and restless spirit. He was eloquent, but rather subtle in argument, than solid in judgment; indefatigable in business, but changeable in his schemes. With respect to his private character, we should be led to judge very unfavourably of it, from an anecdote, related of Charles II. It is said of that merry monarch, who loved to converse familiarly with men of wit, though his political adversaries,

that he one day at court jocularly said, "I believe, Shaftesbury, thou art the wickedest fellow in my dominions;" to which the earl, with a low bow, replied, "Please your majesty, of a *subject*, I believe I may." The story, whether true or false, seems to prove, that he was generally regarded as a dissolute character; and if so, his regularity in the offices of domestic religion was only adding hypocrisy to his other vices. Yet he seems to have been sincerely esteemed by Locke, and other men of virtue. He married three wives, but left one only son. Nothing of his writing has been published except some speeches; but he left in manuscript a History of his own Times, and an Essay on Toleration, which was the basis of Locke's treatise on that subject. *Biog. Britan.*—A.

COOPER, ANTHONY ASHLEY, third earl of Shaftesbury, and a celebrated philosophical and moral writer, was born in London, in the year 1670-71. The care of his early education was undertaken by his grandfather, who fixed upon a learned female of the name of Birch, who was intimately conversant in the Latin and Greek tongues, for the purpose of initiating him in his literary progress. Under her instructions he made such rapid advances, that he could read with ease both the Latin and Greek languages when he was only eleven years old. At that age he was placed in a private school, where he continued till his grandfather's death. In the year 1683 he was taken to Winchester school, where he met with such insults and ill usage from his youthful companions, on account of the detestation in which his grandfather's memory was held by the zealots for arbitrary power, that his removal from that seminary was determined upon, and his desire of going abroad consented to by his father. His travels were commenced in the year 1686, under the care and instructions of an able and well-qualified tutor, with whom he spent a considerable time in France and Italy, improving himself in the languages and accomplishments of those countries, and laying the foundation of the knowledge and taste in the polite arts displayed in his subsequent writings. Upon his return to England, in 1689, he was offered a seat in parliament; but declined that proposal for various reasons, and chiefly as incompatible with a resolution which he had formed of devoting himself for some time to a strict course of study, for the purpose of increasing his literary and general knowledge. After pursuing the bent of his mind, with uncommon ardour and diligence, for nearly five years, he entered into public life as one of the burgesses for Poole

in Dorsetshire. Soon after he became a member of parliament, lord Ashley had a favourable opportunity of expressing that attachment to the interests of liberty which he preserved through the whole of his life, and of conciliating the disposition of the house to the object which he had in view. The occasion was the introduction of a bill for regulating trials in cases of high-treason; and his object the very important one of granting counsel to prisoners in such cases. He had prepared a speech in support of that measure; but when he came to deliver it, the novelty of his situation so far intimidated him, that his recollection was confused, and he was rendered incapable of proceeding. After being allowed some time to recover himself, he was loudly called upon to go on; when, with admirable ingenuity, he thus addressed the speaker: "If I, sir, who rise only to give my opinion on the bill now depending, am so confounded, that I am unable to express the least of what I proposed to say, what must the condition of that man be, who, without any assistance, is pleading for his life, and under apprehensions of being deprived of it?" This happy turn of thought made a most powerful impression upon the house, and is believed to have contributed more than any of the arguments which were urged in obtaining the justice for which he pleaded. During the remainder of that parliament, lord Ashley was indefatigable in the support of every measure in favour of liberty, by whomsoever it was introduced, influenced solely by a regard to the public good, without suffering his mind to be narrowed by the intrigues of party politics. His health, however, suffered so much by his attendance on his parliamentary duties, that on the dissolution in 1698, he found himself obliged to decline the honour of resuming his seat in the House of Commons. Lord Ashley being now more at liberty to devote his time to such pursuits as were best suited to his inclination, went to Holland, where, under the assumed character of a student in physic, he spent more than twelve months in the prosecution of his studies, and in cultivating an acquaintance with Bayle, Le Clerc, and other literary men. Before he quitted that country, he made himself known to his new friends by his real name, which did not prevent the continuance of his intimacy with them, and the increase of it with Mr. Bayle, until the death of that celebrated writer. During his lordship's absence from England, an imperfect edition of his "Enquiry concerning Virtue" was published in a very unhand-

some manner, without the author's knowledge, from a rough draught which had been surreptitiously obtained by Mr. John Toland. That treatise was afterwards given to the world in a much more complete and perfect form. Soon after lord Ashley's return to England, he succeeded to the earldom of Shaftesbury, in consequence of his father's death; but he did not make his appearance in the house of lords until the beginning of the year 1700-1, when he was apprised by his friend lord Somers of the necessity of his presence on the important discussion of the partition treaty. While that session lasted he attended in his place whenever his health permitted, and zealously supported the measures of king William, who was then negotiating the grand alliance. That monarch considered his support to be of so great importance, and entertained so high an opinion of the earl's abilities and character, that he offered to him the post of secretary of state. His declining health, however, would not permit him to accept of that offer; but it did not prevent him from giving his advice to his majesty, who often consulted him on affairs of the utmost importance. On the accession of queen Anne, the earl of Shaftesbury once more took his leave of public life. Not being on good terms with some statesmen among the ruling party, and being removed by them from the vice-admiralty of the county of Dorset, which had been in his family for three successive generations, he retired again to studious privacy; and afterwards spent nearly two years in Holland, among the learned connections which he had formed in that country. Soon after this, the French prophets having excited a considerable ferment in the nation by their fanaticism and extravagances, different methods were recommended for suppressing them, and among others prosecutions and personal punishments. Lord Shaftesbury wisely considered that such measures were the most impolitical that could be devised, and would tend to increase rather than to cure the disease. On this occasion he wrote his "Letter concerning Enthusiasm," which, after meeting with the approbation of lord Somers, and of other gentlemen to whom it was shewn, was published in 1708. In 1709 our noble author published his "Moralists, a philosophical Rhapsody; being a Recital of certain Conversations on natural and moral Subjects;" and in the following year his "Sensus Communis; an Essay upon the Freedom of Wit and Humour; in a Letter to a Friend." In the same year he entered into the marriage state with Mrs. Jane Ewer, to whom he was related; but more, as appears from his extraordinary letters preserved in the

Biographia Britannica, out of a compliance with the wishes and solicitations of his friends, than from inclination, or high expectations of the happiness of that state. In the year 1710 lord Shaftesbury published his "Soliloquy, or Advice to an Author:" after which his health declined so rapidly, that it became necessary for him to try the effects of a warmer climate. With this view, in the year 1711, he passed through France and Piedmont to Italy, and fixed his residence at Naples. In that city he died, in the year 1712-13, in the forty-second year of his age, without having experienced any benefit by his change of country. After our noble author's arrival at Naples, he finished his "Judgment of Hercules," and the "Letter concerning Design," which was added to the edition of the *Characteristics* that appeared in 1732. In the year 1711, the first edition of his different pieces then finished was published in a collective form, and in the order in which they now stand. But that publication not being entirely to his lordship's satisfaction, he employed the latter part of his life in preparations for a more elegant edition, which was published in 1713, soon after his decease. That impression of the "*Characteristics of Men, Manners, Opinions, and Times*," in three volumes 8vo. contains the whole of his works which he intended to submit to the judgment of the public, and is decorated with a variety of prints, invented by himself, and designed under his immediate inspection. To render it as free from mistakes as possible, his lordship even underwent the drudgery of correcting the press. In the year 1716, some of his private letters upon philosophical and theological subjects were published in 8vo. under the title of "Several Letters written by a noble Lord to a young Man at the University;" and in 1721 another collection of the same kind appeared, entitled "Letters from the Right Honourable the late Earl of Shaftesbury, to Robert Molesworth, Esq. now Lord Viscount of that name; with two Letters written by the late Sir John Cropley: to which is prefixed, a large Introduction by the Editor." That editor was Mr. Toland, who a second time took a liberty with his lordship's papers which fell into his hands, at least irreconcilable with good manners, if it did not amount to a breach of private confidence. Lord Shaftesbury also wrote a preface to a volume of Dr. Whichcote's *Sermons*, published in 1698; and, in his *Letters to a young Man at the University*, expatiates on the merits of Burnet, Hoadly, Tillotson, Barrow, Chillingworth, and Hammond, as the chief pillars of the church against fanaticism. But what-

ever might be his regard for the writings of some of our divines, his principal admiration was directed to the writings of antiquity. These were the constant subjects of his study, and on these his philosophy was built, which was of the civil, social, and theistic kind. As a writer, he has received from some critics such extravagant applause, and from others such indiscriminate condemnation, that prejudice and prepossession seem to have had considerable influence in determining their respective judgments. Perhaps general remarks on the prominent merits or defects, and the tendency of his different pieces, may lead to the fairest appreciation of his claims in the ranks of literature. Lord Shaftesbury's "Letter concerning Enthusiasm" was written from the best of motives, and contains many just remarks, delivered in a lively strain; or, to borrow the author's words in reference to it, "in a genteel, polite, open, and free way," not unmixed indeed with exceptionable passages; but as a philosophical piece, it is wanting in precision and information. The same may be said of his "Essay on the Freedom of Wit and Humour," designed to defend the application of ridicule to subjects of speculative enquiry, and among others to religious opinions. This work provoked considerable discussion, and was alternately attacked and defended with much learning and ingenuity by different writers. On the whole, we are disposed to concur with those advocates for his lordship who maintain, that he has been either misrepresented or misunderstood; and that, by the ridicule for which he contended, he meant no more than "the chearful and facetious exercise of reason, as a preservative from the gloom of superstition, and the extravagancies of enthusiasm." But from the same want of precision which he before displayed, and his unguarded manner of expression, he laid himself open to the severe animadversions of his censurers. His "Soliloquy, or Advice to an Author," met with more general approbation; and, notwithstanding that it is sometimes too desultory, deserves, on the whole, to be commended for the valuable matter which it contains, the result of "its author's knowledge and refined taste in books, life, and manners." Lord Shaftesbury's "Enquiry concerning Virtue" was received with still higher praise. As a composition it is ably and finely written, and maintains with great force the important truth, that virtue is the greatest happiness, and vice the greatest misery, of men. It has not, however, escaped criticism; more particularly from the philosophical school in which the obligations

to virtue are resolved solely into the will of God. In his "Moralists, a philosophical Rhapsody," the noble author adopts the dialogistical form of reasoning, in imitation of the ancients, and particularly of Plato. This piece, whether considered in point of composition or matter, possesses great claims to excellence. In the former respect it is classed by bishop Hurd, whose judgment in this instance we are not disposed to controvert, among the best productions of the kind which the English language affords. Its matter, with some few exceptions, and a little too much of the enthusiasm of the Platonic school, is highly valuable and important, and presents us with a truly argumentative and eloquent defence of the doctrines of a deity and a providence. Lord Shaftesbury's "Miscellaneous Reflections on the preceding Treatises, and other critical Subjects," are intended as a sort of defence and explanation of what he had before written. That they present us with a variety of just and ingenious remarks, and much fine writing, cannot, we think, fairly be denied. But we think also, that, considered on the whole, they have been as fairly characterised by the late worthy editor of the *Biographia Britannica*, when he pronounces them to be written in a desultory manner, abounding in exceptionable passages, especially with respect to revelation, and not deserving of any great applause. In addition to the incidental observations already introduced relative to lord Shaftesbury's style, we shall insert the sentiments of Dr. Blair, as quoted in the *Biographia*, which appear to us to be accurate and judicious. "His language has many beauties. It is firm, and supported in an uncommon degree; it is rich and musical. No English author has attended so much to the regular construction of his sentences, both with respect to propriety, and with respect to cadence. All this gives so much elegance and pomp to his language, that there is no wonder it should have been sometimes highly admired. It is greatly hurt, however, by perpetual stiffness and affectation. This is its capital fault. His lordship can express nothing with simplicity. He seems to have considered it as vulgar, and beneath the dignity of a man of quality, to speak like other men. Hence he is ever in buskins; full of circumlocutions and artificial elegance. In every sentence we see the marks of labour and art; nothing of that ease which expresses a sentiment coming natural and warm from the heart." In all his writings he appears the zealous advocate for liberty, the warm friend of virtue, and a pious believer in the fundamental doctrines of natural religion.

He also professed to be a believer in Christianity, and sometimes speaks of it in the most respectful terms; but from numerous passages in his writings, we have no hesitation in pronouncing him at least sceptical with regard to revelation; and, from the manner in which some of his reflections and insinuations relative to it are introduced, not quite so ingenuous and candid as might have been expected in a serious, but doubting, and unprejudiced enquirer after truth. While indulging to his passion for humour, he has sometimes, on the subject of revelation, lost sight of decorum, and transgressed the rules of philosophical justice. As a patriot, his character may be collected from what has been already mentioned relative to his political life; and as a man, the uniform excellence of his moral conduct corresponded with the attachment which he avowed to the interests of virtue. The united suffrages of those who knew him justify the opinion which he expressed of himself, in the following passage of one of his letters to a friend: "I am persuaded to think that no vice will grow upon me; for in this I have been ever sincere, to make myself as good as I was able, and to live for no other end." *Biogr. Brit.*—M.

COOPER, JOHN-GILBERT, a polite writer of the eighteenth century, born in 1723, was the son of a Nottinghamshire gentleman, and resided at Thurgarton priory in that county, the ancient mansion of the family. He was educated at Westminster school, and in Trinity college, Cambridge. He married early, and appears to have been amiable and happy in domestic life. He first commenced author in 1745, by publishing a poem, entitled "The Power of Harmony," which was formed on the model of Akenside's *Pleasures of the Imagination*. Several poems and essays followed in Dodsley's *Museum*; and in 1749 he made himself known by a more considerable work, "The Life of Socrates, collected from the Memorabilia of Xenophon, and the Dialogues of Plato, &c." 8vo. Learned notes were added, which were chiefly contributed by the author's friend, the rev. J. Jackson, of Leicester. This performance met with a favourable reception, being written in a spirited and lively manner, though with no depth of philosophical research. With the confidence of a young writer, Mr. Cooper indulged in severe censures of preceding writers, who had expressed opinions differing from his own. Among these he incautiously attacked the redoubtable Warburton, who, in his notes on Pope, retaliated, by bestowing on the work one of those sentences of extreme con-

tempt which no man could give with more force. The Life of Socrates is not at present held in much esteem. In 1754 Cooper published "Letters on Taste," 8vo. an elegant work, but more admired for its style and vivacity of description, than for accuracy of thinking. He assisted Moore, by writing some numbers in his periodical paper of *The World*, commenced in 1756. Cooper's other works are all poetical. The principal are, "The Tomb of Shakespear, a Vision;" "Epistles to the Great, from Aristippus in Retirement;" "The Call of Aristippus, an Epistle to Dr. Akenside;" and a translation of Gresset's "Ver Vert." Cooper chiefly excelled in the light, easy, epistolary vein; though his imitation of the French manner of disposing the rhimes at random, without any system of regular return, rather produces disappointment to the ear, than the happy air of negligence at which he aimed. His sentiments have considerable sameness, being derived from that Shaftesburian school of philosophy, of which he was a disciple. No piece of his is now so much remembered as his pleasing song of "Winifreda," which he seems to have written from his own conjugal and parental feelings. Mr. Cooper was an active magistrate, and a respectable country gentleman. He died of the stone in London, in April, 1769. *Biogr. Brit.—A.*

COOPER, SAMUEL, a painter of great excellence in the particular branch which he practised, was born at London in 1609. He was taught his art by his uncle John Hoskins, with whom he entered into partnership; but his superior merit exciting the uncle's jealousy, the connection was dissolved. It was in miniature portrait that Cooper excelled, and few have attained a higher degree of reputation. The study of Vandyke's pictures principally formed his manner; and such was the spirit and freedom with which he touched his pieces, that they possessed in little, much of the characteristic merit of that great painter. The colouring of his flesh was admirably tender and lively, and the looseness he gave to the hair was truly natural and graceful. But, probably from an original defect of instruction, he was extremely confined in his powers, and was so exclusively a painter of heads, that his drawing even of the neck and shoulders was stiff and incorrect. Hence many of his pieces are left unfinished. His portrait of Oliver Cromwell was one of his capital performances; and he painted miniatures of Charles II. and his queen, and most of his court. His reputation caused him to be invited to France, where he painted several pieces

larger than his usual size, for which his widow received a pension from the French court. He also resided for some time in Holland. Cooper was a man of polished manners, spoke several languages, and practised music. He was intimate with Butler, the celebrated author of *Hudibras*, and gave him instructions in his art. He died in London in 1672, at the age of sixty-three. *Walpole's Anecdotes of Painting. Biogr. Brit.—A.*

COOPER, or COUPER, THOMAS, a learned prelate of the church of England in the sixteenth century, was born at Oxford about the year 1517, where he received his grammar learning in the school adjoining to Magdalen college, of which he was a chorister. The proficiency which he made in that seminary procured him such countenance and support, that he was first chosen demy, and afterwards probationer, and, in the year 1540, perpetual fellow of that college. After regularly taking his degrees of B.A. and M.A. he was appointed master of the school in which he had been educated, some time in the year 1543. In 1546 he quitted his fellowship, probably on account of his entering into the married life; and on the accession of queen Mary, as he was inclined to the protestant religion, he chose physic for his profession. In that faculty he took the degree of bachelor, in 1556, and practised for some time in his native city. But when, in queen Elizabeth's reign, popery was once more discarded, he returned to the study of divinity, which was most congenial to his inclinations, and became a preacher of considerable celebrity. In the year 1566-7, he accumulated the degrees of bachelor and doctor in divinity; and about that time was appointed to the deanery of Christ church, in Oxford. For several years afterwards he filled the office of vice-chancellor of the university. In 1569 he was made dean of Gloucester; and in 1570 consecrated bishop of Lincoln. After his elevation to the episcopal dignity, he received a letter from the queen, in the year 1577, to suppress in his diocese the meetings of the clergy, which were held under the name of prophecyings, for the purpose of mutual improvement in the knowledge of the scriptures and divinity, under the pretence of their being seminaries of puritanism. They certainly were seminaries in which enquiry and discussion on ecclesiastical and religious topics were liberally indulged, and there was danger of puritanism from the frequent repetition of such exercises. In the year 1579 there was a design entertained of translating our prelate to the diocese of Norwich; but such a change

would have been attended with no advantage, and with considerable trouble and expence, and was therefore prudently declined by Dr. Cooper. His great abilities, however, and the services rendered by him to the established church, having secured to him the favour and esteem of the queen, he was translated, in the year 1584, to the rich bishopric of Winchester, whither he went to reside soon after he had rendered the customary homage to his sovereign. On this occasion he carried with him an ecclesiastical commission, empowering him to exercise a strict authority over popish recusants; and soon afterwards petitioned the privy-council to suppress the boldness of the papists in the county of Southampton. One measure which he recommended for that purpose, reflects little honour on his liberality or humanity. It was, "that an hundred or two of obstinate recusants, lusty men, well able to labour, might, by some convenient commission, be taken up, and sent into Flanders, as pioneers and labourers; whereby the county would be disburthened, and the rest that remained be put in some fear." Bishop Cooper died at Winchester in the year 1594. His learning is spoken of in high terms by the different writers who have descanted on his character; and their commendations are justified by the works which he left behind him. They appear likewise to have attributed to him, with equal truth, great gravity, and sanctity of manners. Of his eloquence he exhibited such specimens as in that age were highly prized, in his university discourses; in a sermon preached at St. Paul's cross, in the year 1572, designed to vindicate the church of England and its liturgy; and in another sermon preached at the same place, in 1588, on a day of public thanksgiving for the queen's accession to the throne, and for the signal victory obtained over the Spanish armada. The books which he published were, "The Epitome of Chronicles from the 17th Year after Christ to 1540, and thence afterwards to the Year 1560," in 1560, 4to. partly composed by Thomas Lanquet, but chiefly by our author; "Thesaurus Linguae Romanae & Britannicae, &c. & Dictionarium Historicum & Poeticum," in 1565, folio; "A brief Exposition of such Chapters of the Old Testament as usually are read in the Church at Common Prayer, on the Sundays throughout the Year," in 1573, 4to.; "A Sermon at Lincoln," 1575, 8vo.; "Twelve Sermons," on different texts, 1580, 4to.; "An Admonition to the People of England; wherein are answered not only the slanderous Untruths reproachfully uttered by Martin the Libeller, but also many other Crimes

by some of his Brood, objected generally against all Bishops, and the chief of the Clergy, &c." 1589, 4to. The last-mentioned work was written in reply to a scurrilous puritanical pamphlet, published under the name of Martin Mar-prelate; and provoked answers in two ludicrous pamphlets, entitled *Ha' ye any Work for a Cooper?* and *More Work for a Cooper.* *Biogr. Brit.—M.*

COPERNICUS, NICOLAS, a celebrated mathematician, physician, and astronomer, whose name is immortalised as the inventor or reviver of the true system of the world, was born at Thorn in Prussia on the 19th of January, 1472. His father's name was Nicolas, and his mother was sister to Lucas Watzelrode, afterwards bishop of Warmia. He was taught the Latin and Greek languages partly at home, and partly in the university of Cracow, where he studied philosophy, and sometimes medicine, in which last he took his doctor's degree. The mathematics formed a principal object of his studies; to acquire which he attended the lectures, both private and public, of Albertus Brudzevius, professor in the same university. This professor taught him the use of the astrolabe, and the general principles of astronomy, which he pursued with great earnestness from emulation of the fame of Regiomontanus. He also paid particular attention to painting, and the art of perspective, in both which he became a great proficient. In the twenty-third year of his age, he returned to Thorn, and after a short stay set out for Italy, where he remained for several years. His first stay was at Bologna, for the advantage of conversing with the learned Dominico Maria, who had taught astronomy at that place for twelve years with great applause. From Bologna he proceeded to Rome, in which city the reputation of his knowledge was soon increased to such a degree, that he was appointed professor of mathematics.

After several years' residence at Rome, he returned to his own country, where Lucas Watzelrode gave him a canonicate in the cathedral of Warmia. It was some time before he could obtain peaceable possession of this appointment; but, when settled, he determined to devote his life to three objects: the first was, the performance of the ecclesiastical duties of his place; the second, to attain so much medical knowledge that he might be able to assist the poor on all occasions; and, thirdly, to employ the remainder of his time in study. For this purpose he always chose solitude, and never willingly engaged in business unless when the affairs of his chapter required it. When-

ever this was the case, his judgment commanded the greatest respect. He was representative of the college of canons in the assembly of the states at Grodno, where his talents proved of great utility, particularly in drawing up certain canons or rules for reducing all the monies then current throughout the kingdom to one certain standard.

But the objects respecting which the present age is more particularly interested are his astronomical researches. When he examined the systems of that time in use, he could not satisfy himself that the disposition of the universe was in fact agreeable to what was then taught. The phenomena were in part rightly stated as to the relative position of the heavenly bodies; but the deductions of the absolute motions by which those positions were supposed to be produced appeared to him to be too intricate and confused. He did not attempt to establish a new hypothesis upon the ground of immediate conjecture, but determined to peruse all that had before been written on that subject, from which he hoped he might obtain a theory more closely adapted to the harmony of the celestial motions, and the symmetry of the several parts of the universe. In the course of this research he observed, that the Pythagoreans had removed the earth from the centre, in which they had placed the sun; that Nicetas, Ecphantus, Heraclides, and others, had accounted for the supposed motion of the *primum mobile*, by ascribing a rotatory movement, like a wheel, to the globe of the earth; and that Philolaus had not only given a diurnal but an annual motion to the earth; whence it happens, that in traversing the zodiac, under whatever sign it is found, the sun must appear in the opposite sign. He extended this induction to the whole of the planetary system. It was about the year 1507 that he had satisfied his mind with regard to this arrangement of the celestial bodies. But he did not think it sufficient that he should depend altogether upon the observations of others; he was desirous of constituting tables of greater accuracy than the Ptolemaic and Alphonsine tables. For this purpose he made a quadrant for meridional observations of the sun's altitude, by means of the shadow of a cylindrical pin in its centre. He also constructed a paralactic instrument of fir-wood, the limb of which was divided into 1414 small parts or portions, which were thousandth parts of the radius, whose absolute length was four cubits. These small parts, marked with ink, were intended to complete the quadrantal arc, as my author affirms. But as the numbers do not correspond with that condition, I

suppose there is some mistake in the narrative, which, upon the whole, is not of importance enough for discussion. It was with these instruments that he made a great number of observations, which he afterwards digested into six books "*De Revolutionibus orbium celestium*."

The first book is divided into two parts: in the latter he treats the doctrines of sines or chords, which he judged necessary in solving triangles, both plain and spherical; but in the former he has exhibited a general idea or description of the world, agreeable to his own hypothesis, in which motion is attributed to the earth. In this he teaches that the world is of a spherical form, and assigns this reason for it; because the sphere is the most perfect of all figures, and contains a greater quantity of space within it than any other. He observes farther, likewise, that fluid bodies naturally put on the figure of a sphere; that the sun, the moon, the planets, and all the heavenly bodies, are of that figure; and therefore he concludes at once, that the figure of the visible world, or universe, must be such likewise. In this book he very much insists on the spherical figure of the earth, and its circular motion about the sun. He considers the reasons offered by the ancients for placing the earth immoveably in the centre of the system, and very learnedly and rationally confutes them; and, having settled this point, and plainly proved the sun to possess the centre of the system, he then treats of the celestial orbits which the planets describe about the sun, and illustrates the same by a diagram, which since his time has been called the Copernican system of the world. He then treats of the twofold motion of the earth, viz. the diurnal motion about its axis, and its annual motion about the sun; and having dispatched the doctrine of plain and spherical trigonometry, he proceeds to

The second book. In this he considers the doctrine of the sphere, with a description of the various circles, great and small, that compose the same, with their intersections and inclinations. He considers the doctrine of right and oblique ascensions, the rising and setting of the sun and stars, the parts of time, and particularly the days and nights; and afterwards gives an account of the instruments made use of for observing and correcting the places of the stars. He then proceeds to give us a new catalogue of the stars found in the several signs and constellations, with the latitude, longitude, and magnitude of each particularly specified.

In the third book he treats of the equinoxes and solstices, and gives a history of observations proving the inequality and precession of the same. He then treats of the variation of the obliquity of the ecliptic, and shews that it has been continually changing, and how it proceeds from the libration of the earth's axis. The quantity of this motion is then computed, and digested in tables. The times of the equinoxes are more particularly enquired into, and investigated; the magnitude of the solar year, and the difference observed in the same; and tables of the equal and mean motion of the earth are computed for years, days, and sexagesimal parts. He then accounts for the apparent inequality of the sun's motion in all its varieties. In the next place he treats of the various epochas, or times, from whence the ancient astronomers began to compute the mean motion of the sun; and having largely considered the nature and anomaly of the sun's motion, he gives a table of the prosthaphæresis or equation; so that the difference between the true and mean anomaly is known for every part of the orbit—and consequently when one was given the other might be from thence known. After this he discourses on the nychthemeron, or the nature and difference of the natural day of twenty-four hours, which concludes this book.

In the fourth book he treats of the lunar motions, and considers the various hypotheses of the ancients concerning them: he corrects the errors of their grosser observations, and gives us a more particular and exact account of these motions, with new tables of the same. After this he very particularly enquires into the various differences and inequalities of the lunar motion. He further shows how they are to be accounted for according to the hypothesis of cycles and epicycles, which in those times they were obliged to make use of for want of knowing the true theory of gravity; of which, however, we find several intimations in the works of this excellent writer. He compounds the doctrine of the lunar prosthaphæresis, and gives tables by which the apparent motion, or place of the moon, is found from the mean or equal motion given. He then considers the motion of the moon in latitude, or the quantity of the angle which the moon's orbit makes with the ecliptic, and afterwards gives a particular account of the construction of his parallactic instrument for finding the horizontal parallax and distance of the moon from the earth, with much more accuracy than had been done before. Hence, likewise, he was able to measure the

diameter of the moon and of the shadow of the earth at the moon's orb, and to determine in some measure the distance of the sun, with the comparative magnitudes of the sun, the moon, and the earth; which, though very inaccurate, were still much nearer the truth than any thing that had before this time been advanced upon the subject. Having insisted largely on these subjects, he proceeds to his observations on the apparent diameters of the sun and moon, with the various changes they undergo at different times. He states the several dimensions of the shadow of the earth, according to the apogee or perigee of the luminaries, and illustrates the same by proper diagrams. He insists largely on the doctrine of parallaxes of the sun and moon, both in latitude and longitude, and gives tables of the same, and treats of the conjunctions and oppositions of the sun and moon with regard to their mean and true times and places. Then follows the doctrine of eclipses of the sun and moon, in regard to the manner in which they are produced, the times in which they happen, the quantity of duration, and the method of foretelling them.

In the fifth book he considers the planetary motions and their various affections. He gives their number, their distances from the sun, and the times of their revolution, together with tables of their mean motions for years, days, hours, and minutes. After this the particular theories of each planet are taught and illustrated by proper figures. He gives an account of the distance of those planets from the earth; the apsides and eccentricities of their orbits; the mean motions and anomalies, with the times or epochas from whence they have been computed for each planet, with the quantity of the same, in proper tables of the prosthaphæresis peculiar to the orbit of each; and having accounted for the various appearances and inequalities of their motions in regard to their direct and retrograde motions and stations, he concludes his fifth book.

The sixth book is entirely taken up with enquiring into and ascertaining the latitude of the planetary orbits, or the inclination which they make with the ecliptic, their eccentricities, the places of their nodes, &c. and concludes with tables of the latitude of each planet.

This work was finished, according to Gasendi, about the year 1530, though it did not appear till many years afterwards.

About the year 1515, at the time when the reformation of the calendar was agitated in the Lateran council, he made researches to subject the variation of the lunar motion to calculation. He was impelled to this research by the request

of Paul of Middleburg, bishop of Sempronia, president of a committee of that council. The mathematicians who were afterwards appointed by Gregory XIII. for the emendation of the calendar pursuant to the decree of the council of Trent, made use of his works, as is evident from that chapter to which Christopher Clavius in his explanation of the calendar, gives the title—Of the period of the Anomaly of the Equinoxes and the Inequality of the Years, according to the Doctrine of Nicolas Copernicus.”

It is an honourable testimony of the contemporary fame of Copernicus, that George Joachim Rheticus, well known to mathematicians for his tables, who was at that time a young man, and teacher of the mathematics at Wittemberg, quitted his profession and went into Prussia, in order to become the disciple of this great man. In a letter from Rheticus to Schoner at Nuremberg, the learning and astronomical knowledge of Copernicus are spoken of in the highest terms. When Rheticus returned out of Prussia, he brought with him a treatise of Copernicus on plain and spherical trigonometry, which contained a table of sines. He had it printed at Nuremberg. This small piece was afterwards inserted in the book “*De Revolutionibus*.”

The publication of his great work was not resolved upon till near the close of his life. He appears to have been aware of the clamours it might probably produce, on which account it was not till after much persuasion of his friends that he was prevailed on to consent to its appearance. He addressed his work in a preface to the pope, in which he declares the reasons which made him so reluctant to the request of his friends, and by what arguments he was induced to attribute motion to the earth; at the same time that he expresses his confidence that the ingenious and learned mathematicians would join in his opinion, after proper attention and consideration of the proofs. The work was put into the hands of the learned Gysius, to act with regard to it as he thought proper. Gysius committed it to Rheticus, with whose industry and affection to the author he was well acquainted. Rheticus considered Nuremberg as the best place for the performance of the printing, where, though he could not be present himself, he had some friends eminent for their learning, particularly Schonerus, Osiander, and others, who would willingly undertake the care of superintending it. Osiander readily undertook that office, and wrote a short preface respecting the hypotheses contained in the work. In the mean time, the edition being finished, Rheticus

sent a copy to the author; but at that period he was rapidly verging to the termination of his life. A bloody flux followed by a palsy in the right side, attended with a failure of memory, were too certain indications that a man of his advanced age could not long survive. It was on the very day, and a few hours before he breathed his last, that he received a copy of his work. He died on the 23d of May, 1543, in his seventy-first year.

We are informed, from contemporary writers, that the person of Copernicus was beautiful. From his works he is entitled to rank among those powerful minds who have enlightened the human race; and from the incidents of his life, it is probable that he was of a placid, calm disposition, little disposed to suffer his tranquillity to be interrupted by the ordinary cares and pursuits of men. *Moreri. Martin's Lives, supposed to be translated from Gassendi.*—W. N.

COPPENIUS, or COPPIN, BARTHOLEMUEW, a German protestant divine, born at Rostoch, in Mecklenberg, in the year 1565. He prosecuted his studies at Basil, Geneva, and other places; in which he distinguished himself by the proficiency which he made in the learned languages, particularly the Hebrew and the Greek, and in the other branches of literature connected with theology. The reputation that he gained recommended him to a professor's chair in the university of Heidelberg; which was filled by him for a long time, until his death, which took place suddenly, in the year 1617. He was the author of a translation from the Greek into Latin, of “*Æcumenius's Commentary on the Catholic Epistles*,” published in his life-time, and of “*Notes on the Psalms*,” which were posthumous. *Moreri.*—M.

COQ, PETER LE, a French priest, of the congregation of Jesus and Mary, or more commonly known by the denomination of Eudistes, was born in the vicinity of Caen, in the year 1728. After becoming a member of his order, he was fixed upon as a proper person for the office of theological tutor, and superintendant of the candidates for ordination. He was successively head of the principal seminaries of the Eudistes, at Rennes, and Rouen, and elected superior-general of their congregation, in the year 1773. But his life was terminated by a paralytic stroke in the year 1777; when he left behind him a character respectable for virtue, unostentatious humility, and studious application. He was the author of “*A theological Dissertation on the Usury of commercial Loans, &c.*” published in 1767, 12mo.; “*Letters on certain Points of ecclesiastical Discipline*,” published

in 1769, 12mo.; "A Directory for Conscience, in the Case of Estates without Claimants, on the Principles of the French Law, and the Customary Law of the Province of Normandy," published in 1779, in 2 vols. 12mo.; "A Treatise on different Kinds of Property," published in 1778; and "A Treatise on Funds," published in the same year. *Nouv. Dict. Hist.*—M.

CORAS, JOHN DE, a very learned French lawyer, was born in 1513, at Realmont, in the diocese of Albi. He studied law at Toulouse, and such was his progress, that he gave public lectures in it before he was eighteen. After displaying his talents in several universities in France and Italy, he was presented to the professor's chair in Toulouse, where he taught with such applause, that he is said to have had 4000 auditors at a time. The queen of Navarre made him her chancellor; and Henry II. conferred upon him the place of a counsellor in the parliament of Toulouse. He embraced the reformed religion, and he was suspected of being one of the authors of the conspiracy in 1562, to deliver Toulouse into the power of the Calvinists. His life was with difficulty preserved on this occasion; but he, with the other protestant officers of the parliament, was interdicted from his functions. He was, however, re-established through the influence of his friend, the chancellor de l'Hopital. When the war of religion broke out again in 1568, he, with the other counsellors of his party, took refuge at Realmont, where, under a commission from the prince of Condé, they erected a sovereign chamber. For this, and other alleged offences, he, with two other eminent counsellors, was apprehended in 1572. The parliament instituted a process against them; and, in the mean time, two citizens of Toulouse were sent to court to learn the king's pleasure concerning them. They brought back secret orders, that all the religionists who had been imprisoned should be put to death. The parliament, convened to deliberate on the matter, shewed an aversion to this sanguinary proceeding. During this state of hesitation, a few armed assassins repaired to the prison doors before day-break, and having ordered the prisoners to be brought out, butchered them without mercy, to the number of two or three hundred. Among these were Coras and his two colleagues, whose bodies were afterwards dressed in their robes of ceremony, and hung at the vestibule of the courts. Some affirm that the scholars were the perpetrators of this barbarity. The works of Coras, consisting of interpretations of the civil law,

were printed at Lyons in 1556-58, in 2 vols. fol. Several other pieces of his on the civil and canon law were printed separately. *Moreri. Nouv. Dict. Hist.*—A.

CORBARUS, or DE CORBERIA, PETER, antipope, in the fourteenth century, was a native of a small village of Abruzzo, whence he derived the name by which he is more commonly distinguished than his family one of Raynalducci. He was a franciscan friar in the convent of Ara Caeli, at Rome, when Lewis of Bavaria, king of the Romans, was crowned emperor in that city, by some of the clergy of the Gibbeline party, notwithstanding the sentence of excommunication thundered against him by pope John XXII. who then resided at Avignon. Out of resentment to the papal sentence, the new emperor issued an edict, in which he declared John a notorious heretic and rebel against his lawful sovereign, and divested of his pontifical, and every other ecclesiastical dignity. This edict was followed by an assembly of the people and clergy, convened by the emperor's order, in the year 1328, for the election of a new pope; when our friar was selected for that dignity, by the imperial recommendation, seconded by the popular voice, and took the name of Nicholas V. After his consecration, at which the emperor himself placed the crown upon his head, he imitated the former possessors of the Roman see in the creation of cardinals; the appointment of his friends to lucrative benefices; and the splendor and magnificence of his court, supported by the customary funds which power and superstition provided. He, likewise, re-crowned the emperor Lewis, some of whose subjects were not quite satisfied, that an acknowledged successor of St. Peter was not engaged in the first ceremonial; deposed those bishops and governors who would not submit to him as lawful pope; issued his fulminations against his rival at Avignon; and burnt, as heretics, some bold men who maintained that John was the true pope, and himself an antipope, and apostate. The emperor's affairs, however, taking an unfavourable turn, and obliging him to retire into Germany, a revolution took place in ecclesiastical matters, and the legate of pope John received the submission of the Roman people to his master. In these circumstances Nicholas, who had before retired to Pisa, under the protection of the emperor, not being permitted to follow him to Germany, fled for concealment to the castle of a friendly nobleman, who pitied his condition, and was desirous of preventing him from falling into the hands of persons who had orders to seize him,

and send him to Avignon. When his asylum was discovered, he thought it the safest policy to have recourse to the generosity and mercy of his rival. He accordingly wrote to him a most submissive letter, in which he accused himself of an enormous crime in assuming and exercising the pontifical rights, and offered to renounce them for ever at whatever place his holiness should appoint, and in the most humiliating strains solicited his forgiveness and his mercy. Pope John, glad of the opportunity of putting an end to the claims of his competitor, wrote to him, congratulating him on his repentance; absolved him, on his abjuration before his nuncio, from all the censures which he had incurred; and engaged for the safety of his person, and his enjoyment of a liberal yearly income. On Nicholas's arrival at Avignon, prostrating himself, with a rope about his neck, at the feet of pope John, he was re-admitted to the communion of the church, and received the kiss of peace. From that event, until his death in 1333, he lived in the papal palace, in a state of honourable confinement, "treated as a friend, but guarded as an enemy." *Moreri. Bower.—M.*

CORBEIL, PETER DE, a learned and eminent French ecclesiastic in the thirteenth century. He was successively canon of Paris, bishop of Cambray, and archbishop of Sens. His literature, talents, and virtues, entitled him to distinguished rank in the judgment of his contemporaries, and induced pope Innocent III. who had studied theology under his instructions, to confide to his management several important negotiations. He died in 1222, leaving behind him different works; of which no remains have reached modern times, excepting some fragments of his "Synodal Ordinances," which can be of no farther use than to illustrate the ecclesiastical discipline of his age. *Moreri. Nouv. Dict. Hist.—M.*

CORBULO, CN. DOMITIUS, a distinguished Roman commander under the early emperors, was first employed in the reign of Tiberius, as superintendant of the highways in Italy, which, through neglect, were fallen to decay. He exercised this charge with rigour, and levied fines upon many delinquents to the ruin of their fortune. He was supported by Caligula; but Claudius annulled his adjudications, and caused restitution to be made to the families of those who were the principal sufferers. The firm and spirited character of Corbulo, however, caused him to be engaged in the military service; and in the year 47 he was sent to command the army in Lower Germany, where the Chauci

had taken up arms. Corbulo began by reviving the ancient discipline among the legions in all its severity. He strictly prohibited any departure from the ranks for pillage or combat; and ordered that on every occasion the soldiers should appear armed. It is related, that he punished with death one man for working at the ramparts without his side-arms, and another for wearing his dagger only. Though these stories might be exaggerated, they prove his general character for rigid discipline. He pursued the enemy through the estuaries and canals of the country (the modern Dutch provinces), and by stratagem procured the assassination of their leader. He brought the nation of the Frisians, who had rebelled, to submission, and settled them in lands assigned for them, under the authority of magistrates, and a garrison. As he was preparing to encamp in the enemy's country, he was recalled across the Rhine by an order from the emperor. He expressed his mortification solely by exclaiming, "Happy were the Roman generals of former times!" and made the signal for retreat. To keep his men in action, he caused them to make a dyke twenty-three miles in length between the Maes and the Rhine, as a barrier against inundations from the sea. This is supposed to have been the same with that called the Vliet, running from Leyden to Geerfliet. By the emperor Nero, Corbulo, in 54, was sent to command in Armenia, which was invaded by the Parthians. He had at first a joint command with the legate Quadratus, and a dispute took place between them on occasion of the hostages which king Vologeses was compelled to give; but Corbulo's superior reputation decided it in his favour. He employed the leisure of two or three years' succeeding tranquillity in restoring the discipline of the legions whom the luxury of Syria had enervated. It was one of Corbulo's military maxims, "that an enemy was to be conquered with the pick-axe," alluding to the labours of fortification and entrenchment for which the Roman armies were so much distinguished. He therefore kept his troops in the field, even during a winter so severe, that many centinels were frozen to death on their posts, and others lost their limbs from the effects of cold. He himself, lightly clad, and with his head bare, went his rounds, encouraging some by praises, others by assistance, and all by his example. He was inexorable in his punishments, and always put deserters to death, which rigour answered the end of rendering desertion very rare in his camp. The war being at length renewed with vigour in Armenia, of

which Tiridates, supported by Vologeses king of Parthia, endeavoured to gain possession, Corbulo displayed all the talents of a great general in conducting it. He obliged the city of Artaxata to surrender, and burnt and rased it, as being too extensive to defend by a garrison. He then made a very difficult march through a desert country to Tigranocerta, which submitted without a siege, and was admitted to friendship. Armenia was at length entirely subdued; and Nero sent Tigranes, a sort of phantom of royalty, to govern it. This was about the year 59; and Corbulo was soon after appointed to the government of Syria. It is to the praise of this leader, that he not only extended the Roman dominion by conquest, but by his diligent researches into the natural history of these remote regions, rendered them much better known to his countrymen (*Plinii Hist. Nat.*) In the year 62, Vologeses renewed the war in Armenia, and determined to restore his brother, Tiridates, to the throne. Corbulo, upon this intelligence, sent two legions into that country, and himself marched to the banks of the Euphrates, where he erected several fortresses. He also wrote to the emperor, requesting that a general might be sent into Armenia with a particular command. In the mean time he entered into a temporary treaty with Vologeses, by which both the Romans and Parthians should withdraw their troops from that province. The new general, Cæsennius Pætus, on his arrival, renewed hostilities, with great boasts of obliterating the glory of Corbulo. Through his defect of military skill he was soon reduced to a very hazardous state, and was obliged to call in the assistance of Corbulo. This general, who was probably not displeased with the event, delayed so long as to make him feel the necessity, and then marched to his relief. He met Pætus on his return with his army after he had submitted to ignominious conditions from the enemy. In the ensuing year it was determined at Rome, that warlike operations should be resumed, and the care of them was committed to Corbulo, who was invested with the supreme authority over all the armies of the East, and with a power almost equal to that formerly conferred upon Pompey in the Mithridatic war. He crossed the Euphrates with a powerful army, and his appearance was so formidable, that the Parthians were desirous of an accommodation. He had an interview with Tiridates, who consented to go to Rome and receive the diadem from the hands of Nero. This ceremony afterwards took place with great pomp, and Corbulo obtained much glory from his success in ter-

minating this difference so honourably for the empire. But he was now become too great not to excite the jealousy and suspicion of such a prince as Nero; and though he preserved his fidelity inviolate, and sent his son-in-law to reside at court as a kind of hostage, the emperor, who thought his throne insecure while such a man lived, resolved upon his death. He summoned him to his presence by a letter filled with kind and flattering expressions, among which were those of benefactor and father. But no sooner was Corbulo arrived at Cenchreæ, the port of Corinth, than he met an order to die. Sensible of his imprudence in putting himself into the power of such a monster, "I have deserved it," he cried, and plunged his sword in his body. This event happened in the year 67. Corbulo was of a large stature, magnificent in his language, and prepossessing in his manners; he was no less versed in the arts of policy than of war; and, notwithstanding his severity, he seems to have been capable of attaching to himself those under his command. He left behind him memoirs of the wars in which he had been engaged. *Taciti Annal. Dio. Crevier.*—A.

CORDEMOI, GERARD DE, a Parisian of a good family from Auvergne, was brought up to the bar; but having a greater inclination for the study of philosophy, he attached himself to that of Descartes, and wrote several treatises in its principles. Becoming known by their means to Bossuet, he was made reader to the Dauphin. He was engaged by the duke de Montausier to compose, for the instruction of that prince, a history of Charlemagne; and for this purpose he applied himself with great assiduity to the study of the history of the two first races of French kings, the contradictions and perplexities in which he was the first writer who elucidated. The fruit of his labours was, "A general History of France," 2 vols. folio, 1685, 1689, containing that of the two first races. Though it is slightly spoken of by father Daniel, it deserves much praise for the depth of its researches. It is written in a pure, though diffuse, style, abounds in digressive discussions, and is not free from fabulous narrations. M. de Cordemoi was admitted into the French academy in 1675, and died in 1684. His other works were printed together in 1702, in 4to. His son, *Lewis Gerard*, assisted in the second volume of the history of France. *Moreri. Nouv. Dict. Hist. Voltaire Siècle de Louis XIV.*—A.

CORDEMOI, LEWIS GERARD DE, son of the preceding, a licentiate of the Sorbonne, and abbot of the Cistercian monastery at Fenieres,

in the diocese of Clermont, in Auvergne, was born in the year 1651. Among catholic writers he is considered as a very able advocate for their tenets, against the attacks of the protestant controversialists. The conversion of heretics to the Romish church, or the refutation of the arguments of its opponents, was, indeed, the principal object of his life; and induced him to undertake missions into such parts of France as were suspected to be infected with heresy, and to embrace every opportunity that offered for maintaining public or private disputations. Among other works which he published were, "A Treatise on the Invocation of the Saints," 1686, 12mo.; "A Letter to the new Catholics of the Isle of Arvert in Saintonge, in Answer to the twenty-first Letter, written by the Minister Jurieu, against the History of the Differences among the Protestant Churches," 1689, 4to.; "A Treatise against the Socinians, or the Practice adopted by the Church during the first three Centuries, when discussing the Subject of the Trinity, or the Incarnation of the Word," 1696, 12mo.; "The Eternity of Hell Torments," 1697, 12mo.; "The Veneration of Holy Images defended from Scripture and Tradition, in Opposition to modern Iconoclasts," 12mo.; "Reflections deserving Consideration, on the Answer of the Lutheran Doctors of Helmstadt to the Question proposed to them by the Empress, Whether it be possible for a Person to be saved in the Communion of the Catholic Church?" "A Dissertation on the Marriages of the newly Reconciled," 12mo.; "A Treatise in Defence of holy Relics, by an Appeal to Scripture and Tradition against the Reasonings of the Protestants," 1719, 12mo.; and "An Account of the Conference between the Devil and Luther, translated from the Latin, with Remarks," published in 1681, in 8vo. and some years afterwards in Latin, French, and German, with new remarks. Are we to attribute father Cordemoy's labours on the last-mentioned publication to his own credulity, or to the dishonest trick of calling in the credulity of the times as an auxiliary to the catholic cause? M. Cordemoy assisted his father in the latter part of his "General History of France," and wrote that part which extends from about the conclusion of the reign of Lewis V. to the end of the work. He likewise continued that history from the time of Hugh Capet until the year 1060, by order of Lewis XIV.; but that performance is yet unpublished. He died in the year 1722. *Moreri.*—M.

CORDES, or CORDERIUS, BALTHASAR, a

Flemish Jesuit, was born at Antwerp, in the year 1592, and afterwards became doctor in theology at Vienna; in which place he for several years sustained the charge of professor in that faculty, with considerable reputation. He was intimately conversant in the learned languages, and more particularly the Greek, which he had cultivated with great assiduity. And that he possessed a respectable share of critical skill, appears from the notes which he has added to the different publications of which he was the editor. He died at Rome in the year 1650. Father Corderius published, "S. Dionysii Areopagitæ opera omnia, Gr. & Lat. cum Scholiis Maximi & Paraphrasi Pachymeræ," in 2 vols. folio, at Antwerp, 1634; "Catena LXV. Græcorum Patrum in S. Lucam," 1628, folio; "Catena Græcorum Patrum in Johannem," 1630, folio; "Johannis Philoponi in Cap. I. Genes. de Mundi creatione, Lib. IV.;" "Expositiones Patrum Græcorum in Psalmos," Antwerp, 1643, in 3 vols. folio; "Job. Elucidatus," 1646, folio; and "S. Dorothei Doctrinæ spiritualis, &c." *Moreri. Nouv. Dict. Hist.*—M.

CORDES, JOHN DE, a learned French ecclesiastic, and collector of valuable books, was born at Limoges, in the year 1750. He discovered an early inclination for literary pursuits; but the death of his father taking place, his relations obliged him to renounce his studies, and to apply himself to trade. It was not before he was thirty years old that he had it in his power to relinquish business, and to indulge to his original propensity. Soon after that time he entered among the Jesuits at Avignon; but was obliged by his ill state of health to quit their seminary before the expiration of his noviciate, and to become a private student. He afterwards obtained a canonry in his native place, and applied himself to the publication of the different pieces mentioned below, and to the formation of one of the most choice libraries in the kingdom. After his death, in the year 1642, that library was purchased by cardinal Mazarine. The following is a list of the different works of which he was the author, or editor; "A Collection of the Works of Hincmar, Archbishop of Rheims, of Pope Nicholas I. &c." 1615, 8vo.; "The Works of George Cassander," 1616, 2 vols. folio; "A Translation of the History of the Differences between Pope Paul V. and the Republic of Venice, written in Italian, by Father Paul," 1625, 8vo.; "A French Translation from the Italian of Camillo Portio, containing the History of the Troubles in the Kingdom of Naples under Fer-

dinand I. &c." 1627, 8vo.; and, according to some authorities, a French version of "Mariana's Discourse on the great Defects in the Form of Government belonging to the Society of Jesuits," 1625, 8vo. *Moreri. Nouv. Dict. Hist.*—M.

CORDUS, AULUS CREMUTIVS, a Roman senator and historian, lived in the reigns of Augustus and Tiberius. He composed in Latin the history of the civil wars, and of the reign of Augustus. An expression in this work was the occasion of his death. Tacitus thus relates the matter: "In the consulship of Cornelius Cossus and Asinius Agrippa (A.D. 25.), Cremutius Cordus was impeached for a crime hitherto unheard of, that of having, in his annals, where he gives the eulogy of M. Brutus, called C. Cassius *the last of the Romans*. His accusers were Satrius Secundus and Pinarius Natta, dependants of Sejanus; which circumstance, and the severe countenance with which the emperor heard his defence, were fatal to the culprit." Tacitus then proceeds to give the exculpatory speech of Cordus, which is a strong and spirited assertion of historical liberty. It concludes, "Posterity will pay to every man his due honour; nor, if I am condemned, will there be wanting those who will cherish the memory, not only of Brutus and Cassius, but of me also." To this noble confidence he was entitled by his virtue and talents. Seneca, in a treatise on consolation addressed to Marcia, the daughter of Cordus, has preserved several memorials of him, which ought not to be forgotten. He had particularly offended Sejanus by some free expressions concerning him, one of which was uttered on occasion of the decree for placing the statue of that detestable favourite in Pompey's theatre, when rebuilt after being burnt down. "Now," exclaimed Cordus, "the theatre has indeed perished!" Finding that he should probably be condemned, he determined to put an end to his life by abstinence; but as he wished to conceal his intention from his beloved daughter, he made use of the warm bath, and ordered his food to be set in his bedchamber, which, when alone, he threw out of window. On the fourth day of his abstinence, feeling himself much debilitated, he sent for his daughter, and embracing her, apologised for keeping this only secret from her; adding, "I am now half way on the road; you neither ought to call me back, nor can do it." He then caused the lights to be taken away; and while his accusers were debating what was to be further done in the case, he quietly escaped by death from their

persecution. The servile senate ordered his books to be burnt, but many copies were concealed; and his daughter afterwards honoured herself by her pious cares to make them as public as possible. From Seneca's character of them, their loss to modern times is greatly to be regretted. "You have well deserved," he says to Marcia, "of Roman literature, and of posterity, to whom will descend a faithful record of events, which cost its author so dear; you have well deserved of himself, whose memory will live and flourish as long as it is thought worth while to know the history of Rome; as long as there shall remain any one who shall wish to recur to the acts of his ancestors; any one who shall be desirous of knowing what a Roman once was; what, when all necks were bowed beneath the Sejanian yoke, was the character of an unconquerable spirit, free in his head, his heart, his hand." The only remain of Cordus is an eulogy of Cicero, preserved in the *Suasoria* of M. Seneca. He is referred to by Suetonius and Pliny the Elder. *Taciti Annal. l. iv. Seneca Consol. ad Marciam. Vossius de Histor. Latin.*—A.

CORDUS, EURICIUS, whose real name was *Henry Urban*, was born at Simmershuys in Hesse. After studying in the principal German universities, he employed himself in the education of youth; and a letter on this subject to him from Erasmus is extant. In 1521 he went to Italy, and studied medicine at Ferrara, where he graduated. Returning to Germany, he resided at Erford and Marburg; and was at length invited to Bremen, where he died in 1535, or 1538. He was a man of various learning, and particularly attached to the study of botany. He published a "*Botanologia*," *Colon. 1534, 8vo. Paris, 1551, 12mo.* in which he displayed a considerable knowledge of plants for the age, and compared those which he had examined in Germany and Italy, with those described by Dioscorides. He translated into Latin verse the "*Theriaca and Alexipharmica* of Nicander." He also wrote "*De Abusu Uroscopiz*," *Frankf. 1546*; "*On the English Sweating Sickness*;" "*On the Stone and Plague*." He engaged in religious controversy in favour of Lutheranism, and composed various Latin poems, which are published in the *Deliciae Poetar. German. tom. 2.* as well as separately in an octavo volume, several times reprinted. *Moreri. Haller. Bibl. Botan.*—A.

CORDUS, VALERIUS, eldest son of the preceding, was born in 1515. He was educated first under his father, and afterwards at Witten-

berg and other universities. He devoted himself entirely to the study of the materia medica and botany, in which he made such a proficiency, that he would probably have been the ablest botanist of his time, had he not died young. He collected plants with great assiduity in Hesse, Thuringia, and the mineral tracts of Saxony, and was the first discoverer of a great number. In 1542 he took a botanical journey into Italy, and visited Padua, Pisa, Lucca, and Florence. At length he proceeded for Rome; and having on the journey, by walking, much inflamed a wound on his leg, received from the kick of a horse, he was seized with a fever, and died in that metropolis in 1544, at the age of twenty-nine. He wrote "*Dispensatorium, seu Pharmacorum Conficiendorum Ratio*," Noriberg, 1535, and many times reprinted; "*Adnotationum in Dioscoridem, Lib. V.*" printed with the Dioscorides of Rivianus, 1549, and reprinted, with many additions and emendations, by Gesner, in 1561; "*Historiæ Plantarum, Lib. IV.*" edited by Gesner, in 1561, fol. *Argentor*; with it is published a "*Sylva Observationum*," made in his travels, containing many mineralogical as well as botanical remarks; "*Stirpium Descript. Lib. V.*" written in Italy, and published at Strasburg, 1563, fol. reprinted in Nuremberg in 1752. *Moreri. Haller Bibl. Botani.*—A.

CORELLI, ARCANGELO, a musician of great excellence, was born at Fusignano in the Bolognese, in 1653. He received his first instructions in music from Simonelli, of the papal chapel, and was afterwards a disciple of Bassani, master of the chapel at Bologna. He early applied to the violin, and greatly laboured to attain a proficiency on that instrument. In 1672 he paid a visit to Paris, where a royal academy of music had been established; but it is said, that the jealousy of Lully drove him back. He afterwards visited Germany, and was for some time in the service of the elector of Bavaria. On his return to Italy, he settled at Rome, where he was particularly patronised by cardinal Ottoboni. In 1683 he published his first twelve sonatas. A second set appeared in 1685, which involved him in a musical controversy with Paulo Colonna. His reputation, however, rose so high, that he led the band as first violin at the opera, which was now in a flourishing state in Rome. His two other sets of sonatas were published in 1690 and 1694. His solos, by which he obtained his greatest fame during his life-time, did not appear till 1700. He was now in high esteem throughout Europe; and, besides professional scholars, he

gave occasional instructions on the violin to persons of rank from foreign countries. His private character was mild and modest. He wore plain clothes, and lived in a frugal manner. He was not insensible, however, to the regards due to his merit; and once, when playing a solo at cardinal Ottoboni's, having discovered the cardinal in conversation with another person, he laid down his instrument, "for fear," he said, "lest the music should interrupt conversation." The king of Naples, having a desire to hear him, invited him to his court. Corelli obeyed with some reluctance, and underwent the mortification of seeing his majesty, who probably had no great taste for music, leave the room tired, as he was playing a sonata. He was also foiled in attempting to execute a passage which the Neapolitan performers went through readily; and these disgraces so affected his timid and modest temper, that he stole away privately from Naples, and returned to Rome. His concertos were published in 1712, in a beautiful edition, engraved at Amsterdam. Soon after, on January 18, 1713, he died, and was buried in the Rotunda church, the ancient Pantheon. A monument, with his bust, was erected to his honour, at the expence of Philip-William, count palatine of the Rhine. He left his property, amounting to 6000*l.* with a valuable collection of pictures, to his patron, cardinal Ottoboni. His eminence accepted the pictures, but properly distributed the money among Corelli's poor relations, as he ought to have done. It is a proof as well of attachment to the man, as of admiration of the musician, that, for many years after his death, its anniversary was solemnised by the performance of some of his select pieces at the Pantheon, by a numerous band, many of whom had been his pupils.

For the character of the works of this great master, we shall transcribe the opinion given by that able and candid judge, Dr. Burney. "With regard to the intrinsic worth of his four books of *sonatas* at present, notwithstanding the exquisite pleasure they may have afforded myself and others of my age during youth, it is very much diminished by the general improvement of melody, knowledge of the bow, and boldness of modulation, which have freed invention from former shackles, and generated new ideas and effects." "Corelli's *solos*, as a classical book for forming the hand of a young practitioner on the violin, has ever been regarded as a most useful and valuable work by the greatest masters of that instrument.....Tartini formed all his scholars on these solos; and signor Giardini

has told me, that of any two pupils of equal age and disposition, if the one was to begin his studies by Corelli, and the other by Geminiani, or any other eminent master whatever, he is sure that the first would become the best performer." "The *concertos* of Corelli seem to have withstood all the attacks of time and fashion with more firmness than any of his other works. The harmony is so pure, so rich, and so grateful; the parts are so clearly, judiciously, and ingeniously disposed; and the effect of the whole from a large band so majestic, solemn, and sublime, that they preclude all criticism, and make us forget that there is any other music of the same kind existing." It may be added, that Corelli's productions continued longer in favour in England than in his own country, or in any other part of Europe. They were found equally intelligible to the learned and the unlearned, made strong and durable impressions, and appeared like the simple music of nature. *Burney's Hist. of Music, vol. III. Hawkins's Ditto, vol. IV.—A.*

CORESSIUS, GEORGE, a Greek priest of the island of Chios, in the fifteenth century, who appears to have received his education in Italy, but upon his return to his native country to have become a zealous and active champion in defence of the Greek against the Latin church. He wrote a variety of treatises in that controversy, which must have been considered as of no small importance from the notice taken of them by Allatius, in his work *On a perpetual Agreement between the Eastern and Western Churches*; and by father Simon in his *Belief of the Eastern Church on the Subject of Transubstantiation*. By the latter he is pointed out as the author, in part, of "The Abridgment of the Theology of the Greeks," published by Gregory, protosyncellus, or first vicar, under the patriarch of the great church at Chios. *Moreri.—M.*

CORINNA, a celebrated Grecian poetess, was a native of Tanagra in Beotia. She flourished in the fifth century B.C. and was contemporary with Pindar, along with whom it is said that she studied poetry under Myrtis, a female distinguished in the art. It is affirmed by Plutarch, that she gave Pindar the advice of attending more to fable, or invention, as the essence of poetry; and that when he, in conformity with this advice, had written an ode, consisting of a medley of fiction of all kinds, she smiled, and told him, that he ought to sow with the hand, and not with the sack. This may give an advantageous idea of her taste. She is related to have obtained the poetical victory

over Pindar five several times; for which she was indebted less to the intrinsic merit of her poems, than to her beauty, and to the circumstance of her using the Eolic dialect, which was more intelligible to the auditors than the Doric of Pindar. The time of Corinna's death is uncertain. Her countrymen the Tanagrans erected to her honour a tomb in the most conspicuous part of their city, which was subsisting in the time of Pausanias, together with her portrait, in which her head was decorated with a fillet, in token of her victories. She composed a number of works in different species of poetry, of which a few fragments only are remaining. *Vossius de Poet. Græc. Moreri.—A.*

CORIO LANUS, CAIUS MARCIUS, a celebrated Roman commander, was descended from the ancient patrician family of the Marcii. Losing his father in his infancy, he was brought up by his mother Veturia, and early displayed uncommon courage and nobleness of mind, joined with strong passions, and the haughtiness of high birth. He first served in the war against the expelled Tarquin, in which he obtained a civic crown for saving the life of a citizen. In a subsequent war with the Volscians, when their capital, Corioli, was besieged by the Roman consul, Cominius, the enemy made a sally, and drove the Romans back to their entrenchments. Marcius, who was upon guard, rallied the fugitives, and not only recovered the lost ground, but, entering the gates with the flying Volscians, made himself master of the town. He then led away his soldiers to join the consul's army which was upon the point of engaging with a body of Volscians who came to raise the siege, and contributed greatly to the victory. For this double success he was publicly praised by the consul, and presented with a fine horse with rich furniture, and a tenth part of the spoil. Marcius accepted the steed, but refused any greater share of the booty than his common lot. He requested only, as a further favour, the release of a Volscian prisoner who was connected with him by the tie of hospitality. This was readily granted, with much admiration of his generosity; and the surname of *Coriolanus* was unanimously conferred upon him, as a memorial of his services. The capture of Corioli is dated B.C. 493. At this period great dissensions prevailed between the patricians and plebeians, which were continually fomented by the tribunes, the new magistrates obtained by the latter. In one of these contests, the people of Antium made incursions to the very gates of Rome, encouraged by the opposition given by the tribunes

to the raising of levies. Coriolanus, unable to bear this insult, collected a body of his friends and dependants, and after driving back the enemy, followed them into their own country, gave them several defeats, and brought home a rich booty. He now openly headed the patrician party, and supported the severest measures against the plebeians. As a scarcity at this time prevailed in Rome, a quantity of corn was sent for from Sicily. On its arrival, some friends to the popular cause proposed distributing it gratis among the poor. Coriolanus not only opposed this largess, but inculcated the necessity of abolishing the tribunitial office, and annulling the conditions made with the people at the time of their secession to the Mons Sacer. The tribunes, regarding this as a heinous offence, summoned Coriolanus before them. He at first despised the summons, and a great tumult ensued between the tribunes and their adherents, who attempted to seize him, and the patricians who defended him. He was at length persuaded to appear before the people; but instead of softening them by submission, he aggravated their displeasure by the haughtiness and contempt of his behaviour. A more furious tumult thereupon arose, in which the tribunes condemned him to be thrown from the Tarpeian rock, but the resolute opposition of the patricians saved him from that fate. It was at length agreed that he should be tried by the people; and, notwithstanding a noble defence, in which he made a considerable impression upon the assembly by shewing the scars he had received in fighting for his country, and calling upon many individuals whose lives he had saved in battle, the machinations of the tribunes procured a sentence of perpetual banishment against him. With a manly composure he took leave of his mother, his wife and children; and, accompanied to the gates by a number of the senators and other patricians, he withdrew in silence. But the ingratitude of his country rankled at his heart, and, determined upon revenge, he repaired to Antium, a principal city of the Volscians, the inveterate foes of Rome. The leading man of the nation at that time was Attius Tullus, or Tullus Aufidius. He received Coriolanus with hospitality and respect; and, soon after, taking occasion to quarrel with the Romans, he procured the levy of a powerful army, of which himself and the exile were made joint commanders. They took many towns from the Romans, and at length encamped within five miles of Rome itself. The greatest consternation prevailed in the city; and the changeable

people now loudly demanded the repeal of the decree for the banishment of their adversary. It was agreed to send a deputation to him, consisting of those senators who had been his firmest friends. He received them with haughtiness, and gave them no hopes of peace except upon the conditions of restoring to the Volscians all the territory the Romans had taken from them, and granting them the rights of citizenship. A second and a third deputation was sent, the last consisting of the whole sacerdotal body in their habits of ceremony; but he appeared more and more inexorable. At last, through the persuasion of the matrons, Veturia the mother, and Volumnia the wife, of Coriolanus, with his two young children, went to the Volscian camp. The stern Roman was unable to resist the entreaties and lamentations of these beloved pleaders, and the sight of his venerable mother on her knees before him. He raised her up, and saying to her, "You have saved Rome, my mother, but you have destroyed your son;" he retired with them into his tent. He there agreed upon conditions; which were, that he should peaceably withdraw his army from the Roman territory, and endeavour to persuade the Volscians to make a treaty with the Romans upon reasonable terms, in failure of which, he should resign his command. He observed his agreement by beginning his retreat the next day; and when he had brought back the troops to the Volscian country, he divided all the booty among the soldiers, reserving nothing for himself. By this disinterested conduct he ingratiated himself with the men, who excused him for the pliability he had finally shewn in favour of his country. But a party, headed by Tullus, upbraided him as a traitor to the Volscians, which obliged him to appeal to a general council of the nation for his justification. There it is said that he was assassinated in a tumult excited by his enemies; it is added, that the soldiers who had served under him, gave him a magnificent funeral, and that Antium raised a monument to his memory. The ancient historian, Fabius, however, asserts that he lived to a great age. The services of his mother and wife were honoured by the erection of a temple to *Female Fortune*; but Rome has not reckoned among her heroes the man who fought against his country, distinguished as he was for valour and military talents, and great as were his former deserts. *Livii, l. ii. Plutarch Vit. Coriol. Dionys. Halic.—A.*

CORNARO, FRANCIS, cardinal and bishop of Brescia in the sixteenth century, com-

menced his public life in the character of a warrior, during the contests in Italy created by the rival interests of Charles V. and Francis I. in which the Venetian republic was involved. When his country had obtained peace by a final agreement with the emperor, he quitted his military life, and applied himself to the study of literature and politics. The progress which he made, occasioned him to be fixed upon as a proper person for the station of ambassador from the republic to the emperor Charles V.; at whose court he attended in Germany, in Spain, and in the Low-countries. In the year 1527, pope Clement VII. raised him to the dignity of cardinal, in connection with the bishopric of Brescia, to which he had been before nominated. After his admission into the sacred college, he seems to have confined his labours to the deliberations of that body, where his learning and experience always carried much weight, and to his episcopal duties. In the latter part of his life he was very infirm, and much afflicted with the gout. He died in 1543, when he had attained his sixty-fifth year. *Moreri.*—M.

CORNARO, GEORGE BASIL, cardinal and bishop of Padua, in the seventeenth century, was another Venetian who began his career in the military employment of his country, and finished it in the ecclesiastical line. He was born in the year 1658, and, after becoming a member of the order of Malta, was admitted to the dignity of grand prior of Cyprus, which was hereditary in his family. His subsequent application to philosophy and jurisprudence, and the accomplishments which he acquired by foreign travel, occasioned his designation by the republic to offices of considerable trust and confidence. He was first appointed intendant of the marine, in 1685; and was designed to have been sent ambassador to France. But having determined on embracing the ecclesiastical life, he went to Rome, where he was entrusted with different commissions which led him to high dignities in the church. In the year 1692 he was sent ambassador to Peter II. king of Portugal, and made titular archbishop of Rhodes. For his services in that embassy he was, on his return, created cardinal by pope Innocent XII. and nominated a short time afterwards to the bishopric of Padua. He died in the year 1722. *Moreri.*—M.

CORNARO, LEWIS, a noble Venetian, celebrated for a long life procured by strict temperance, was born in 1467. He appears to have been a spurious offspring of the great Cornaro family, since it is said that from a defect in his

birth he was excluded from the honours and employments of the state. He possessed a large property, and married a lady of the house of Spilemberg at Udina, by whom, when both were advanced in years, he had an only daughter. In the younger part of life he lived freely, and brought himself into a bad state of health, which he corrected by a steady adherence to regimen. This he carried to such a degree of rigour, as to allow himself no more than twelve ounces of food and fourteen of wine daily. By this means he perfectly recovered a sound state of body; and, at the same time, by the efforts of reason and philosophy, he subdued a natural propensity to anger and impatience in his temper. He employed his fortune in improving his estate by the draining of marshes, and erecting buildings, and in the encouragement of literature, and the arts of music, painting, and sculpture. At a very advanced age he wrote several works concerning regimen in general, and the particular mode of living he himself followed, which appear to have been collected in his "*Discorsi della Vita sobria*," *Pad.* 1558, *Venet.* 1562, &c. &c. a work which has undergone a great number of editions, and has been translated into most European languages. Many of its rules are well deserving of attention; but it is to be observed, that he does not recommend to all the severity of regimen he himself practised. He was likewise an author upon another subject, and wrote "*Trattato delle Acque*," *Pad.* 1560 (A Treatise on the Waters, &c.), in which he treats of the lagunes surrounding Venice, and the means of repairing the injuries they had sustained from neglect and accidents. Cornaro died at Padua in 1565, in his ninety-eighth year. His wife survived him, and lived to nearly the same age. *Thunian Hist.* *Tiraboschi.* *Haller Bibl. Med.*—A.

CORNARO-PISCOPIA, LUCRETIA HELENA, an illustrious Venetian lady, daughter of a procurator of St. Mark, became extremely celebrated in her time for her learning and accomplishments. She was born at Venice in 1646; and, feeling early a strong propensity to devotion as well as to literature, she took the vow of chastity at the age of eleven, and firmly refused every offer of marriage afterwards made her, though a dispensation from her vow had been obtained without her knowledge. Her acquaintance with languages comprehended not only the Italian, Spanish, French, and Latin, but the Greek and Hebrew, with a tincture of the Arabic. She composed verses, which she sung to her instrument; could discourse learn-

edly on the most abstruse questions relative to all the scholastic sciences, and obtained such a reputation, that the university of Padua would have granted her a seat among the doctors in theology, had it not been for the opposition of the bishop. She was, however, honoured with the cap of doctor in philosophy, which she received in 1678 in the cathedral of Padua, no other building being able to accommodate the vast confluence of persons of rank of both sexes who assembled to this splendid and extraordinary ceremonial. She was aggregated to most of the principal literary academies in Italy, and scarcely any person of distinction visited the country without paying his respects to a lady whose fame extended throughout Europe. She had a great desire to enter into some religious society; but from the entreaties of her father was content to reside in his house, wearing the habit of the benedictine nuns, and observing the rules of the order. She died in 1684, at the age of thirty-eight. Many funeral eulogies by the learned were pronounced in her honour. Her works were published by the abbot Bacchini, in 8vo. *Parma*, 1688: they consist of academical discourses in Italian, Latin eulogies in the lapidary style, some Latin letters, and an Italian translation of a devotional work of Lanspergius. The merit of these pieces is found not to correspond with the high reputation of the authoress during her life; the singularity of whose attainments appears to have been the principal cause of the admiration bestowed upon her. *Moreri. Tiraboschi.—A.*

CORNAZZANI, ANTONY, an eminent Italian poet, was born at Placentia in the fifteenth century. He lived long at Milan; and being obliged, in the troubles which followed the death of Francis Sforza, to take refuge at Venice, he was honourably entertained by the famous general Bartholomew Colleone, whose life he afterwards wrote. He resided some time in France, and finally settled in Ferrara, where he was patronised by duke Hercules I. and his duchess, Lucretia Borgia. He probably died at Ferrara, but the time is not known. He was the author of a great number of works, verse and prose, Latin and Italian. In the latter, he composed the lives of the Virgin Mary and of Christ, both in *terza rima*, and also a poem on the art military; but his sonnets, canzoni, and other lyric poems, are most valued, and are said by Quadrio to be the most perfect of their kind in the language. He wrote in Latin, besides the life of Colleone, a treatise "*De Mulieribus admirandis*;" and an-

other "*De excellentum Virorum principibus ab origine mundi.*" *Tiraboschi.—A.*

CORNEILLE, MICHAEL, a painter of merit, was born at Paris in 1642. His father, of the same name and profession, gave him the first instructions in his art; and a prize which he gained at the academy caused him to be sent to Rome as one of the royal pensioners. He studied some years in Italy, and particularly formed himself upon the taste of the Carracci. He made himself master of clair-obscur, perspective, and landscape, drew correctly, and gave a noble and graceful air to his heads. On his return, he was admitted into the academy in 1663, where he afterwards became a professor. While employed on works of his own, he always spent part of his time in copying those of the great masters, which gave him great facility in drawing; and, in the judgment of the Italians themselves, no French painter succeeded better in imitating their manner. By his frequent copying of the Carracci, whose pictures were blackened by time, he acquired a dark cast of colouring, inclining to the violet. His assiduous labour gave him the stone, for which he was cut, but without lasting relief. Lewis XIV. was fond of his performances; and the dauphin, perceiving that he was not among the artists employed in the Invalids, gave him a chapel to paint in that church, which he finished in fresco, notwithstanding his sufferings. He died, unmarried, at Paris in 1708, aged sixty-six. He was of a mild and amiable character, and by his politeness acquired the esteem of all who knew him. His principal works are in the churches of Paris, and at Versailles and Fontainebleau. A picture of his at Chantilly is celebrated, in which he has represented the Historic Muse tearing from a book which records the actions of the Great Condé those leaves which relate to the civil wars when he bore arms against his country. Corneille himself etched several plates, and engravings have been made by other masters from several of his pieces.

His brother, JOHN-BAPTIST, was also a painter, and a member of the academy. *D'Argenville Vies des Peintres.—A.*

CORNEILLE, PETER, a sublime genius, at the head of dramatic poetry in France, born at Rouen in 1606, was the eldest son of Peter Corneille, warden of the forests and waters in the viscounty of Rouen. He was brought up to the bar, and for some time acted as advocate at his native city, without discovering any talent for poetry. At length, a love

adventure awakened his dormant genius, and gave him the subject of "Melité," a comedy, his first dramatic piece, which was acted with prodigious success. At that period the French stage was nearly in a barbarous state, possessing only cold and unnatural tragedies, and farcical comedies. Corneille, pursuing his career, wrote several other pieces, chiefly comic, and at length blazed out in the "Cid," represented in 1636. Cardinal Richelieu, though a protector of literature, had not taste enough to distinguish its real merits, and had also the weakness of desiring himself to take the lead among writers, as he did among statesmen. While, therefore, he kept in pay a number of subaltern and adulatory authors, he was jealous of a rising genius like Corneille. He endeavoured to damp by criticism the public admiration with which the Cid was received, and he engaged Scudery to compose an elaborate critique on the piece. The French Academy was at length called in to decide on its merits, and shewed itself, as might have been expected, too complaisant to its founder and patron. It was not difficult to point out great faults in the Cid, but it possessed many beauties, and of a kind peculiarly qualified to strike on the theatre; whence it triumphed in the public favour over the minister and his critics. This piece was followed by "The Horaces," by "Cinna," by "Polieucte," all considered as master-pieces of the French theatre, and certainly beyond comparison superior to all the works of former French dramatists. His character is elevation of sentiment, force and dignity of expression, and a striking display of the great passions which agitate the mind. In the soft and tender he is less happy; and an English critic would say in general, that he is more an orator than a poet, and rather surveys the operations of the soul as a spectator, than adopts them as an actor. He peculiarly excels in his Roman personages, the artificial grandeur of whose sentiments he had well studied in their historians. In versification he is reckoned excellent in some of his best passages, but unequal and without any decided system. Besides the works above mentioned, his "Pompée," "Rodogune," and "Sertorius," are esteemed; but too many of the performances of his declining years attest the gradual declension of his genius, which retained its fertility, after it had lost the qualities which had distinguished its flourishing period. His comedy of "Le Menteur," imitated from the Spanish, was superior to those of his contemporaries, and

was regarded as a model till the appearance of Moliere. He wrote also some religious pieces, particularly a translation in verse of the work "On the Imitation of Jesus Christ," which, Voltaire says, was printed thirty-two times, but cannot be read once.

Corneille was elected into the French Academy in 1647. He lived long to enjoy his reputation, which was such, that the name of *the Great Corneille* has been appropriated to him among the writers of the age of *Louis le Grand*; yet he had the mortification of seeing a rival, Racine, rising to the place which *he* could scarcely maintain. He seems to have been little favoured by fortune, for we are told by d'Alembert (*Eloge de Despréaux*), that "after the death of Colbert, the pension which he had caused to be given to Corneille was suppressed, though this great man was poor, old, sickly, and dying." A gratuity of 200 louis which he then obtained from the king is attributed to the generous interference of Boileau, who offered to resign his own pension, provided Corneille's might be restored. He died in 1684.

The following portrait of this illustrious writer is given by his nephew, Fontenelle: "Corneille was of a good size, with a simple and ordinary presence, always negligent and careless of his appearance. His countenance was agreeable; he had a large nose, handsome mouth, eyes full of fire, lively expression, and strongly marked features. His pronunciation was rather indistinct. He was acquainted with polite literature, history, and politics, but he chiefly regarded them in their connection with dramatic writing; for other parts of knowledge he had neither curiosity nor much esteem. He spoke little, even upon the topics with which he was best acquainted, and gave so little *relief* to what he said, that to discover *the Great Corneille* it was necessary to read him. His temper was hasty, and occasionally somewhat rough; but essentially he was easy to live with, a good father, a good husband, a kind and tender friend. His constitution was inclined to love, but not to libertinism, and his attachments were seldom deep. He had a proud and independent soul; no suppleness, no management, which rendered him very fit to paint Roman virtue, but very little so to make his fortune. He did not love the court; he presented to it a face little known, a great name which inspired nothing but bare applause, and a species of merit not suited to the climate. His incapacity for business was only equalled by his aversion to it; and he had more love for

money than ability to amass it. By being accustomed to praises, he was not rendered indifferent to them; but though sensible to fame, he was free from vanity. Sometimes he relied too little on his singular merit, and too readily admitted the idea of rivals." Corneille left three sons, two of whom entered into the army, and one became an abbot. Of his dramatic works, the best edition was that of Joly, 10 vols. 12mo. 1738; till the capital one published by Voltaire in 12 vols. 8vo. 1764, for the benefit of a grand-niece of Corneille, whom the modern poet had besides generously educated, and advantageously placed in the world. This contains a commentary on all the best pieces, and other valuable additions, such as might be expected from the taste of the editor. It has been reprinted both in 4to. and 12mo. *Moreri. Nouv. Dict. Hist. Voltaire Siècle de Louis XIV.—A.*

CORNEILLE, THOMAS, brother of Peter, born at Rouen in 1625, also a poet, "would," says Voltaire, "have enjoyed a great reputation, had he been without a brother." He distinguished himself while studying rhetoric at the Jesuits' school at Rouen, by composing a theatrical piece in Latin, which the master substituted to that which was meant for representation by the scholars. He appeared as a writer in various walks, but was principally known for his compositions for the stage, of which he wrote no fewer than thirty-four. Some of his tragedies obtained considerable applause, and kept a place on the theatre, chiefly from the merit of the plot, and some passages happily versified. "He had not," says Voltaire, "the strength and compass of genius of his elder brother; but he spoke his language with more purity, though more feebly." He composed with extraordinary rapidity. "Ariane," one of his most successful pieces, cost him only seventeen days; and "The Earl of Essex" only forty. The memory of Thomas Corneille was so powerful, that he could recite his plays from beginning to end. He was a man of great private worth, modest, candid, favourable to the merit of others, even his rivals, giving and receiving advice with good-will, and extremely polite even in an advanced age. It is said he never made an enemy. He lived in perfect union with his brother. They married two sisters, and had just the same number of children, who all composed one harmonious family. They had not divided the portions of their wives when Peter died, after they had been twenty-five years married. Thomas was a member of the

French Academy, and of that of Inscriptions and Belles-lettres. He became blind towards the close of life, but still employed himself in literary concerns, which the slenderness of his circumstances probably rendered necessary. He died in 1709. His dramatic works were republished by Joly in 1738, in 5 vols. 12mo. He published besides a "Translation of Ovid's Metamorphoses," and of some of his other pieces, into French verse; a "Dictionary of Arts and Sciences," 2 vols. folio; an "Universal Geographical and Historical Dictionary," 3 vols. folio; and "Observations on Vaugelas." *Moreri. Nouv. Dict. Hist.—A.*

CORNELIA, an illustrious Roman lady, was the daughter of Scipio Africanus the Elder, and married Tiberius Sempronius Gracchus, who was consul B.C. 177. He left her a widow with twelve children, to whose education she devoted all her time and attention. Plutarch affirms that Ptolemy king of Egypt offered her his hand and throne, which she refused. None of her children came to maturity except the two famous democratical tribunes, Tiberius and Caius Gracchus, and a daughter, married to Scipio the Younger. Her sons were greatly indebted to her for those qualities which raised them to such distinction. She formed their language and manners, presided over their studies, and engaged the ablest Greek masters to instruct them in eloquence, and the literature of their country. She regarded their proficiency with laudable pride. It is related that a Campanian lady, who was a guest in her house, having displayed before her all her jewels and other decorations, Cornelia brought in her children, and shewed them to the stranger as her most precious treasure. She was herself well versed in letters; and Cicero mentions that he had read some of his epistles, whence it appeared, that her sons were educated not only on the bosom, but in the language of their mother. It seems probable, that she urged them to the career of ambition which proved in the end so fatal to them; for it is said, that she reproached them in their youth that she was still known as the mother-in-law of Scipio, not the mother of the Gracchi. She bore with magnanimity their unhappy death, regarding them as victims to a great public cause. She spoke of the consecrated places in which they fell, and said, "they were monuments worthy of them;" and being once condoled with on their account, she gravely replied, that "the woman who had had the Gracchi for sons ought not to be esteemed unfortunate." She retired to a country-house near Misenum,

where she lived in a hospitable manner, entertaining her friends, and always keeping in her house some learned Greeks, and other persons of a literary character. The kings in alliance with Rome testified their veneration for her father's memory and her own virtues, by presents, to which she made suitable returns. The subject of her conversation was frequently her father, of whom she related many interesting anecdotes. She often spoke of her sons without a sigh or a tear, and recounted their actions with as much tranquillity as if she had been speaking of some ancient heroes. This apparent insensibility made some persons imagine, that the greatness of her loss had affected her understanding; not knowing (says Plutarch generously) how far a noble mind, aided by good instructions, can support itself under calamity. The Roman people erected her statue in the portico of Metellus, in a sitting posture, with the inscription, "To Cornelia mother of the Gracchi." *Plutarch, Vit. Gracch. Cicero de clar. Orat. Plinii lib. xxxiv. Valer. Maxim. lib. iv. Taciti Dial. de Orator.*—A.

CORNELIUS, pope, or bishop of Rome, in the third century, was a native of that city, and elected to his office in the year 251, by a vast majority of the Christians at Rome, on account of his extraordinary integrity, peaceable temper, great modesty, and many other eminent virtues; notwithstanding that he was opposed by Novatian, a presbyter of that church, who was a man of uncommon learning and eloquence, but of an austere and rigid character. One of the principal circumstances which disturbed his peace during the short space of fifteen months, between his election and his death, was a division in his church, occasioned by the opposition above mentioned, and which gave rise to the sect of the Novatians. The chief difference between the latter and their brethren was, their refusing to readmit to the communion of the church those who, after baptism, had fallen into the commission of heinous crimes. But the measure resorted to by Cornelius of excommunicating and anathematising his opponent, was unworthy of his character, and a sure means of establishing the schism which took its date from that period. Had he taken counsel from his own meekness and prudence, instead of the intemperate advice of his brother bishops, the Novatians, as a distinct sect of Christians, would probably not have survived his own time. On the revival of the persecution of the Christians, under the emperor Gallus, Cornelius was separated from his flock, and banished to *Centum-celle*, now *Civita-vecchia*, where he appears to

have died a natural death, in the year 252. *Euseb. Hist. Eccl. lib. vi. cap. 6. Mosh. Eccl. Hist. Sac. III. Moreri. Bower.*—M.

CORNERUS, CHRISTOPHER, a German protestant divine, was born at Fach, in the circle of Franconia, in 1518. He most probably was educated at Frankfort, where he became a professor in theology; and afterwards was appointed minister and superintendant of the churches in the Marche of Brandenburg. He died in 1594, leaving behind him, among other works, "Commentaries on the Psalms;" "Commentaries on the Epistles of St. Paul to the Romans, and to the Galatians;" "Cantica Sacra;" "Symbola Æcumenica;" "Notes on Cicero's Orations," &c. *Moreri.*—M.

CORNETO, ADRIAN, cardinal, and sur-named Castellesi, from the place of his birth in the patrimony of St. Peter, recommended himself so far by his talents to the court of Rome, that pope Innocent VII. sent him in the quality of nuncio to England; where he became so acceptable to Henry VII. that he obtained from that prince the bishoprics of Hereford, and of Bath and Wells. He afterwards resided as papal nuncio at the court of France. On his return to Rome, he was successively appointed clerk and treasurer to the apostolic chamber, and secretary to pope Alexander VI. from whom he received a cardinal's hat in the year 1503. A few months after his elevation to that dignity, he nearly escaped being poisoned at a supper to which he was invited for that purpose by the infamous Cæsar Borgia, natural son of that pope. The pontiff himself, however, fell a victim to the nefarious scheme, by drinking the wine which had been prepared for dispatching cardinal Corneto. When Julius II. was advanced to the papacy, he found so many enemies in the party possessed of power, that he considered himself to be no longer safe at Rome, and fled for concealment to the mountains in the bishopric of Trent. On the accession of Leo X. to the tiara, he was recalled to court; but engaging in criminal intrigues against the government of that pontiff, and resenting the terms on which his pardon was to be purchased, he once more privately fled from Rome, in the year 1517. No certain account exists of his subsequent fortunes. This cardinal was one of the first reformers of the barbarous Latin style which obtained in his time, and formed his taste on the model of Cicero, and the best authors of the augustan age, with whose writings he appears to have been intimately conversant. His enquiries relative to the purity of the Latin language were composed by him during his

retreat among the Alps, and were published under the title "De Sermone Latino," &c. with a dedication to Charles V. when prince of Spain. He also wrote a work "De Vera Philosophia," which was published at Cologne in 1548. And that he was an admirer of the muses may be collected from his treatise "De Poetis," his poem "On the Chace," his "Iter Julii II. Potificis Romani," and other pieces, of which a collection was published at Lyons in 1548. *Moreri. Nouv. Dict. Hist. Landi Hist. de la Lit. d'Italie, vol. IV.*—M.

CORNUTUS, a Stoic philosopher, and an African by birth, flourished at Rome under the emperors Claudius and Nero, by the latter of whom he was put to death, in the fifty-fourth year of the christian æra. He was the preceptor of the poet Persius, and is himself also classed among the poets and grammarians, as well as philosophers. By Aulus Gellius, Eusebius, Suidas, and the author of the Life of Persius, he is frequently quoted. *Moreri.*—M.

CORONEL, PAUL, a learned Spanish ecclesiastic, and a native of Segovia, flourished in the beginning of the sixteenth century. He principally distinguished himself by his proficiency in the oriental languages, and by his acquaintance with the sacred scriptures and theology, which he displayed in the office of professor at the university of Salamanca. But his name is chiefly deserving of being remembered by posterity, on account of his having been one of the learned men selected by cardinal Ximenes to be employed in publishing his magnificent edition of the polyglot bible. To him likewise has been ascribed an addition to the work of Nicholas de Lyra, "De Translationum Differentiis." He died in the year 1524. *Moreri.*—M.

CORONELLI, VINCENT, a most copious and industrious writer, deserves commemoration for his geographical labours. He was a native of Venice, entered young among the minor conventuals, and having distinguished himself as a mathematician, was made cosmographer to the republic in 1685. He was afterwards public professor of geography, and became general of his order in 1702. He died in 1718. Few writers have composed with so much fertility and velocity. A folio cost him no more than a pamphlet would another man. He undertook an "Universal Library," which was to consist of forty volumes folio; but seven only appeared, and these did not finish the third letter of the alphabet. The undistinguishing mixture of matter, good and bad, in them, does not inspire much regret for the want of the re-

mainder. He published more than four hundred maps, with explanations of them in many volumes, of which the most celebrated are "The Venetian Atlas," 13 vols. and "The Theatre of the War," 24 vols. Such was his reputation, that he was applied to by the cardinal d'Estrées to make globes for Lewis XIV.; and he finished two in 1683, of the diameter of eleven feet eleven inches and six lines, very curiously ornamented with emblems, inscriptions, &c. They were placed in the royal library in Paris; and M. de la Hire published a description of them in 1704. Coronelli seems to have been an enthusiast in his favourite studies. He founded at Venice a cosmographical academy, the members of which took the title of Argonauts. *Moreri. Tiraboschi.*—A.

CORRADINI DE SEZZA, PETER MARCEL-LINUS, cardinal, received his surname from the place of his birth, which was anciently the seat of a Roman colony in the country of the Volsci. In the early part of his life he chiefly applied himself to the study of jurisprudence, until he became one of the most celebrated advocates at Rome. His abilities and character recommended him to the notice and esteem of pope Clement XI. who appointed him his auditor, and afterwards gave him other honourable and confidential offices. But the jealousies and intrigues of the courtiers determined him to relinquish his employments, and to retire to Montefiascone, for the purpose of devoting his time to literary studies. In that retreat he continued till he was created cardinal by pope Innocent XIII. in the year 1721. He died at Rome in 1743, when he had nearly completed his eighty-third year. Cardinal Corradini was the author of a learned and curious work, entitled "Vetus Latium, profanum & sacrum," in two volumes folio, and afterwards reprinted at Rome, 1704, and 1736, in seven volumes quarto; and of a well-written history, civil and ecclesiastical, of his native place, entitled "De Civitate & Ecclesia Settina," Rome, 1702, quarto. He is also said to have been the author of a treatise relative to the rights contested between the emperor and the pope, entitled "De Jure Precum Primariarum," and printed in 1707, under the assumed name of Conrad Oligenius. *Moreri. Nouv. Dict. Hist.*—M.

CORREA, EMANUEL, a learned Portuguese ecclesiastic in the sixteenth century, was a native of the city of Elvas, in the province of Alentejo. He was a doctor of canon law, rector of St. Sebastian, and synodal examiner at Lisbon; and is spoken of as a proficient in the Latin, Greek, and Hebrew languages. He was

contemporary with the celebrated Lewis de Camoens, and was the first who wrote notes and illustrations on the *Lusiad* of that poet, which were printed at Lisbon after the death of their author.

There was another EMANUEL CORREA, of Portuguese extraction, who was born at Loanda, the capital of Angola, in Africa. He succeeded to different professorships in the university of Evora, where he took the degree of doctor in theology; and afterwards became provincial of the Jesuits, and assistant to the general of the order at Rome, where he died in the year 1708. He was the author of a work entitled "*Idea Consiliarii, &c.*" *Moreri.*—M.

CORREGGIO, ANTONIO ALLEGRI DA, a famous painter, was born at Correggio in the Modenese, in 1494. His father was Pellegrino Allegri, a person of a reputable condition, originally from Castello di Campagnola. It is not certainly known who was Antonio's master in his art. Mantegna and Bianchi are mentioned; but he had so little of their manner, that he may be reckoned self-taught. What is more extraordinary, he acquired his excellence without ever visiting Rome or Venice, or studying the works of the great masters. He appears to have lived in comparative obscurity, burdened with a numerous family, and very meanly paid for works on which he spent much time, and which have been the admiration of posterity. He was peculiarly excellent as a colourist; and no painter perhaps ever equalled him in the extreme delicacy of his flesh, in the harmony, nature, and brilliancy of his tints. His figures have an angelical grace, and a charming expression of joy. His ideas are great and uncommon; his invention flowed with facility: he often painted without previous designs, and, as he himself said, his thoughts were at the end of his pencil. He was the first who painted figures suspended as it were in the air, and gave to ceilings that foreshortening which is so essential to their effect. It is said, that even Raphael had no other idea of a painted ceiling than a piece of tapestry nailed over it. Correggio had also a perfect knowledge of clair-obscur, which he wonderfully exhibited in his famous picture called *La Notte*, representing the nativity as a night-scene, where the light proceeds from the body of the child Jesus. For this piece, done for the church of St. Prosper in Reggio, he received only the value of about eight pistoles. He was a modest man, of a timid disposition, and not qualified to bring himself forwards according to his merits. Yet that he was not insensible of his own value, appears

from his often-quoted exclamation, after viewing with astonishment a capital piece of Raphael: "I too am a painter!" There was only wanting to his excellence somewhat more correctness in his drawing, and firmness of outline, and a greater variety in the airs of his heads; but his deficiency in these respects may be attributed to his want of the advantages of education. The cause of his death, according to Vasari, was very singular. Having received at Parma a payment of sixty crowns in copper money, he was so impatient to carry it to his family, that he walked four leagues with the bag upon his back, in the heat of the day. A draught of cold water, which he took to refresh himself, threw him into a fever, which proved fatal. This story is doubted; because it appears that he died at the beginning of March, when the weather was not likely to be hot; yet violent exercise and fatigue might readily have produced the effect assigned. His death took place at Correggio in 1534, when he was only forty years of age—a short period of life in which to have earned immortal fame! His greatest works are, the dome of the cathedral in Parma, and several other pictures in the churches of that city; and many of his pieces form some of the principal ornaments of the Dresden gallery, that of the duke of Parma, and the collections of the emperor of Germany, and the kings of France and Spain. Many of them have been engraved. A noble testimony to the merit of Correggio is given in two letters written from Parma by Annibal Carracci, in which he speaks of his works with ecstasy, and expresses the utmost astonishment that so great a man should, during his life-time, be so little known, and so poorly recompensed. *D'Argenville. Tiraboschi.*—A.

CORSINI, EDWARD, a learned Italian monk of the *Ecoles-Pies*, was born at Fanano, in the year 1702. In the earlier part of his life he chiefly applied himself to the study of philosophy; and when he was little more than twenty-one years of age, produced an able and judicious work, entitled "*Philosophical and Mathematical Institutions*," in six volumes octavo, in which the principles of true philosophy were maintained in opposition to the fancies of the Aristotelian school. Encouraged by the favourable reception which that work met with, he published, in 1735, a new course of "*Elementary Geometry*," distinguished both by precision and perspicuity. The above treatises were some years afterwards republished by the author, with considerable corrections, and with the addition to the latter of "*Elements of prac-*

tical Geometry." After the publication of these works, the author having applied himself for some years to the study of the ancient classics, and, in particular, of the Greek writers, undertook a work, entitled "Fasti Attici, in quibus Archontum Atheniensium Series, Philosophorum aliorumque illustrium Virorum Ætas, atque præcipua Atticæ Historiæ Capita describuntur." This valuable and important performance appeared at different periods, in four volumes quarto; the first volume in 1734, and the last ten years afterwards. In the year 1746 he was appointed, by the grand duke of Tuscany, professor of moral philosophy and metaphysics in the university of Pisa. On that occasion he followed the bent of his genius, and composed "A Course of Metaphysics," which was afterwards published at Venice, in the year 1758. Very soon, however, his learned friends, Muratori, Gorio, Maffei, Quirini, and Passionei, persuaded him to relinquish his philosophical for critical and classical pursuits. In the year 1747 he published "Four Dissertations," in quarto, on the sacred games of the Greeks, in which he has given an exact list of the victors in the athletic contests; and, two years afterwards, an accurate and valuable work on the abbreviations to be met with in Greek inscriptions, under the title "De Notis Græcorum," &c.: which were followed by a variety of dissertations on curious and learned subjects. The high esteem which he acquired among his brother monks, by his labours, and by his virtues, proved the occasion of no small interruption to his studies; which was particularly increased by his appointment to be general of his order, in the year 1754. Whatever spare time the discharge of his official duties left at his disposal, was sedulously employed by him in increasing his acquaintance with ancient literature; and when the term of his appointment expired, he returned to the university, and resumed his professional functions. In connection with these, he prosecuted, with renewed ardour, his literary investigations, and produced several new "Dissertations" on interesting subjects, and especially an excellent work, one of the best of his performances, entitled "De Præfectis Urbis." The latter part of his life was entirely devoted to "A History of the University of Pisa," of which he had been appointed historiographer. Of this work he was on the point of publishing the first volume, when his life was terminated by an apoplectic stroke, in the year 1765. *Nouv. Dict. Hist. Moreri.—M.*

CORSINI, PETER, cardinal, and bishop of Florence towards the close of the fourteenth and the commencement of the fifteenth century, was a native of that city, and a descendant from the ancient and illustrious house pointed out by his surname. After arriving at the university honour of doctor of laws, he was first made auditor of the sacred palace, and afterwards bishop of Vokerra. In the year 1363 pope Urban V. sent him legate to Germany, and on his return gave him the bishopric of Florence. The same pope created him cardinal in 1370. In the same year he was made bishop of Porto by pope Gregory XI. During the great schism which took place in the church after the death of the last-mentioned prelate, cardinal Corsini embraced the interests of Clement VII. in opposition to Urban VI. and joined the court of the former at Avignon, where he died in the year 1405. He was the author of the lives of some of the popes, which are referred to by ecclesiastical writers; and of a treatise in which he endeavoured to point out the means of putting an end to that contest under which two visible heads of the church existed at the same time, with equal pretensions to canonical obedience, and to the indivisible honours of the successor of St. Peter. *Moreri. Bower, vol. VII. sub Urban VI.—M.*

CORTASSE, PETER JOSEPH, a learned French Jesuit, was born at Apt in Provence, in the year 1681. For some time he officiated as professor of positive theology and the Hebrew language at the university of Lyons; but afterwards devoted himself to the duties of a public preacher, in which he continued till his death, in the year 1740. He was the author of "A Treatise on the Divine Attributes, or Divine Perfections, a Work (according to his judgment) of S. Dionysius the Areopagite, calculated to afford the most sublime Ideas of God, and to suggest the noblest Sentiments of Religion," translated from the Greek, with notes, critical, theological, and dogmatic, and printed at Lyons in 1739, quarto. *Moreri.—M.*

CORTES, FERDINAND, the conqueror of Mexico, was born in 1485, at Medellino, a town of Estremadura. His father, Martin Cortes, was a gentleman of family, but of small fortune. Ferdinand was destined to the profession of the law, and was sent to study at the university of Salamanca; but his disposition was little suited to an academic and literary life. He quitted the university, and employed himself solely in active sports and martial exercises; at the same time he was so dissipated and unmanageable,

that his father was glad to comply with his desire of entering into the military profession. His first intention was to serve in Italy, under Gonsalvo, the great captain; but an indisposition having prevented him from embarking with a reinforcement sent to Naples, he turned his thoughts to the new world. Ovando, governor of Hispaniola, was his kinsman, and the young Cortes intended to have accompanied him to his government in 1502, but was detained by an accident which shews the character he then supported. As he was attempting one night to climb up to the bed-chamber window of a lady with whom he had an intrigue, an old wall which he had scaled gave way, and he was severely bruised by the fall. In 1504 he landed at St. Domingo, and was favourably received by Ovando, who employed him in several honourable and lucrative posts. His enterprising spirit, however, incited him, in 1511, to accompany Diego Velasquez in his expedition to Cuba. Under that leader he displayed so much courage, prudence, and military skill, that he obtained a general reputation among the Spanish adventurers, and was rewarded by Velasquez with a large grant of land. He married Frances Suarez-Pacheco, and was made alcade of the town of San-Jago. When it was determined to attempt the conquest of the newly-discovered country of Mexico, Cortes was the person fixed upon to conduct the enterprise. He entered into it with all the ardour of his character, and staked all his private fortune upon its success. He left St. Jago in November, 1518, and proceeded first to Trinidad, and then to the Havanna, in order to raise more levies, and complete the equipment of his fleet. In the mean time, that demon of jealousy which seems, like an avenging spirit, to have pursued the Spaniards through all their new acquisitions, took possession of the breast of Velasquez, and induced him to make attempts to deprive Cortes of his command. But this leader, forewarned, defeated his schemes; and by the influence he had acquired over his followers, together with their thirst for plunder, effectually engaged them to support his authority. He set sail from Cuba in February, 1519, having collected a fleet of eleven vessels, of which the largest was only 100 tons burden, and some were mere open barks; and a body of 617 men, soldiers and sailors. Only thirteen of the soldiers were armed with muskets, but they had ten small field-pieces, and four falconets; and they took with them sixteen horses. This was the armament with which Cortes proceeded to attack the rich and populous empire of

Mexico; but his small train was animated by the strongest of passions—avarice, the love of glory, and religious enthusiasm; and they followed the banner of the cross, with full confidence of divine protection. Cortes first landed at Tabasco, and compelled the natives, after several bloody defeats, to submit to the Spanish dominion. Then, steering westward to the bottom of the gulf of Mexico, he landed at St. Juan de Ulva, where he was met by envoys from the governors of the province under Montezuma, the Mexican emperor. With these he was enabled to converse by means of Aguilar, a Spaniard, and Marina, an Indian slave, whom he had procured at Tabasco, and who was well acquainted with the Mexican tongue, as Aguilar was with hers. Marina was afterwards baptised, became the mistress of Cortes, and performed many essential services for the Spaniards. After he had encamped his men, Cortes was visited by the governors themselves, to whom he represented himself as ambassador from the king of Castile to the emperor of Mexico, declaring at the same time that it was necessary for him to deliver his message to Montezuma in person, and that he intended to march to his capital for that purpose. The governors in vain attempted to dissuade Cortes from this design. A friendly negociation, however, was opened with the Mexican court, and the emperor sent some rich presents of silver and gold, which only served further to stimulate the cupidity of the Spaniards. And though he refused his consent for the advance of Cortes to his capital, the general, in a more peremptory manner, insisted upon a personal interview with him. Montezuma, it appears, though extremely haughty and tyrannical with respect to his own subjects, was intimidated at the approach of these strangers, concerning whom a superstitious notion seems to have generally prevailed, that they were destined to overthrow the Mexican empire. He fluctuated and temporised for some time longer, but at length he broke off all communication between his subjects and the Spaniards. The view of the danger of commencing hostilities with so powerful a state, now began to affect several in the camp of Cortes, and a party ventured to represent to him the necessity of returning to Cuba for fresh succours. Cortes, like Agamemnon of old, affected to be convinced by their arguments, and issued orders for re-embarking. At the same time he secretly inflamed the minds of the most zealous of the adventurers with a sense of the disappointment of their hopes; and their violent protestations against the disgrace of such

a measure, joined with strong assurances of adhering to their general through all fortunes, gave him a plausible pretext for proceeding in his enterprise. He formed a colonial settlement on the coast, which he named, *The rich town of the true cross*, since known by the abbreviated name of *la Vera Cruz*. Here he established a civil government; and into its supreme council, which he took care to have composed of persons devoted to him, he solemnly resigned the commission which he had received from Velasquez. The council, by their unanimous vote, re-instated him in authority as chief-justice and captain-general of the new colony; and by this political manœuvre he got rid of all dependence upon the governor of Cuba, and assumed uncontrolled power. The adherents of Velasquez, who opposed this extraordinary proceeding, were arrested and thrown into prison; but Cortes, who perceived the importance of gaining them over, treated them with a lenity and consideration which effectually made them his friends.

He soon after received overtures of friendship from the Zempoallans, a people subject to Montezuma, but become disaffected through his tyranny. Cortes marched to Zempoalla, where he was received with great respect, and he concluded an alliance with several of the neighbouring caziques. At the same time he dispatched a vessel to Europe with a request to be confirmed in his new authority, backed by a rich present to his king, by way of sample of the wealth that might be expected from these regions. He then, for the purpose of preventing conspiracies and desertions among his men, and adding the sailors to his small army, took the daring step of destroying his fleet; and such was the influence he had acquired over his followers, that they cheerfully consented to be thus shut up in the midst of unknown and hostile nations, relying on their own valour and their leader's conduct, for safety and victory. His religious zeal, however (for such zeal he possessed, alloyed as it was with avarice and cruelty), caused him to offend his allies, the Zempoallans, by the unjustifiable action of overthrowing the idols in their great temple, and placing a crucifix and an image of the Virgin Mary in their stead. This profanation excited a tumult, which, by his ascendancy, was appeased without bloodshed. From Zempoalla he set out on his march up the country with a body of 500 Spaniards, having fifteen horses and six field-pieces, and a small number of Indian allies. Arriving at the confines of the Tlascalans, a warlike, and tolerably civilised people,

he requested leave to pass through their territories; but though they were implacable enemies of the Mexicans, they resolved to oppose the advance of these formidable strangers. A war ensued, in which the Tlascalans, in great numbers, made various bold attacks upon the Spaniards, but were always repelled with much slaughter. The difference of armour and weapons was such, that though many Spaniards were wounded in these encounters, not one was killed. Cortes displayed much military skill in conducting his march; and by his success in finally defeating the Tlascalans in a nocturnal attack, he brought them to sue for peace. He had employed both lenity and severity in his conduct towards them: he dismissed the prisoners he took in battle unhurt, and often with presents; but he cut off the hands of fifty Tlascalans who had brought provisions to his camp, on suspicion of their being spies. With the mingled sentiments concerning the Spaniards which this treatment inspired, the deputies of the nation thus addressed them: "If you are cruel gods, here are five slaves, whose blood you may drink, and on whose flesh you may feed: if you are mild deities, here are plumes and incense: if you are men, here are fruits and provisions to nourish you." Cortes accepted the latter, and a treaty was concluded, by which the Tlascalans surrendered themselves as vassals to the crown of Castile. Among this people, also, the religious zeal of the Spanish chief was near producing mischievous effects; for finding himself unable by argument to convince the Tlascalans of the superiority of the christian worship over theirs, he was preparing by violence to overturn their altars, and was restrained from the attempt only by the sober and liberal remonstrances of his chaplain, Barthol. de Olmedo.

Accompanied by 6000 of his new allies, Cortes next marched to Cholula, a place subject to the Mexican empire. He was received with apparent friendship into the town; but, as it is asserted, discovered that a conspiracy was planned for the destruction of all the Spaniards. This, at least, is made the excuse for a horrible massacre of the Cholulans, upon whom, when assembled in a friendly manner, at a signal given, the troops were let loose, and several thousands of them were slaughtered, amid the conflagration of their temples. As Cholula was one of the principal seats of the Mexican superstition, and particularly of the detestable rite of human sacrifice, which in no country was ever carried to a more shocking excess, it is probable that so much of the catastrophe as consisted in the burning of the temples, and the priests shut up

in them, was dictated by religious animosity—in this instance not wholly inexcusable. The Spaniards thence advanced to Mexico itself, and they were almost at its gates before the irresolute Montezuma had determined in what manner to receive them. At length, he came forth in all the splendor of his imperial dignity to give them an amicable welcome, and the Spanish historians employ the loftiest terms in describing the barbaric grandeur of his appearance. The first interview passed with mutual politeness, and the Spaniards were conducted to quarters assigned them in one of the imperial mansions. This, Cortes took care immediately to fortify so as to be impregnable by the Mexicans; and he caused the same watchful discipline to be observed, as in a camp surrounded by enemies. He soon found cause, indeed, to be alarmed with his situation. He learned that the governor whom he had left at Vera Cruz, in supporting some people who had revolted against the Mexican government, had been mortally wounded, with seven of his men; and that one Spaniard who had been taken prisoner, had been put to death, and his head shown about in triumph, and finally sent to Mexico. Not doubting that some blow was meditating, he resolved to anticipate it, by the bold and even audacious measure of seizing the person of the emperor. With the approbation of his chief officers, this was put in execution. Cortes, accompanied by five chosen officers and as many soldiers, repaired to the palace, as if to pay his usual respects to Montezuma; and after sternly charging him with being the author of the assault upon the Spaniards, proposed to him a removal to the Spanish quarters. The emperor, struck with horror and astonishment, long resisted the extraordinary proposal; but at length was intimidated into a compliance. By means of the skilful dispositions of Cortes, he was carried off without resistance; and thus a potent monarch, in the midst of his capital, was made prisoner by a handful of strangers whom he had received as guests. History cannot parallel an action of such daring insolence; nor can a comparison be easily found for the situation of Cortes and his soldiers in Mexico, unless that of Julius Cæsar in Alexandria be thought to resemble it. Montezuma was next subjected to the humiliation of ordering his faithful officers, who had been engaged against the Spaniards, to be brought prisoners to the capital, and delivered into their hands; and Cortes had the cruelty to cause them to be burnt alive. In order completely to overawe the spirit of Montezuma, he put fetters upon him; and that weak

prince expressed the utmost gratitude when they were taken off. During six months the affairs of the empire were quietly administered in the name of the captive emperor, and Cortes exercised an absolute dominion over the abject nation. He procured a solemn acknowledgment from Montezuma of his being a vassal of the king of Castile, and holding his crown under him, with the obligation of paying tribute. Above all, Cortes employed the authority of the royal slave in collecting as much gold and silver as possible; and, though the amount did not equal the expectations of the Spaniards, it was a considerable sum for the time. In sharing it, the discontents inseparable from avarice broke out among the plunderers, and the favourites of Cortes were charged with making unjust concealments. An insult which Cortes unadvisedly offered to the religion of the country at this time, seems to have inspired the Mexicans with new intentions for the destruction of the Spaniards; and Montezuma resumed courage enough to insist, in a peremptory manner, upon their departure. But a greater danger now impended over Cortes from his own countrymen. Velasquez, indignant at the affront his authority had received, and the independence assumed by a commander whom he had commissioned, sent out a considerable armament under Narvaez, whom he ordered to seize Cortes and his principal officers, and send them to him as prisoners. Narvaez landed, and summoned Vera Cruz to surrender, but without effect. In the mean time advice was sent of this alarming invasion to Cortes, who was thrown by it into extreme embarrassment. At length he embraced a resolution worthy of his courage; and leaving Pedro de Alvarado, with 150 men, to secure Mexico, and the person of the emperor, he marched with the rest of his force to meet his rival. He was able to muster no more than a body of 250 men, whereas Narvaez had more than treble the number; but many in that army were better affected to Cortes than to their own general, and there was no comparison between the two leaders in point of military talents. After some fruitless attempts at negotiation, Cortes determined upon a nocturnal attack on the camp of Narvaez. This was executed with great skill, and with complete success. With the loss only of two men, Cortes made prisoners of the whole adverse army; and by his liberal and prudent conduct, he induced almost the entire body to enter themselves under his command. Thus, when his affairs appeared almost desperate, he had the good fortune to obtain a most important addition to his force.

His absence from Mexico, short as it was, had produced fatal consequences. Alvarado, alarmed at the consultations held among the Mexican chiefs, had been induced by the brutality of his character, to massacre a number of them who were assembled at a religious festival. The abhorrence excited by this treachery burst into open war. They attacked the Spaniards in their quarters, killed several, wounded more, and burnt their magazines. Cortes, on receiving this intelligence, instantly marched back, and was suffered unmolested to return to his former station in the city. Confiding in his additional force, he expressed an imprudent contempt for the Mexicans, who resumed their arms with greater fury than before. They made a regular attack on the Spanish quarters; and though the artillery swept them off by hundreds, their onset was so vigorous, that the utmost efforts of the defenders could scarcely repel it. Cortes the next day made a sally with his choicest troops, but after a long engagement he was obliged to retire with the loss of twelve men killed and sixty wounded, himself being among the latter. As a final effort to restore peace, he prevailed upon the unfortunate Montezuma to appear upon the battlements, in his royal robes, and harangue his subjects. But their former reverence was now turned to fury. They answered him with a volley of arrows and stones, by which he was mortally wounded. After the death of the emperor, nothing remained for the Spaniards but a retreat; this, however, became more and more difficult from the operations of the Mexicans in barricading the streets, and breaking down the causeways. At length it was undertaken at midnight, and, as the Spaniards hoped, in secrecy; but the Mexicans were instantly apprised of the attempt, and assembling from all parts, by land and water, made a furious attack upon the retreating army, as it was passing one of the great causeways over the lake which connect the city with the adjacent land. All was soon confusion: torrents of blood were shed; and after prodigious efforts, Cortes, with less than half his men, reached the land; the remainder, with the Tlascalcan allies, being killed, or made prisoners, to be afterwards sacrificed at the altars of the gods. All the artillery, ammunition, and baggage, together with the greatest part of the ill-got treasure, was lost. With his shattered host it was necessary for Cortes to make good a further retreat to Tlascala, at the distance of six days' march. By the way, they were continually assailed by the Mexicans, who, at length, collected in such numbers as to fill up a spacious

valley. Cortes charged them with irresistible impetuosity, and by seizing the imperial standard, totally routed this vast body. This decisive action is called the battle of Otumba. The Spaniards then, without farther molestation, entered the Tlascalcan territories.

Undismayed by his disasters, Cortes still fostered the great design of conquering the Mexican empire. With this view he recruited his troops from various quarters, in which he was favoured by several fortunate accidents. He dismissed some of the mutinous soldiers of Narvaez, revived the courage of the others by a successful expedition against an Indian tribe, and at length, having assembled a force of 550 Spanish infantry, and forty horsemen, with 10,000 Tlascalans and other friendly Indians, he set out on his march for Mexico in December, 1520. Guatimozin, son-in-law of Montezuma, a brave and active young man, was now sovereign; and as the return of the Spaniards had been expected, every suitable preparation was made to resist them. Cortes proceeded with caution. He took possession of Texeuco, the second city of the empire, and gradually made himself master of the other towns situated upon the lake all round Mexico. By conciliating behaviour he converted many of the inhabitants into allies. He prepared a fleet of thirteen brigantines, which were to be conveyed over land to the lake. In the midst of these cares, he narrowly escaped assassination from a conspiracy formed in his own army, but which was disclosed to him on the eve of execution, and prevented by the seizure of the ringleader. On this occasion he only made a victim of this one man, and prudently dissembled his knowledge of the other conspirators. He received from Vera Cruz a reinforcement of 200 men, with arms, ammunition, and horses; and the brigantines being now launched, he commenced the siege. Without attempting to relate the particulars of this transaction, which was attended with variety of fortune, and no small loss to the assailants, it is sufficient to observe, that the Spaniards made a regular progress, which at length induced Guatimozin to attempt an escape. He was taken in a canoe, and instantly the Mexicans ceased to resist. On August 13th, 1521, this famous capital fell under the dominion of Spain, and the empire of Mexico came to a period. The booty acquired was so inconsiderable, that the avarice of the captors received a severe disappointment. To appease their discontent, Cortes consented to a measure which alone would indelibly have stained his memory. He subjected the unhappy monarch

to the torture in order to force a discovery of concealed treasures. Guatimozin bore it with invincible firmness; and Cortes, ashamed of his own barbarity, rescued him from further suffering. He then employed himself in securing his new conquests; but in the mean time the complaints made against him at the court of Spain, produced a commission to Christoval de Tapia for superseding him in the command, and even seizing his person and sequestering his property. But this, by his policy and influence, he was enabled to elude; and, by a new application to the Spanish court, enforced by the splendor of his success, he obtained from the emperor Charles V. the appointment of captain-general and governor of New Spain. As he entertained enlarged ideas of the advantages to be derived from these acquisitions, he began to rebuild Mexico upon a magnificent plan, made accurate researches after the mineral treasures of the provinces, and settled his principal officers as colonists in different parts of the country. But these projects all tended to the oppression of the poor natives, who were provoked to insurrections, which only augmented their calamities. They were punished with the greatest severity as rebels by their masters; and, on one occasion, Sandoval, a Spanish captain of distinction, after a consultation with Cortes, committed to the flames in one execution sixty caziques and 400 nobles, compelling their children and relations to be the spectators of the horrid scene. Guatimozin himself, with the two greatest caziques of the empire, on a slight suspicion of conspiracy, was hanged without trial by the orders of Cortes; and by these cruelties, the Spanish name, however illustrious for deeds of valour, has been rendered execrable to posterity throughout both worlds. The mind of Cortes was far from losing its vigour in the possession of wealth and dignity. The revolt of one of his officers, Christoval de Olid, settled in a remote district, engaged him in a long expedition, during which he underwent more hardships, and displayed more fortitude and perseverance, than in any other emergence of his life. He was engaged in it, when a new commission arrived from Spain to make a rigorous enquiry into his conduct and designs, which had been represented by his enemies as dangerous to the authority of the crown. Indignant at this return for his signal services, he resolved in person to plead his cause before his sovereign; and he arrived in Spain, with a great part of his wealth, in 1528. His appearance dissipated the suspicions raised against him; and Charles decorated him with the order of

St. Jago, and the title of marquis, and bestowed on him an ample grant of territory in New Spain. He returned to Mexico in 1530, with increased honours, but with diminished authority. His active disposition engaged him in new schemes; and adopting the notion of Columbus, of a communication between the two seas, he caused various researches to be made along the isthmus of Darien and the coast of Florida for a passage. He also fitted out several small squadrons for voyages of discovery; and being dissatisfied with their success, he himself took the command of an armament, with which he discovered the peninsula of California, and made a survey of great part of the gulf which separates it from New Spain. Were not his name so distinguished as a conqueror, these spirited attempts would deservedly have perpetuated it among the class of navigators and discoverers. He returned to Spain in 1540, and had the mortification of being treated with coldness by the emperor, and neglect by his ministers. He consumed his latter years in irksome and fruitless attendance upon the court, which disregarded his applications; and he died in 1547, at the age of sixty-three. He left an ennobled legitimate posterity, and also illegitimate children by his Indian mistresses, Marina, and a daughter of Montezuma. His actions have been celebrated by various writers, and his name is immortalised in the records of his country. *Robertson's Hist. of America. Moreri.—A.*

CORTEZ, or CORTESIO, GREGORY, cardinal, was a descendant from an ancient family at Modena, in the sixteenth century, who early distinguished himself by an assiduous application to the studies most valued in his time, and particularly to the cultivation of the Greek and Latin languages, and an acquaintance with the civil and canon law. His proficiency excited the notice of cardinal John de Medici, afterwards pope Leo X. who encouraged and availed himself of his abilities, and gave him the appointment of auditor to the causes which fell under his cognisance. But conceiving a dislike to the business of that employment, and desirous of devoting himself to the study of divinity, he took the habit of the benedictine order, in a monastery at Padolirone, near Mantua. In that order he successively rose to different honourable offices and governments, the rewards of the excellent character which he sustained for learning, prudence, humility, and piety, until pope Paul III. nominated him to the cardinalate in the year 1542. The warm strains in which he was congratulated on that event, by the greater part of the sacred college, and

many other distinguished characters, is a sufficient evidence of the high estimation in which his talents and virtues were held; and it is recorded to his praise, that in no instance was his subsequent conduct unworthy of his former reputation, or of the dignity to which he had been elevated. He died at Rome in the year 1548. His works were, "De Theologica Institutione Liber;" "De Potestate Ecclesiastica Tractatus;" "Hymnorum & Carminum Liber;" "Tractatus S. Basilii de Virginitate, è Græco in Latinum versus;" and "Epistolarum Familiarium Liber," printed at Venice, 1573, quarto. The last-mentioned work contains his correspondence with the learned men of his age, and affords abundant evidence of his zeal in promoting the interests of literature; together with criticisms, anecdotes, and facts, which may prove useful to the literary historians of the times. From some of them it appears, that he had also employed himself in translating, or in projecting translations of, different pieces by S. Gregory de Nazianzen, and S. Chrysostom, and in preparing a paraphrase on the morals of Aristotle, together with a grand work in theology; but there is no notice of any such pieces in the list of his remains. His Latin style is highly commended, as worthy of the augustan age, and that of Leo X. *Moreri. Landi Hist. de la Lit. d'Italie.*—M.

CORTI, MATTHEW (Lat. *Curtius*), an eminent Italian physician and professor, was born in 1475 at Pavia, of an honourable family. He began to teach medicine in the university of his native city in 1497; and after filling the chair there for eighteen years, he accepted the professorship at Pisa in 1515. In 1524 he removed to Padua, and in 1530 he exchanged the chair of medicine in that university for that of anatomy. His reputation caused him to be invited by pope Clement VII. to be his first physician, on which account he removed to Rome. He accompanied that pontiff to Marseilles, when he conducted thither his niece Catharine to be married to the dauphin of France. Corti seems to have been in great favour with the pope, who nevertheless, in his last illness, expressed dissatisfaction with his physician's treatment of his disorder. In 1538 Corti was elected professor of medicine at Bologna. He was afterwards appointed physician to the grand duke Cosmo I. who, in 1543, placed him as professor at his new university of Pisa, with a salary of a thousand gold crowns. Corti died at that city in 1544; and the duke, several years after, erected a magnificent monument to his honour. Corti published works both in the practice of

physic and in anatomy. Of the former are, "De curandis Febris," 1521, 4to.; a compilation from the ancients; "De Venæ Sectione, tum in aliis Affectibus, tum vel maxime in Pleuritide," 1532, 8vo.; several times reprinted: the arguments in this piece turn merely upon the authority of Hippocrates and Galen; he decides for bleeding on the affected side, yet it is said, that, when he himself was attacked with the pleurisy, he caused himself to be blooded on the opposite side: "Dosandi Methodus," 1579, 8vo.: and other works. As an anatomist, he had the merit of recalling the study of the Greeks into the schools, in preference to the Arabs; and he published "In Mundini Anatomen Explicatio," which contains a few observations of his own; and "De Musculis, eorumque partibus, motibus, &c." *Vander Linden. Tiraboschi. Haller Bibl. Med. & Anat.*—A.

CORTICELLI, SALVATORE, an eminent Italian philologer of the last century. He was a Bolognese, and a Bernabite monk. In the earliest part of his life he was professor of belles-lettres in the college of St. Paul in Bologna, and a fellow of the academy of Crusca. He rose by degrees to the dignity of provincial of his order. In the year 1745 he published his celebrated "Italian Grammar," accounted the best work of the kind in Italy, as he was the first who gave a methodical treatise on composition, never touched upon before, either by Buommattei or by others. His next publication, "L'Eloquenza Italiana," was intended to illustrate the superior department of the belles-lettres; but it never met with considerable successes, owing to the revolution which the philosophy of rhetoric had already undergone, through the superior genius of Condillac, Batteux, and others. Corticelli enjoyed the highest esteem of the celebrated pope Benedict XIV. his townsman. Alluding to the bad pronunciation of the inhabitants of Bologna, the immortal pontiff said, in a letter to the author, of the 21st December, 1754, with one of those amiable jests so congenial to him, "It is strange that our country should speak Italian so ill, and teach it so well!" Corticelli died about the year 1770. *Nuovo Giornale de' Litterati, Modena, 1773.*—D.

CORTONA, PETER DE, see BERETTINI.

COSIN, JOHN, a learned English prelate in the sixteenth century, was the son of a respectable citizen of Norwich, where he was born in the year 1594. After receiving his grammar education at the free school in that city, he was entered at Caius college, Cambridge, in 1610, of which he became successively scholar and fellow, and where he took his degrees in

arts. In that seminary he so far recommended himself by his diligence and ingenuity, that, when he was about twenty years of age, he obtained from Dr. Overall, bishop of Lichfield and Coventry, the appointments of librarian and secretary to his lordship. On the death of that prelate, in 1619, he was patronised by Dr. Neile, bishop of Durham, who took him for his domestic chaplain, and, in the year 1624, conferred on him a prebend in his collegiate church. In the following year he was collated to the archdeaconry of the East Riding in the church of York; and, in 1626, presented by his patron to the rich rectory of Branspeth, in the diocese of Durham. In the same year he took his degree of bachelor in divinity. About this time he cultivated particular intimacy with Dr. Laud, then bishop of Bath and Wells, and other divines who were obnoxious to the puritanical party; and became an advocate for the same peculiarities relative to church discipline, and the externals of religion, which, if they cannot fairly be said to expose those who maintained them to the charge of being favourable to popery, shewed them to possess much of that spirit of domination and superstition which may not improperly be termed protestant popery. A "Collection of private Devotions," which he published in the year 1627, wore so much of the appearance, in its construction and decorations, of a popish manual in disguise, that it might well occasion the jealousy and animadversions to which the author laid himself open among those of his own communion who had not the least tincture of puritanism. In the year 1628 Mr. Cosin was concerned, with other members of the church of Durham, in the prosecution of Mr. Peter Smart, a brother prebendary, for preaching a severe and bitter sermon in that cathedral, against the advances towards popery, which derived countenance from the strange conduct of some of the clergy. His share in the conduct of this business, which terminated in the deprivation of Mr. Smart, corresponded with the impression made by his book of devotions, in rendering Mr. Cosin the object of suspicion and resentment to the puritans. About this time he took the degree of doctor in divinity. In the year 1634 he was elected master of Peter-house; and in the year 1640 he exercised the office of vice-chancellor of the university, and was made dean of Peterborough, as well as chaplain to the king. But he soon felt the effects of the storm which involved in it the fate of his master. In the latter part of the year last mentioned, in consequence of a peti-

tion to the House of Commons by Mr. Smart, complaining of the doctor's superstitions, and innovations in the church at Durham, and of the prosecution of which the petitioner had been the victim, Dr. Cosin was, by a vote of the whole house, sequestered from his ecclesiastical benefices, and impeached before the House of Lords in one-and-twenty different articles. The greater part of the charges in these articles afford sufficient evidence of the superstitious tendency of the doctor's mind, and of his desire to assimilate the ceremonials of the church of England to those of the church of Rome; but they were not considered weighty enough to justify the harsh measures to which the doctor had been subjected, and he was discharged, after putting in bail for his appearance, without being sent for again by that tribunal. From the House of Commons, about the same time, he met with cruel and oppressive treatment, on a charge preferred against him that he had enticed a young scholar to popery. After an expensive imprisonment of fifty days before he was brought to a hearing, when at last he was permitted to enter on his defence, and satisfactorily proved his innocence, that house had the injustice barely to grant him his liberty, without any compensation for the trouble and inconveniences which he had suffered. His sufferings, however, did not diminish his zeal in the cause of royalty and the church of England. In the year 1642, he was concerned with others in sending the plate of the university of Cambridge to king Charles I. then at York. This circumstance, as might have been expected, drew on his head the vengeance of the parliament, by whose votes he was declared incapable of holding any ecclesiastical preferments, and ejected from his mastership of Peter-house, in the year 1642-3. Being apprehensive of still severer effects of their resentment, he thought proper to quit the kingdom, and to withdraw to Paris, in the same year. When at Paris, Dr. Cosin, by order of the king, officiated as chaplain to such of queen Henrietta Maria's household as were protestants; and formed a congregation of English exiles, in which he kept up the English church discipline, and the form of worship appointed in the Common-prayer. He, likewise, in that trying situation, when reduced to considerable pecuniary difficulties, and when great offers are said to have been made to him if he would turn catholic, gave strong proof of the sincerity of his attachment to the protestant religion, by the zeal which he shewed in confirming some of his countrymen in their principles, who were in danger of becoming

converts to the popish faith; by the disputes and controversies which he ably maintained with different Jesuits and Romish priests, in defence of the reformed religion; and by the books which he composed against the church of Rome, mentioned below. He also kept up a friendly intercourse and correspondence with the French protestant ministers at Charenton, and sometimes officiated in their churches, but according to the rites prescribed by the book of Common-prayer. The indulgence which they shewed to him, in consenting that his difference of opinion respecting points which did not affect the essence of religion, should not prove any bar to his admission into their pulpits, bears honourable testimony to the truly christian spirit of those foreign divines, and was an admirable lesson to himself and his suffering brethren of the English church. At length, on the restoration of king Charles II. Dr. Cosin was enabled, after fifteen years' exile, to return to his native country, where he was reinstated in his former preferments and dignities, and soon afterwards obtained higher promotion. In the year 1660, the king, in reward for his sufferings in the royal cause, and his active services on behalf of the church of which he was a member, nominated him to the rich see of Durham. After his elevation to this dignity, bishop Cosin distinguished himself by his generous and hospitable temper, and by his uncommon munificence and charity. He expended very considerable sums in repairing or rebuilding the several edifices belonging to his bishopric, which had been demolished or neglected during the civil wars; he also built and endowed hospitals and a library; extended his beneficence to the college of Peter-house, in Cambridge, and to the university, in which he founded eight scholarships; and employed a large share of his ample yearly revenues in other pious and charitable uses. He does not appear to have taken any active part in the politics of his times during the remainder of his life, excepting on one occasion, when, with little liberality, he opposed the privilege which the freeholders of his palatinate claimed of sending representatives to parliament. We can see no injury that could possibly accrue to the rights and privileges of his bishopric by his yielding to such a reasonable claim, which, soon after his death, was allowed and sanctioned by an act of the legislature. For the last two years of his life, bishop Cosin enjoyed but an indifferent state of health, being much afflicted with the stone and a pectoral dropsy, to which he fell a victim in 1671-2, when he had just entered

on his seventy-eighth year. By his will he bequeathed large sums of money for benevolent purposes, similar to those on which he had, during his life, expended a considerable proportion of his income. That Dr. Cosin was a man of learning, integrity, and piety, is sufficiently apparent from the works which he left behind him, and from the circumstances enumerated in the preceding narrative. To the same testimonies may an appeal be made in evidence of the sincerity of his attachment to the fundamental principles of protestantism, and of his zealous devotion to the interests of the church of England. His principal fault was an undue zeal for vain and insignificant ceremonies, and a fondness for maintaining a pomp in religious worship, inconsistent with the simplicity of the christian religion. His works were, besides his Collection of Devotions already noticed, "A Scholastical History of the Canon of the Holy Scripture, or the certain and indubitable Books thereof, as they are received in the Church of England," 1657, 4to.; "A Letter to Dr. Collins concerning the Sabbath," printed in the *Bibliotheca Literaria*, &c.; "A Letter to Mr. Cordel," printed at the end of a pamphlet entitled *The Judgment of the Church of England in the Case of Lay Baptism, and of Dissenters' Baptism*; "Regni Angliæ Religio Catholica, prisca, casta, defœcata, omnibus Christianis Monarchis, Principibus, Ordinibus, ostensa," 1652; "Historia Transubstantiationis Papalis; cui præmittitur, atque opponitur, tum S. Scripturæ, tum veterum patrum, & reformatarum Ecclesiarum Doctrina Catholica, de sacris Symbolis, & præsentia Christi in Sacramento Eucharistiæ," published by Dr. Durell, in 1675; "The Difference in the chief Points of Religion between the Roman Catholics and us of the Church of England, &c." printed at the end of *The Corruptions of the Church of Rome*, by bishop Bull; "Notes on the Book of Common-prayer," published at the end of Dr. Nicholls's Comment on the Book of Common-prayer; and an "Account of a Conference in Paris, between Cyril, Archbishop of Trapezond, and Dr. John Cosin," printed in the book last mentioned. Bishop Cosin also wrote some other controversial pieces, chiefly relative to points in debate between Catholics and Protestants, which were never printed. *Biog. Brit.*—M.

COSME, FRERE, a Feuillant, whose secular name was *John Baseillac*, was born in the diocese of Tarbes in the year 1703. His father was a surgeon, and he himself, though of a religious fraternity, became very eminent as a lithotomist. He is said to have practised extrac-

tion of the stone above the pubis in a new method; but he is best known for the invention of his *lithotome caché*, for dividing the neck of the bladder in the lateral operation. His instrument was first described in the *Journal des Savans* for 1748. It consisted in a kind of hollow probe, concealing a blade, which, by a spring in the handle, might be raised from the canula at pleasure. It performed its task effectually, but was apt to occasion a dangerous hæmorrhage. The invention was attacked by Le Cat, and an acrimonious controversy ensued, in which many pieces appeared on each side, which it is unnecessary now to enumerate. Several surgeons used Frère Cosme's instrument, but it appears to be now entirely laid aside. He also invented a forceps to break stones of a size too large to be safely extracted. With a rude exterior, he is said to have had a kind and beneficent disposition; often refusing money from patients in low circumstances, and sometimes requiring, as a reward from the rich, that they should relieve some distressed object whom he pointed out. The jealousy of the surgeons induced them meanly to solicit a letter under the royal seal to banish him the kingdom. He died at Paris in 1781. *Nouv. Dict. Hist. Haller. Bibl. Chirurg.—A.*

COSMO, Father of his Country, see MEDICI.

COSMO I. grand duke of Tuscany, son of John de Medici, a descendant of the brother of the first Cosmo, was born in 1519. On the assassination of Alexander, chief of the house of Medici, Cosmo, then eighteen years of age, repaired to Florence, and concerted measures with his mother, of the house of Salviati, and with cardinal Cibo, for succeeding to the supreme authority. While the senators were deliberating, he introduced the general Vitelli, with a body of troops, who surrounded the senate-house, and soon produced his unanimous election as chief of the republic. A party was, however, formed without the city, headed by some persons of high rank, and joined by the Florentine exiles, which aimed at subverting this order of things, and new-modelling the state. They took possession of a fortress near Florence; but being unexpectedly attacked by Vitelli, they were completely routed, and several of the leaders were taken prisoners, who paid the penalty of their attempt with their lives. The cause of Cosmo was favoured by the emperor Charles V. and by means of his marriage with Eleanora de Toledo, daughter to the viceroy of Naples, he was permanently fixed in the imperial interest. At the revolt of the Siennese from the emperor in 1553, in which

they were supported by France, Cosmo assisted the imperialists with his troops, and took a leading part in the reduction of Sienna, under promise of receiving the possession of it. After its surrender, this promise was fulfilled by Philip II. and Sienna, with its district, was annexed to the Florentine dominion. Cosmo instituted the military order of the knights of St. Stephen for the defence of the coast, and allotted them a noble palace at Pisa for their residence. Several conspiracies were formed against him by the Florentines, who were not yet broke to servitude; but, by his vigilance and good fortune, he defeated them all. By the magnificence of his disposition, he showed himself worthy of a crown; and no prince of his time signalised himself so greatly in the encouragement of letters and the fine arts. Early in his reign he restored the university of Pisa, invited to it learned professors from all parts with large stipends, and founded in it a new college for the free education of forty students of his own subjects. He was the founder of the Florentine Academy, and bestowed upon it ample favours and privileges. He made large additions to the Laurentian library, and opened it for the public benefit. He gave a commencement to the famous gallery of Florence, and furnished it at a great expence with the relics of antiquity, and excellent works of art. He drew to his capital the most celebrated painters, sculptors, and architects, from all parts of Italy, who were sure of meeting with munificent rewards in his employ. The ablest printers were invited by him to Florence, and engaged in the publication of important works. He promoted astronomy, navigation, and agriculture; and established botanical gardens in Florence and Pisa. The knowledge of medicinal simples was indeed a favourite object of his pursuit, and he personally practised distillations and other processes belonging to the materia medica. His leisure time was much occupied in reading and conversing with literary men, and he was particularly fond of historical discussions, whence there never was a period in which Florence possessed so many eminent historians. From these features of princely greatness, and also in consideration of the confirmed authority which he had acquired, and which rendered him a powerful neighbour, pope Pius V. in 1569 gratified him with the title of grand duke of Tuscany, and crowned him as such at Rome with his own hands. Several of the potentates of Europe remonstrated against this new honour, but at length all acquiesced in it.

Fortunate as Cosmo was in every thing that

conduces to external glory and prosperity, his own family was the scene of a tragedy which has seldom been paralleled in the lives of modern sovereigns. It is thus related: He had two sons, John and Garcia; the first created a cardinal at the age of seventeen, and a lover of letters. John was, however, regarded with peculiar rancour by Garcia, who was of a violent and vindictive disposition. One day, being hunting together, it happened that they were left alone in a retired spot. Garcia, who was then only fifteen years old, took occasion to stab his brother to the heart, and then joined the company with an air of perfect tranquillity. The return of John's horse without his rider excited a suspicion of some disaster, and upon a search, the murdered body was discovered. It was brought to the palace, and the duke was informed of the circumstance, who ordered that the murder should be concealed, and the death of the young cardinal should be attributed to an apoplectic fit. He was, however, too well convinced from what hand the stroke proceeded; and sending for Garcia, he charged him with the crime. The youth warmly denied the fact; but on being taken to the apartment where the body lay, he threw himself on his knees, and confessed the bloody deed. The unhappy father solemnly ordered his son to prepare for suffering the punishment he deserved; and then drawing Garcia's dagger, the instrument of his guilt, from his side, he plunged it into the criminal's bosom, and laid him dead by the corpse of his brother. Such is the story then secretly whispered, and since credited, though their deaths were publicly ascribed to a pestilential disease then raging in Florence. The mother survived but a few days the loss of her sons.

Cosmo had a numerous progeny besides, and after enjoying the supreme power with great reputation for thirty-eight years, he died in 1574, aged fifty-five. *Mod. Univers. Hist. Tiraboschi. Moreri.—A.*

COSMO II. grand duke of Tuscany, grandson of the preceding, succeeded his father Ferdinand I. in 1609. He married the daughter of the emperor Ferdinand II. Ill health and a quiet disposition caused him to confine his attention chiefly to internal affairs; and by his lenient administration he rendered his subjects flourishing and happy. So well did he manage his finances, that he was enabled, in 1617, to send an army of 20,000 men to the assistance of the duke of Mantua against the duke of Savoy, without laying any additional impost upon his subjects. Yet he inherited the family passion

for the fine arts, and expended large sums in the completion of the chapel of San Lorenzo, which contains the superb mausoleum of the Medici. He died in 1621. *Mod. Univers. Hist. Moreri.—A.*

COSMO III. grand duke of Tuscany, born in 1642, was the son of Ferdinand II. whom he succeeded in 1670. He married Margaret-Louisa, daughter of Gaston duke of Orleans, which alliance was the source of much domestic uneasiness, on account of the diversity of manners between the French princess and his mother, a woman of great austerity. This at length produced a separation, and the grand-duchess returned to Paris, but not till she had borne three children. Cosmo afterwards inclined to the interest of the house of Austria, in opposition to that of France; and he obtained from the emperor the title of royal highness, which was confirmed by the pope, and, after much opposition, admitted by the other powers. Upon a visit to Rome, at the jubilee of 1700, the grand duke displayed a fervour of religious zeal, which subjected him to the imputation either of weak superstition, or of deep hypocrisy. Among other devotional fancies, he felt a violent desire to touch the holy handkerchief; and being told by the pope that it was absolutely impossible such an indulgence should be granted to one who was not a canon of St. Peter's, he entered into priest's orders (being then a widower), and had a canonry conferred upon him, after which he obtained the desired gratification, together with that of bestowing his benediction upon the surrounding crowd. He was, however, by no means so absorbed in spiritual things as to neglect those of this world. By economy and impositions upon his people he became one of the richest princes in Europe, but his generosity was not proportioned to his wealth. He had a peculiar fondness for chemistry, and was gratified when his friends sent for medicines prepared in his laboratory. His foreign concerns chiefly consisted in differences with the Lucquese and Genoese, which were settled by compromise. After a long and prosperous reign, he died in 1723, in his eighty-second year. *Mod. Univers. Hist. Moreri.—A.*

COSMO, surnamed *the Egyptian*, or *Indicopleutes*, lived at Alexandria, in the sixth century; where, after being engaged for some years in travelling, for the purposes of traffic, into Ethiopia, India, and other countries, he entered into the monastic life. He was the author of "A Christian Topography," which father Montfaucon has given in Greek and

Latin, in his *Collectio nova Patrum*, &c. 1726. He was also the author of "A Cosmography of the southern Parts of Africa, from Alexandria to the southern Ocean;" of "Astronomical Tables;" and of a "Commentary on the Song of Songs." *Moreri. Nouv. Dict. Hist.—M.*

COSPEAN, or **COSPEAU**, **PHILIP DE**, a French prelate in the beginning of the seventeenth century, was a native of Hainault, and for some time prosecuted his studies under the instructions of the celebrated Justus Lipsius. Arriving afterwards at Paris, he studied philosophy and theology in the college of the Sorbonne, of which he became a doctor in the year 1604. He was one of the most popular preachers of his time; and is particularly noted for having given to French pulpit oratory a new feature, by introducing illustrative citations from the sacred scriptures, and the writings of the fathers, instead of profane authors. He was made bishop of Aire in 1607, translated to Nantes in 1622, and from thence to Liseux in 1636. He died in 1646, at the advanced age of seventy-eight years. His writings consisted of "Catechetical Instructions," and other religious pieces for the use of pious catholics, and some treatises in controversial theology, written in defence of the opinions of cardinal Berulle, the founder of the Congregation of the Oratory. *Moreri. Nouv. Dict. Hist.—M.*

COSSE, **CHARLES DE**, marshal de Brissac, was the eldest son of the lord of Brissac in Anjou. He was born about 1506, and brought up with Francis dauphin of Viennois and duke of Britany, of whom his father was governor. On the death of that prince he devoted himself solely to arms, and served in the wars of Naples and Piedmont. He distinguished himself as colonel-general of the infantry at the siege of Perpignan in 1541. He was afterwards made colonel-general of the light-horse; and his reputation as a commander rose so high, that princes and gentlemen of the first rank came to learn the art of war under him. In 1543 he threw succours into Landrecy, then besieged by Charles V.; and, though thrice surrounded, made his way through the enemy, and joined Francis I. at Vitri. The king received him with the greatest distinction, and created him a knight of his order. He performed many other important services, for which he was successively made grand-master of the artillery, governor of Piedmont, and marshal of France in 1550. On arriving at Turin he exerted himself with great vigour in restoring military discipline, and obtained uni-

form success in various encounters and sieges in that part of Italy. Returning to France, he was made governor of Picardy, and contributed to the capture of Havre de Grace from the English, and to the victory at Chalons over the Calvinists. He died of the gout in 1563. The marshal de Brissac was of a small stature, of a very delicate complexion, and agreeable features, so that the ladies always called him "the handsome Brissac." He had, however, great energy of character, and, on various occasions, displayed an independent and elevated mind. When commanding in Piedmont, he wrote a letter to the king complaining in strong terms of the want of proper supplies. The king imprudently shewed it to the duke of Guise, the omnipotent favourite, who thereupon sent a person to induce the marshal to say, that he had signed the letter without examining its contents. "Friend," said the marshal to the agent, "I know no protector at court but the king. You need not have come so far to make me such a proposal. I read the letter before I sent it; I recollect what it contained, and I confirm it." He was a strict disciplinarian; and having once refused leave of absence for the winter to the lieutenant of a company of men at arms, on his departure without permission, the marshal declared him incapable of future service, and degraded from his nobility. This sentence was thought too severe; and the king himself, at the instance of his courtiers, solicited him to revoke it. Brissac replied, "You, sire, have received the offence, and it is therefore for you to pardon it. If your majesty chooses to do this injury to your service, I cannot oppose it." Notwithstanding this explicit declaration of his opinion, such was the weakness and corruption of the government, that the officer was restored to his place and rank. When the victorious army in Piedmont was disbanded, the men began to exclaim in a mutinous tone, "Where shall we get bread?" "From me, as long as I have any," said the marshal. The trades-people who had advanced goods to the soldiers on the word of Brissac, entreated him to save them from ruin. He gave them all the effects he had by him, and made them accompany him to the court of France. The Guises not being inclined to do any thing for their relief, the marshal said to his wife—"Here, madam, are people who have ventured their property upon my promises. The ministry will not pay them, and they are ruined. Let us defer the projected marriage of our daughter, and give these unfortunate men the money destined for her portion." The

lady possessed as much feeling and elevation of sentiment as her husband. With the dowry and what money he could borrow, Brissac paid half the debt, and gave security for the remainder. Thus he terminated ten years of victory! *Moreri. Nouv. Dict. Hist.—A.*

COSTA, GEORGE DA, cardinal, a native of Portugal, in the fifteenth century, afforded a singular instance of the vast accumulation of ecclesiastical benefices and dignities on an individual. He was descended from a poor family, at a small town in the province of Beira; but by his talents recommended himself to successive ecclesiastical promotions, until he was appointed archbishop of Lisbon. Alphonsus V. king of Portugal, sent him ambassador to the king of Castile; made him prime minister; and obtained for him a cardinal's hat from pope Sixtus IV. in the year 1476. The envy, however, which followed his good fortune, and the personal hatred conceived against him by the heir-apparent, who afterwards reigned under the name of John II. determined him to withdraw privately to Rome, in 1480. In that court he was entrusted with some high confidential employments, and had the direction of the affairs of Portugal; which enabled him in more than one instance to revenge himself on king John for the indignities received from him while prince. On the accession of king Emanuel, in 1495, he was invited back to Portugal to preside in the royal councils; but his advanced state of life would not admit of his quitting Rome, where he died in 1508, at the great age of 102 years. He enjoyed, during a considerable part of his life, besides a great number of benefices which are not particularly specified, the bishoprics of Albano, Porto, and Veletri, in connection with the deanery of the sacred college; the two archbishoprics of Braga and Lisbon, and the bishoprics of Oporto and Vizeu in Portugal, together with that of Ceuta in Africa; eight abbeys of the benedictine, two of the augustine, and six of the cistercian order; the deaneries of the chapters of Braga, Lisbon, Oporto, Lamego, Guarda, Vizeu, Silvas, and Burgos in Old Castile, with the benefice of a chanter in the cathedral of the latter; an abbey at Venice, the only one in the kingdom of Navarre, and a rich secular lordship in the town of Arpanica. But we have not met with any recapitulation of the noble and liberal actions which he might have performed with his immense revenues. *Moreri.—M.*

COSTANZO, ANGELO DE, an eminent Italian writer, descended from a Neapolitan family of distinction, was born about 1507. He

devoted himself to the pursuits of literature, and cultivated an intimate friendship with San-nazaro and Poderino, by whom he was urged to write the history of his country. This task occupied a great part of his life. After the labour of forty years in reading the ancient historians, and consulting archives, he printed as a specimen the first part of his history at Naples, in 1572. This he afterwards retouched and augmented; and in 1582 appeared his "*Istorie del Regno di Napoli*," in twenty books folio, comprehending the events from the death of Frederic II. in 1250, to the year 1489. Though it is not without considerable errors, it has always been regarded as the best history of that kingdom, and has been copied by later writers. A new edition of it appeared in 1735. Costanzo amused his leisure with poetry, and was accounted the most elegant and perfect writer of sonnets in his time. His "*Rime*," or poetical works, have been published in various collections, and modern editions have been made of them at Bologna, Padua, and Venice. He was married, and had two sons who died young, to his great affliction. He survived to a very advanced age, a letter of his being extant, dated in 1591. *Moreri. Tiraboschi.—A.*

COSTAR, PETER, a man of letters, of some distinction in his time, was the son of a hatter in Paris, where he was born in 1603. He was endowed with a happy memory, by means of which he obtained a large acquaintance with the Greek, Latin, Italian, and French authors, but without proportional taste or judgment. He was, however, one of the oracles of the hotel de Rambouillet, where the love of literature was mingled with no small portion of pedantry and affectation. He acquired the friendship of Balzac, Voiture, and other contemporary wits, and particularly made himself known by his defence of Voiture against the strictures of Girac, written in 1653. For this performance he is said to have received 500 crowns from cardinal Mazarin; but it involved him in a controversy which was carried on with indecent warmth by both parties, and was eventually of no service to the reputation of Costar. He was, indeed, much given to dispute, in which he displayed little modesty or moderation; yet he is said to have been of a mild and obliging disposition. He entered into the church, and obtained several benefices, and was also a bachelor of divinity of the Sorbonne. Though he dressed well, and frequented good company, he was never able to catch its air and manner. Madame de Loges said of him "that he was the most gentleman-like pedant, and the most pedantic gentleman

(galant) she had ever seen." A collection of his letters appeared in 2 vols. 4to. 1658, 59, which contains many historical and literary anecdotes, and pieces of criticism, but affords a bad example of the epistolary style. He died in 1660. *Moreri.*—A.

COSTARD, GEORGE, a learned clergyman of the church of England, was born about the year 1710. He was educated at Wadham college, Oxford, where, in 1733, he took the degree of M.A. and became tutor and fellow of his college. In the same year he published "Critical Observations on some Psalms," 8vo. which afford honourable testimony to the diligence with which he had applied himself to the study of oriental literature. Soon after this time he appears to have entered into orders, and to have undertaken the curacy of Islip in Oxfordshire. In the year 1746 he published "A Letter to Martin Folkes, Esq. President of the Royal Society, concerning the Rise and Progress of Astronomy among the Ancients," 8vo. The principal object of this ingenious and learned letter is to prove, that, notwithstanding the observations of the celestial phenomena made by the Egyptians and Babylonians, what is properly deserving of the name of astronomy is to be traced only to the Greeks, after geometry had been improved by them into a science, and applied to the heavens. In the year 1747, Mr. Costard published "Some Observations tending to illustrate the Book of Job, &c." 8vo.; to which he does not assign a more ancient date than the period of the Jewish captivity at Babylon. In the year 1748 he published "A farther Account of the Rise and Progress of Astronomy among the Ancients, in three Letters to Martin Folkes, Esq." 8vo.; one of which contains a very elaborate enquiry concerning the constellations spoken of in the book of Job, and is intended to prove, among other things, that the authors of the Septuagint version did not understand the original in those passages in which the constellations are mentioned, and have applied to them, with uncertainty and confusion, the fabulous names given them by the Greeks. His next publication, which appeared in 1750, was "Two Dissertations: I. Concerning an Enquiry into the Meaning of the Word *Kesitah*, mentioned in Job xlii. 11. &c.; II. On the Signification of the Word *Hermes*, &c." 8vo.; including some curious particulars relative to the mythology of the Greeks. In the year 1752, Mr. Costard published "Dissertationes II. Critico-sacræ, quarum prima explicatur, Ezek. xiii. 18. Altera vero, 2. Reg. X. 22." 8vo. The next work

which he published was a second edition, with corrections, of Dr. Hyde's "*Historia Religionis Veterum Persarum, eorumque Magorum*," 4to. 1760. By these publications, and numerous other pieces communicated to the Royal Society, and printed in their Transactions, chiefly on astronomical and chronological subjects, Mr. Costard acquired such reputation for literature, and diligent enquiry, that he engaged the notice of lord chancellor Northington, who, in the year 1764, bestowed on him the vicarage of Twickenham in Middlesex; where he spent the remainder of his life. In the same year he published "The Use of Astronomy in History and Chronology; occasionally exemplified by the Globes," 4to. This work, which was chiefly designed for the use of students, contains a distinct view of the several improvements made in geography and astronomy, and of the gradual steps by which those sciences have advanced towards their present state of perfection. In the following year he published "Astronomical and Philological Conjectures on a Passage in Homer," 4to.; and about the same time entered into a correspondence with the learned Jacob Bryant on the subject of the land of Goshen, which has appeared in Mr. Bowyer's Miscellaneous Tracts. In both the last-mentioned pieces, the author's erudition is more conspicuous than the solidity of his judgment, or the accuracy of antiquarian research. The last work of our author was "A Letter to Nathaniel Brassey Halhead, Esq. containing some Remarks on his Preface to the Code of Gentoo Laws," 8vo. His object in these remarks is to invalidate the opinion of Mr. Halhead, respecting the great antiquity of the Gentoo code, and the arguments of certain writers, intended to prove, that the world is far more ancient than it is represented to be by the Hebrew chronology. Mr. Costard died in the year 1782, not only respected for his great learning, but much esteemed for his humanity and benevolence, and his amiable private character. *Biogr. Britan.*—M.

COSTE, HILARION DE, a French monk of the order of minims, and a voluminous writer, was born at Paris, in the year 1595. After having taken the vows when little more than twenty years of age, he was sent to Nevers, to study philosophy under Marin Mersennius, and thence to a convent at Vincennes, to be instructed in theology. He was afterwards ordained priest, and had a station assigned him in a convent at Paris, where he spent the rest of his days, until his death in his sixty-sixth year, in the discharge of his sacerdotal functions, and

the composition of his numerous writings. Some of his productions are curious and interesting; but the greater part of them are characterised by credulity, and a tedious prolixness of style, which has already consigned them to oblivion. The principal of those which continue in any repute, are "Histoire catholique, où sont décrites les Vies, Faits, Actions, héroïques & signalées, des Hommes & Dames illustres, qui par leur Piété ou Sainteté de Vie, se sont rendu recommandables dans les seizième & dix-septième Siècles," folio, 1625; "Les Eloges & les Vies des Reines, des Princesses, & Dames illustres, en Piété, en Courage, & en Doctrine, qui ont fleuri de notre Temps, & du Temps des nos Pères, &c." 2 vols. 4to, 1630; "Les Eloges des nos Rois, & des Enfants de France qui ont été Dauphins, depuis André de Bourgogne & Dauphin de Vienne & d'Albon (mort en 1338) jusqu'en 1643," 4to.; "La Vie du R. P. Marin Mersenne, Theologien, Philosophe, & Mathematicien, de l'Ordre des Pères Minimes," 1649, 8vo.; "Le parfait Ecclésiastique, ou l'Histoire de la Vie & de la Mort de François le Picart, Seigneur d'Ailly & de Villeron, Docteur en Theologie, &c." 1658, 8vo. Those readers who wish to see a more particular account of his writings, we refer to what is said of them by *Moreri*.—M.

COSTE, PETER, a native of Usez in France, was a refugee in England on account of religion, and died at Paris in 1747. He was an exact and laborious writer, and distinguished himself as a translator and editor. He translated into French "Locke's Essay on the Human Understanding," and his "Reasonableness of Christianity," and "Newton's Optics." He gave editions of "Montagne's Essays," and "La Fontaine's Fables;" and wrote a "Defence of La Bruyere against the Strictures of d'Argonne;" and a "Life of the Great Condé." He resided some time with Locke as an amanuensis; and after the death of that eminent philosopher, published a character of him in terms of warm panegyric, several particulars of which he thought proper afterwards to retract. For this he was reprehended by Des Maizeaux, who reprinted the character entire. *Nouv. Dict. Hist. Biogr. Brit.*—A.

COSTER. There were three Flemish ecclesiastics of this name, of some celebrity in their time, and whose labours have entitled them to be noticed among the writers of their period. 1. FRANCIS, a Jesuit, and a native of Mechlin, who taught Theology with much reputation at the university of Cologne, towards the close of the sixteenth century. He after-

wards distinguished himself as a controversialist against the protestants in the Low-countries, where he died, at Brussels, in 1619, aged eighty-eight years. He was the author of "Enchiridion Controversiarum," published at Cologne, 1590, 8vo.; different defences of that work; "Remarks on the New Testament," in Flemish, 1614, folio; and various other pieces. 2. JOHN, a native of Louvain, and prior of the canons-regular *du Val-Saint-Martin*, in that city, who died in 1559. He published "The Works of St. Ambrose, with a Commentary," 5 vols.; "Commentaries on the Song of Songs," taken from the works of the same father; and some other pieces. 3. JOHN, a native of Alost, and rector of Oudenard. He died in the year 1580, and was the author of a work entitled "Institutio de Exitu Egypti, & Fuga Babylonis." *Moreri. Nouv. Dict. Hist.*—M.

COSTER, LAURENCE JANSSEN, a native of Haerlem in Holland, has the honour ascribed to him by his countrymen of the noble invention of printing. He was warden of the palace in this city, and the following account of his discovery is given by Adrian Junius in his history of Holland. "As he was walking in the wood contiguous to the city, he began to cut out letters on the bark of the beech-tree, with which he enstamped marks upon paper in a contrary direction in the manner of a seal; until at length he formed a few lines for his own amusement, and for the use of the children of his brother-in-law. This succeeding so well, he attempted greater things; and being a man of genius and reflection, he invented, with the aid of his brother-in-law, Thomas Pieterison, a thicker and more adhesive ink, as the common ink was too thin, and made blotted marks. With this ink he was able to print blocks and figures, to which he added letters. . . . He afterwards substituted leaden types to those of beech-wood, and to those succeeded types made of tin." He proceeds to state, that when this new invention had become a gainful traffic, a workman, one Jan Faust, ran away with all the materials, and at length settled at Mentz. This account has the confirmation of an inscription upon the house of Coster, still in being in the marketplace of Haerlem, which dates the invention about 1440. In the stadthouse of the city is kept with great care the first book said to be of his printing, which is a small quarto printed only on one side of the paper, and entitled, "Spiegel onser Behoudenis" —The Mirror of our Redemption. It is without a date, but is supposed to have been printed about 1422. A second edition of the same work is referred to

1440. A very voluminous controversy has arisen concerning the origin of printing, and the claims of Coster are, by the Germans, treated as fabulous; or it is at most admitted that he invented *wooden blocks* for printing. But, according to Dr. Cogan, it is evident that the books shewn were printed with *moveable types*, as appears from the irregularity of the lines, and the starting or depression of particular letters, with other circumstances. The assertion of Junius concerning his use of *metal types* is, however, acknowledged to be unfounded. The learned Meerman, in his "*Origines Typographicæ*," is the person who has with most success laboured to support the claims of Coster and Haerlem, and not without a great appearance of truth. The era of his discovery is most probably referred to the year 1430. *Nouv. Dict. Hist. Cogan's Rhine, v. II.—A.*

COTA, RODRIGUEZ, of Toledo, flourished about the year 1540, and obtained reputation as a writer of Spanish poetry. The most known of his works is the "*Tragicomedia de Calisto y Melibea*," which has been translated into Latin by Barthius, and into French by Lavardin. It is much esteemed in Spain, but its chief merit appears to consist in its moral sentiments, which are expressed with energy. As a poetical or dramatic work, it would probably rank very low in modern estimation. *Moreri.—A.*

COTELERIUS, JOHN BAPTIST, a learned French author, and bachelor in divinity of the college of the Sorbonne, was born at Nismes, in Languedoc, in the year 1628. Such attention was bestowed on his early education by his father, that, at the age of twelve years, he astonished the clergy in the hall of the general assembly at Mante, by the facility with which he construed, on the casual opening of the books, the New Testament in Greek, and the Old Testament in Hebrew, and answered difficult questions put to him relative to the construction of the Hebrew language, and the customs of the Jews. At the same time he acquired their applause by several mathematical demonstrations, in explaining the definitions of Euclid. The progress which he afterwards made in literature fully answered the expectations to which this early exhibition of his abilities gave rise. He entered into the college of the Sorbonne, where, after passing through the inferior degrees, he took that of B.D. in 1647, and was elected fellow in 1649. That in this situation he was indefatigable in his application, particularly to the study of ecclesiastical antiquities, and the writings of the Greek fathers, both printed and MSS., his subsequent publications

bear ample testimony. In the year 1654 he accompanied the archbishop of Embrun into his diocese, and remained with him as a companion and friend for four years; but afterwards complained heavily of the want of books and learned society, which he experienced during that period. On his return to Paris he resumed his favourite pursuits with fresh ardour; and, in the year 1661, gave to the public the first fruits of his labours, in an edition, in Greek and Latin, of "*Four Homilies of St. Chrysostom on the Psalms, together with the Commentary of that Father on the Prophet Daniel*," 4to. In the year 1667 he was associated with M. du Cange, by order of the prime-minister Colbert, in the task of examining and forming a catalogue and summary of the Greek MSS. in the king's library, which employed him for the greatest part of five years. The time which he was obliged to devote to that task prevented him from publishing his grand work, the labour of many years, before 1672, when it appeared under the title "*SS Patrum qui Temporibus Apostolicis floruerunt, Barnabæ, Clementis, Hermæ, Ignatii, Polycarpi, Opera edita & inedita, vera & supposititia; una cum Clementis, Ignatii, Polycarpi, Actisque Martyrii*." J. B. Cot. Soc. Sorb. Theol. ex MSS. Codicibus eruit, ac correxit, Versionibusque & Notis illustravit," in two volumes folio. That work was afterwards republished from the Antwerp press, by M. Le Clerc, in 1698, with additional notes and dissertations selected from the labours of English divines; and since that in Holland, in 1724. It is a work which displays not only great labour and accuracy, but uncommon learning and ingenuity, in the notes and illustrative remarks. In the year 1676 our author was appointed professor of the Greek language in the *College Royal de France*, which office he discharged with equal assiduity and reputation. Previously to this appointment, however, he had commenced the publication of a new work, by which he at least maintained his high character for erudition, acuteness, and laborious diligence. It is entitled "*Ecclesiæ Græcæ Monumenta, Gr. & Lat. &c.*" quarto, taken from MSS. in the royal library, and that of M. Colbert. Of this work the first volume appeared in 1675, the second in 1681, and the third in 1686. It was intended to have been continued; but the author fell a sacrifice to the intenseness of his application, in the year last mentioned. He left behind him nine volumes of MSS. which were deposited in the king's library. He was a man not only of extraordinary erudition, but of great probity and candour. His

manners were unaffected, simple, and modest. From his great love of retirement, he was generally thought to be of a reserved and melancholy temper; but with his friends he was open, cheerful, and familiar. *Moreri. Nouv. Dict. Hist.*—M.

COTES, ROGER, an excellent mathematician and philosopher, was born at Burbage in Leicestershire, July the 10th, 1682, of which place his father was rector. He was first placed at Leicester school; and, about the age of twelve years, exhibited so much ability for mathematical studies, that his uncle, the reverend Mr. John Smith, was desirous of encouraging and assisting him, and for that purpose prevailed on his father to send him for some time to his house. Here it was that he acquired the elementary part of those sciences for which he afterwards was so highly esteemed. From his uncle's residence he was sent to St. Paul's school in London, where he made great progress in classical learning under the care of Dr. Thomas Gale; and at the same time found sufficient leisure to maintain a constant correspondence with his uncle, not only on mathematical subjects, but likewise in metaphysics, philosophy, and divinity; a fact which was often mentioned by the celebrated professor Saunderson. From St. Paul's school he was removed to Cambridge, where, on the 6th of April, 1699, he was admitted of Trinity college, and at Michaelmas, 1705, chosen fellow. He was at that time tutor to Anthony earl of Harold and the lord Henry de Gray, sons to the then marquis, afterwards duke, of Kent, to whose family he was related. In January following he was appointed Plumian professor of astronomy and experimental philosophy, being the first professor on that foundation. He took the degree of master of arts in 1706, and went into holy orders in 1713. In this year he published at Cambridge the second edition of sir Isaac Newton's *Principia*, in which he inserted all the improvements the author had made to that time, and prefixed a preface, explaining the true method of philosophising, and exhibiting the foundation upon which the Newtonian philosophy was built. This added greatly to the reputation Mr. Cotes had already acquired among the greatest men of the age, for his profound knowledge of the most abstruse parts of the mathematics. Other publications, which afterwards appeared, tended to increase the high opinion which the public had conceived. The only paper which appeared during the short remainder of his life, was an account of the great meteor which was seen in June, 1716. It is

inserted in the *Philosophical Transactions*. His *Logometria* had before appeared in the twenty-ninth volume of that work. He died June 5, 1716, extremely regretted, in the thirty-third year of his age, and left several works of high value, which were published by his kinsman and successor in the professorship, Dr. Robert Smith. The mathematical collection published under the title of "*Harmonia Mensurarum*," is much esteemed. His "*Hydrostatical and Pneumatical Lectures*" appeared in 1737. He also wrote "*A Compendium of Arithmetic; of Dioptrics, and the Nature of Curves*."

Sir Isaac Newton had so high an opinion of his abilities, that he used to say, "If Cotes had lived, we had known something." *Biog. Brit.*—W. N.

COTIN, CHARLES, a person unfortunately memorable from the frequent occurrence of his name in the *Satires* of Boileau, was a native of Paris, and an ecclesiastic. He was made a canon of Bayeux in 1650; and having resigned that benefice, because he did not choose to reside upon it, he came to Paris, and was appointed chaplain to the king. He preached in the best pulpits in the metropolis, wrote both in prose and verse, obtained credit as a man of learning and a wit, was received into the most polite and literary circles, and became a member of the French Academy in 1655. But he had the misfortune to displease both Moliere and Boileau. The former brought him upon the stage in the character of Trissotin, in the "*Femmes Scavantes*," where the scene between this personage and Vadius, ending in a quarrel about a sonnet, is said to have been copied from an actual occurrence which took place between Menage and Cotin, at the house of Mad. de Nemours, to whom the latter read his "*Sonnet on the Princess Urania*." Boileau's commencement of his attacks upon Cotin is asserted to have taken rise from the want of a rhyme. He was reciting to Furetiere the satire in which are the lines

Si l'on n'est plus à l'aise assis dans un festin,
Qu'aux sermons de Cassaigne—

when he made a stop at the hemistich. Furetiere saw his hesitation, and bid him fill up the verse with the abbé Cotin. This was done, and the jest took so well, that Cotin's name became one of the most prominent in the poet's works. The story well enough accords with Boileau's levity of satire; yet Cotin had given him some real offence. These unlucky differences with the wits depressed Cotin below his

just level among preachers and writers; yet it does not appear that any of his works have been able to preserve themselves from oblivion. He died in 1682. *Moreri. Nouv. Dict. Hist.*—A.

COTTA, JOHN, one of the elegant Italian scholars of the fifteenth and sixteenth centuries, was born of a mean family near Verona, about 1583. He became eminent in classical and mathematical knowledge, travelled through various parts of Italy, taught school for a time at Lodi, and at length attached himself to the Venetian commander Alviano. In his suite he was taken by the French at the battle of Ghiara d'Adda, in 1509, and lost part of his writings. He was afterwards sent to the pope at Viterbo, where he died of a pestilential disease in 1510 or 1511, in his twenty-eighth year. Few writers have obtained a higher reputation by so small a number of productions. His poems have been published at various times, particularly in the *Carmina quinque Poetarum, Venet. 1548*; and at the end of the Cominian edition of the works of Fracastorio. *Moreri. Tiraboschi.*—A.

COTTE, ROBERT DE, an eminent French architect, was born at Paris in 1656. He was admitted into the Academy of Architecture as a director in 1699. When his brother-in-law Mansard was superintendant of the royal edifices, he was entrusted with all the detail of execution. Still rising in reputation, he was elected vice-protector of the Academy of Painting; and at the death of Mansard, in 1708, he succeeded him as first architect to the king, and superintendant of the buildings. The order of St. Michael was also conferred upon him. He displayed his genius in numerous great works at Paris, Versailles, and other parts. Among these were the grand altar of the cathedral of Paris, the fine Ionic colonade of Trianon, and the new building at the abbey of St. Denis: he finished the chapel of Versailles, and the church of St. Roch, and conducted the dome of the Invalids; he gave designs for the Place de Louis XIV. and other edifices at Lyons; and was employed by several German princes in the erection of palaces and country seats. His works are distinguished for elegance, and exact adherence to the rules of the ancients, whom he surpassed in ornament, and in the happy distribution of his edifices. He was the introducer of the fashion of mirrors over chimney-pieces, by which he gave them a lightness, and relieved the massy solidity of their former construction. He died at Passy in 1735. De Cotte was a man of simple manners, free from ostentation, obliging, and virtuous. He was

succeeded in his posts by his son, Jules-Robert. *D'Argenville Vies des Archit.*—A.

COTTON, sir ROBERT, an eminent antiquary, was descended from an ancient family, originally of Cheshire, but settled in Huntingdonshire, in which county he was born in 1570. He was educated in Trinity college, Cambridge; and after residing some time with his father, was induced, by his taste for antiquarian studies, to repair to London, where he was made a member of a society of learned and ingenious persons attached to similar pursuits. He soon distinguished himself as a diligent collector of records, charters, and instruments of all kinds relative to the ancient history of the country; and as the late dissolution of the monasteries had caused many manuscripts to fall into private hands, he enjoyed peculiar advantages in forming his collection. He was intimate with the famous Camden, whom he accompanied in 1600 in an excursion to Carlisle, for the purpose of examining the Picts' wall, and other remains of antiquity. On the accession of James I. he received the honour of knighthood; and, during the whole of that reign, he was consulted by persons in office upon points relative to the constitution, and to ancient usages. He drew up memorials and discourses upon various subjects of this nature, some of real and national importance, others, perhaps, only interesting to antiquarians. When the prodigality of the court had exhausted the treasury, he employed much attention on the "manner and means how the kings of England have from time to time supported and repaired their estates;" and the device of creating baronets was principally his suggestion. He himself was one of those who partook of the new honour, if a title purchased by money can be called such. Being in peculiar favour with James, he was employed to refute the representations given of his mother's conduct by Buchanan and Thuanus; and what he drew up on this topic is supposed to be interwoven into Camden's *Annals of Elizabeth*, or subjoined to his *Epistles*. He was also engaged by the king to enquire into the subsisting laws for the suppression of popery, and he wrote two tracts on this subject. When the Spanish match for prince Charles was in agitation, Sir Robert was desired by the House of Commons to draw up an historical proof of the bad faith of the house of Austria in all their dealings with England, and of their schemes for universal monarchy. He also composed, in 1621, "A Relation to prove that the Kings of England have been

pleased to consult with their Peers in the great Council, and Commons in Parliament, of Marriage, Peace, and War." This tract has been reprinted under the title of "The Antiquity and Dignity of parliaments." He wrote likewise "A Vindication of the Ecclesiastical Constitution of England, against certain Innovations moved by the Puritans." He was a member of the first parliament of Charles I. and joined in the complaints of national grievances, though he wished to redress them by mild measures only. He afterwards inculcated upon the king and council, when consulted by them, the sound advice of resorting to parliament alone for the raising of money, and of gaining its good-will by removing all jealousies concerning religion and liberty. He had the credit of opposing with all his force the disgraceful project of enhancing the value of the coin. From these proofs of attachment to the constitution, he was considered as no friend to exertions of the royal prerogative; which circumstance, together with the enmity of the bishops Laud and Neile, were probably the occasion of a singular attack upon his liberty and reputation, which embittered his latter days. In 1629 an order was sent to seal up sir Robert Cotton's library, and bring himself before the privy-council. This measure was founded on a charge of having in his possession, and disseminating, a "pestilent tractate" in MS. the purpose of which was to shew how a prince might make himself an absolute tyrant. Upon enquiry it appeared that this tract had been written in 1613, by sir Robert Dudley, then in exile at Florence, with a view to ingratiate himself with king James, and was entitled, *A Proposition for his Majesty's Service to bridle the Impertinency of Parliaments*. A copy of it in sir Robert's library had been clandestinely lent out by a Mr. James, who lived with him, and had been handed about, chiefly among the patriotic party, who probably considered it, as some have done Machiavel's Prince, as an useful warning against the schemes of despotism. Upon proof of the real state of the matter, sir Robert was released; but it seems as if he never again had the free use of his own library; and the vexation he underwent upon this account, and in consequence of the injury his honour had sustained in the suspicion, so affected him, that he entirely lost his spirits and vigour. He told his friends that his heart was broken, and he died at his house in Westminster on May 6, 1631, having not long completed his sixtieth year. Besides the works published during his life, he left a number of treatises in MS. nine of which were printed in a collection of pieces written by

eminent antiquaries. He gave assistance to many writers of his time in the compilation of materials relative to English history and antiquities; and he conferred a lasting benefit on posterity, by securing his library from dispersion. He directed in his will that it should not be sold, but should pass on entire to his heirs. It was augmented by his son and grandson; and after several changes of place and owners, it has at length become a very valuable part of the noble collection in the British Museum. *Biogr. Britan.*—A.

COTTON, CHARLES, a writer of some name among the English burlesque poets, was the son of Charles Cotton, esq. of Beresford in Staffordshire, where he was born in 1630. He was educated at Cambridge, and afterwards travelled abroad; but being brought up to no profession, he lived with his father, who was in circumstances too much encumbered to give him a separate residence, though he was married. He succeeded to the family estate at his father's death, but inherited with it a disposition to hospitality and gay expence, which always kept him needy. In a burlesque "Voyage to Ireland" he introduces himself as giving the following account of his condition to the mayor of Chester:

I answer'd, my country was fam'd Staffordshire;
That in deeds, bills, and bonds, I was ever writ squire;
That of land I had both sorts, some good and some evil,
But that a great part on't was pawn'd to the devil.

At the time of this Irish expedition he was a captain in the army; but he had before commenced author, chiefly in the way of translation, and probably for a little emolument. His most celebrated work appeared in 1678, entitled "Scarronides, or Virgil Travestie; a Mock Poem, on the First and Fourth Books of Virgil's *Æneis*, in English Burlesque." The merit of such a work would not have been great, had it even been an original, instead of an imitation from Scarron's larger performance. It was, however, extremely popular, and has passed through fifteen editions. He next tried his humorous powers upon Lucian, and published "Burlesque upon Burlesque; or, the Scoffer scoffed; being some of Lucian's Dialogues, newly put into English Fustian." It is not easy, however, to conceive how wit can be successfully burlesqued; and the humour found by the public in this piece was probably rather that of the original than of the caricature. A poem published by Cotton in 1681, entitled "The Wonders of the Peak," shews that he was absolutely disqualified for describing the sublime

or beautiful scenes of nature. Of his translations, the principal and most valuable was one of Montaigne's Essays, which is judged to possess a good deal of the vigour and simplicity of the original. Cotton's abode on the bank of the river Dove, a fine trout stream, gave him a fondness for the recreation of angling, and inspired him with great friendship and respect for Isaac Walton, the well-known angler and biographer. Cotton built by the side of the stream a small fishing-house, dedicated to brothers of the sport, in which he perpetuated his intimacy with Walton. He likewise added a supplementary piece to that writer's *Complete Angler*. Cotton married for a second wife the countess dowager of Ardglass, who had a jointure of 1500*l.* per annum, which, however, does not seem to have rescued him from indigence, since he appears to have died insolvent. His death is supposed to have happened in 1687. A collection of his poems appeared in 1689, but none of them merit further notice. He was of a sociable, open, and generous temper, but imprudent and licentious. *Biog. Brit.*—A.

COTTON, or COTON, PETER, a French Jesuit, was born in 1654, at Neronde, near the Loire, of which place his father was at that time governor. When he was twenty years of age he was received into the order at Arona in the Milanese; whence he was sent to Milan to study philosophy, and afterwards to Rome, to commence his theological studies. After passing a year at the latter place, he was ordered by his superiors into France, where he completed his course of theology; and having taken priest's orders, became a very popular preacher, as well as distinguished by his zeal and success in gaining converts to the catholic faith. Among others he converted M. Lesdigueres, who was afterwards constable of France. It was the character which that nobleman gave of him to Henry IV. which induced the king, who had determined on the measure of recalling the Jesuits, to send for father Cotton to court, where his piety, his manners, and his conversation, so powerfully recommended him, that he was made confessor to his majesty. In this situation he became so great a favourite, that the king would have made him archbishop of Arles, and obtained for him a cardinal's hat: but those honours he positively declined, and chose rather to devote his time to preaching, writing, and other labours for the conversion of heretics. According to M. Mercier, our Jesuit's influence with Henry was so great, that it exposed him to public reproach among his subjects, with whom it was a common saying, "Our

prince is good, but has Cotton in his ears." It is reported, that being one day asked this question by the king, "Would you reveal the confession of a person who was resolved to assassinate me?" his answer was, "No; but I would place my body between you and him." This artful mode of reply infatuated the king, and rendered him blind to the dangers with which the doctrines propagated by such casuists threatened him. After the murder of Henry IV. father Cotton was persuaded by queen Mary de Medicis, regent of the kingdom, to become confessor to the young king, Lewis XIII.; which office he filled for seven years, when he obtained leave to retire from court to a house belonging to his society at Lyons. In the year 1621 he was nominated rector of the college at Bourdeaux; in 1623, provincial of the order in Aquitaine; and in 1626, provincial in the Isle of France. Soon after his appointment to that situation, he was summoned before the parliament of Paris, who were justly alarmed by a publication of the Jesuit Santarelli, in which the power of the popes was openly and boldly exalted above that of kings. On being questioned whether the brotherhood adhered to the doctrine of that author, he delivered such answers as fully justified the parliament in the precautionary edict which they issued against the dangerous society. When he was asked whether he believed that the pope can excommunicate and dispossess a king of France? "Ah!" replied he, "the king is the eldest son of the church, and he will never do any thing to oblige the pope to proceed to such an extremity." When the first president said, "Do not you maintain the same opinion with your father-general, who attributes that power to the pope?" his answer was, "Our father-general follows the opinions of Rome, where he is, and we those of France, where we are." These answers were dictated by the genuine spirit of the society to which he belonged, and need no comment. The mortification which father Cotton felt on this occasion, when the principles of his order were so strictly scrutinised and exposed, produced an illness which in a few days proved fatal to him, in the sixty-third year of his age. The works which he composed were, "A Treatise on the Mass;" "L'Institution Catholique;" "Genève Plagiaire;" "Le Rechute de Genève Plagiaire;" some other controversial pieces; a volume of "Sermons;" and "A Declaratory Letter," intended to shew the conformity of the doctrine maintained by the Jesuits with the doctrine of the council of Trent. *Moreri. Nouv. Dict. Hist.*—M.

COVARRUVIAS, DIEGO, a Spanish prelate, and president of the council of Castile, in the sixteenth century, was born at Toledo in the year 1512. He prosecuted his studies in the university of Salamanca, where he made such proficiency in the learned languages, theology, the belles-lettres, and law, that his merits recommended him to several honourable employments in different provincial courts. After refusing the archbishopric of St. Domingo in the island of Hispaniola, to which he was nominated by the emperor Charles V. he accepted of the bishopric of Ciudad Rodrigo from his son Philip II. in 1559. Some time afterwards he was selected by the Spanish court to take a seat in the council of Trent; where he was appointed in connection with cardinal Buoncompagno, afterwards pope Gregory XIII. to prepare the articles of reformation with which the papal legates contrived to amuse that assembly, and the catholic world. On his return to Spain in 1564, he was nominated to the bishopric of Segovia, which he continued to hold in connection with the presidency of the council of Castile, to which he was appointed on the death of cardinal d'Espinosa, in 1572. He died at Madrid in 1577, just after he had been nominated to the bishopric of Cuenca. He was the author of various works, which have been collected in two volumes folio, but are little known, excepting to his countrymen, by whom they are held in considerable estimation. *Moreri. Nouv. Dict. Hist.*—M.

COUDRETTE, CHRISTOPHER, a French priest, who died at Paris in the year 1774. He was intimately connected with the fathers of the Port Royal, and particularly with the learned abbé Boursier, in the contests which they held with the Jesuits, and partook in the sufferings inflicted on the party that was condemned by the bull *Unigenitus*. The boldness with which he expressed and published his sentiments in that celebrated controversy, occasioned his being imprisoned at Vincennes in 1735, and his farther confinement to the Bastile in 1738, where he remained for more than a year. He was the author of "Memoirs relative to the Formula," in 2 vols. 12mo.; of "A History and Analysis of the Action of God on the Creatures, &c. proved by Reasoning," already noticed under the article Boursier; and of various polemical pamphlets. But his principal work was "A General History of the Jesuits," 1761, in 4 vols. 12mo. to which was added a "Supplement," in 2 vols. 1764. The labour, information, and candour, which this work dis-

plays, have given it no small share of reputation, and proved of considerable use in the measures adopted against that society in the year 1762. *Nouv. Dict. Hist.*—M.

COVEL, JOHN, a learned English divine, in the seventeenth and beginning of the eighteenth century, was born at Horningshearth in Suffolk, in the year 1638, and educated in grammar learning at St. Edmund's Bury. In 1654 he was admitted into Christ's college, Cambridge, of which he was afterwards chosen fellow. After taking his degrees in arts, he entered into orders, and, in 1670, was appointed chaplain to sir Daniel Harvey, ambassador from king Charles II. to the Ottoman Porte; where he remained in that capacity under sir Daniel, and his successor sir John Finch, for seven years. After his return to England, he was created doctor in divinity in 1679; and in the same year chosen lady Margaret's preacher in the university of Cambridge. In 1680 he was instituted to the sinecure rectory of Littlebury in Essex; and in 1687 installed into the chancellorship of York. He was also rector of Kegworth in Leicestershire. In the year 1688 he was elected master of Christ's college, which station he maintained with prudence and respectability until his death; and in the year 1708 he was honoured with the office of vice-chancellor to the university of Cambridge. He died in 1722, in the eighty-fifth year of his age. While Mr. Covel resided at Constantinople, he embraced the opportunity which he enjoyed of making particular enquiries into the ancient and present state of the Greek church, and collected several curious observations and notices, which he afterwards digested at his leisure, and formed into an useful and entertaining work, published not long before his death. It is entitled, "Some Account of the present Greek Church, with Reflections on their present Doctrine and Discipline; particularly in the Eucharist, and the Rest of their Seven pretended Sacraments, compared with Jac. Goar's Notes upon the Greek Ritual, or EYXOAOTION," 1722, folio. The chief occasion of this work was an assertion of M. Arnauld, doctor of the Sorbonne, in the well-known controversy with M. Claude, protestant minister at Charenton, that all the eastern churches believe in the doctrine of transubstantiation, in the same sense as it was defined by the council of Trent. From the enquiries which he was induced to make on this subject, our author has been led honestly to confess, that, owing to the general ignorance of the Greek clergy, he met with no one among them

who pretended fully to understand, much less ever offered to clear that matter. But, whatever may be the prevalent opinion of the members of the Greek church, it certainly will not now be admitted as of the most trivial importance in determining the question at issue between the Catholics and Protestants. Our author's work, however, abounds in useful information, and just liberal remarks, and discovers a spirit of christian charity and candour which cannot be too highly extolled. Dr. Covell's character is thus summarily drawn in Mr. Baker's catalogue of preachers at Cambridge, prefixed to his republication of lady Margaret's funeral sermon: he was "a person noted for polite and curious learning, singular humanity, and knowledge of the world." *Biog. Britan.*—M.

COVERDALE, MILES, an English prelate, in the reign of Edward VI. was born in Yorkshire, most probably during the reign of Henry VII. and, being educated in the Romish religion, became an augustine monk. When the reformation took place, however, he was one of the first who embraced it; and, after taking orders, was active and zealous, as a preacher and writer, in propagating its principles. At the funeral of queen Catherine Parr, to whom he was almoner, he delivered his sentiments on religion with a freedom which must have had considerable influence on the minds of his hearers. In 1532 he published Tindal's English version of the Bible, to complete which he had given his aid; and afterwards revised and corrected another edition of it, with notes, in 1540. In the year 1551 king Edward appointed him to the bishopric of Exeter, on account of his extraordinary knowledge in divinity, and unblemished character. When the Romish religion was re-established under queen Mary, he was ejected from his see, and committed to prison; but through the mediation of the king of Denmark, was permitted, as a great favour, to retire into banishment. On the accession of queen Elizabeth he returned to his native country, but refused to be restored to his bishopric, on account of conscientious scruples which he entertained respecting the terms of conformity that were then enforced. The terms to which he particularly excepted were those which enjoined the wearing of habits, and the observance of rites and ceremonies, which many pious and learned divines of the church of England considered to be appendages of popery, and therefore scandalous and sinful. The injudicious zeal with which conformity on these subjects was rigor-

ously required, proved the means of silencing some of the most useful and popular among the clergy, and was one principal cause of the puritanical secession; which afterwards was maintained upon more enlarged grounds, involving in them the great principles of civil and religious liberty. As bishop Coverdale could not comply with the terms of conformity under the new order of things, he was for a considerable time neglected, and left without any provision. However, when he was become both old and poor, Grindal, bishop of London, gave him the small living of St. Magnus, at the foot of London bridge. In that situation he exercised his ministerial functions for about two years, by connivance, without wearing the offensive habits. But the popularity which he acquired awakened the jealousy of his superiors, and he was compelled to relinquish his professional duties a little before his death, which took place, most probably, in 1567, when he was eighty-one years of age. *Biog. Britan.*—M.

COUPERIN, a distinguished musical family in France, were natives of Chaume, a small town in Brie. Three brothers, *Lewis, Francis,* and *Charles,* were all eminent as performers or teachers on the organ and harpsichord. But the most celebrated of the family was

FRANCIS COUPERIN, the son of Charles. He was an equally excellent performer on the organ and the harpsichord; and Lewis XIV. made him organist of his chapel, and harpsichordist of his chamber. He composed "Pieces for the Harpsichord," collected in 4 vols. folio. One of them, entitled "Goûts réunis, ou l'Apotheose de Lulli & de Corelli," has been much admired. Dr. Burney says of him, "his instructions for fingering in his 'Art de Toucher le Clavecin,' are still good; though his pieces are so crowded and deformed by beats, trills, and shakes, that no plain note was left to enable the hearer of them to judge whether the tone of the instrument on which they were played was good or bad." Francis died in 1733, at the age of sixty-five. He left two daughters, both proficient in music; one a nun, the other appointed harpsichordist to the king's chamber, a charge before always confined to the other sex. *Nouv. Dict. Hist. Burney's Hist. of Music.*—A.

COUPLET, PHILIP, a Jesuit, and a native of Mechlin, went as missionary to China, in the year 1659. In that empire he appears to have applied himself with great zeal and diligence to the objects on which he was sent, and in making himself acquainted with the lan-

guage, the customs, and the religion, of the country. In the year 1680 he received an order to return to Europe, to give information respecting the state of the mission, and to assist in fixing upon proper persons to be joined with him in the farther prosecution of his missionary labours. He died in 1693, after he had embarked on a second voyage to China. While in that country he published different theological treatises, in the Chinese language, for the use of converts to the catholic religion. But he is entitled to notice in our pages on account of his having been the author of other works, useful in point of information, or interesting to curiosity, which were printed at Paris. Among these are, "Tabula Chronologica Monarchiæ Sinicæ juxta Cyclos annorum LX. ab anno ante Christum 2952, ad annum post Christum 1683, &c." 1686, folio; "Tabula Chronologica Monarchiæ Sinicæ, ab anno post Christum primo, usque ad annum præsentis seculi 1683," folio, 1686; "Confusius Sinarum Philosophus, sive Scientia Sinensis Latine exposita, &c." 1687, folio; and "Catalogus Patrum Soc. Jes. qui post obitum S. Francisci Xaverii, ab anno 1581, usque ad annum 1681, in Imperio Sinarum Jesu Christi Fidem propugnarunt, &c. è Sinico Latine redditus," 1686, 8vo. *Moreri*.—M.

COURAYER, PETER FRANCIS, a learned French priest, who was long resident in England, was born at Vernon in Normandy, in the year 1681. We have no account of the early part of his life, antecedent to his becoming canon-regular and librarian of the abbey of St. Genevieve at Paris. Among other subjects which, in the course of his enquiries, engaged his attention, was that of the validity of English ordinations, which he undertook to defend in a work entitled, "Dissertation sur la Validité des Ordinations des Anglois, et sur la Succession des Evêques de l'Eglise Anglicane; avec les Preuves justificatives des Faits avancez dans cet Ouvrage," 2 vols. 8vo. 1723. While he was preparing this work, he maintained a correspondence with Dr. Wake, archbishop of Canterbury, from whom he received information respecting several particulars, concerning which he could not obtain satisfaction from the printed authorities to which he had access. Not being able, however, to obtain the chancellor's seal to a licence for its publication in France, it was sent forth to the world as a production of the Brussels press, although really printed at Nancy. On its appearance, it was immediately attacked by several popish writers, to whom the author replied in a "Defense de

la Dissertation sur la Validité et contre les différentes Responses qui y ont été faits, &c." in 4 vols. 12mo. 1726. Both these treatises were translated into English; and they were so favourably received in this country, that in the year 1727 the university of Oxford conferred on the author the degree of doctor in divinity. But in France they not only excited much opposition from the press, but drew on him the censures of several episcopal assemblies; which were intended to be followed by measures for compelling him to recant his opinions, and to sign such submissions as his conscience could not brook. Under these circumstances he determined to withdraw from the scene of persecution, and to seek an asylum in England. In that determination he was confirmed by the advice of the exiled English bishop Atterbury, who deserves honourable notice for the part which he took in facilitating father Courayer's escape, and the manly frankness with which he avowed to the agents of the French government the steps which he had pursued in that business. The reception which our father met with in England, where he arrived in 1728, and the support and encouragement which he experienced during the remainder of his life, were such as abundantly consoled him for the sacrifice he had made to conscience and liberality. Besides presents from individuals, immediate provision was made for him by a pension of 100l. a-year from the court. In 1729 he published, at Amsterdam, "Relation historique et apologetique des Sentimens et de la Conduite du P. le Courayer, Chanoine-regular de Ste. Geneviève," in 2 vols. 12mo.; in which he entered into a farther vindication of his opinions and conduct, and shewed the necessity that he was under of quitting France, from the virulence and power of his enemies. In the year 1733 he delivered a speech in the theatre at Oxford, at the public act, which was afterwards published both in Latin and English. In the year 1736 he published a French translation of father Paul's "History of the Council of Trent, with Notes critical, historical, and theological," in 2 vols. folio. This work he undertook at the command of queen Caroline; and it was supported by an honourable list of subscribers, including several branches of the royal family, and many persons of distinction in civil and ecclesiastical life. The profits which he derived from the sale of this work, and an increase of his pension from the crown to 200l. per annum, placed him in easy circumstances; and the hospitable friendly manner in which his company was courted by persons of

rank and fortune, who were charmed with his instructive conversation, and his chearful temper, rendered the remainder of his days agreeable and happy. He died in Westminster, in the year 1776, at the advanced age of ninety-five. Besides the articles already mentioned, father Courayer wrote some other works in French, and translated into that language Sleidan's History of the Reformation. While he resided in London he made it his practice to go to mass; and when he was in the country, where he had not that opportunity, he attended the worship of the church of England, with the prayers of which he at all times declared himself greatly satisfied. In his will he declared, "that he died a member of the catholic church, but without approving of many of the opinions and superstitions which have been introduced into the Romish church, and taught in their schools and seminaries, and which they have insisted on as articles of faith, though to him they appeared to be not only not founded in truth, but also to be highly improbable." His deviations from the orthodox catholic creed may be collected from his "Declaration des mes derniers Sentimens sur les differens Dogmes de la Religion, &c." of which the original manuscript was given by him to the princess Amelia, who left it by will to Dr. Bell, prebendary of Westminster, by whom it was published in 1787. The most striking of them are, a rejection of the commonly-received opinion on the subject of the Trinity, and an avowal of doctrine with respect to the person of Jesus Christ, not essentially, if at all, different from that of modern Unitarians; a rejection also of the popular belief relative to inspiration, which he confined to the doctrines and precepts contained in the sacred books, without extending it to the relation of facts therein delivered; a denial of the church's infallibility, and more so of the pope's, whom he distinguished only from other bishops by the pre-eminence of his see, and a more extensive jurisdiction; and a persuasion, that although the baptism of infants is of great antiquity in the church, it was not a rite prescribed for them by Jesus Christ, or his apostles, but only for adults, to reclaim them to repentance, and to the reception of the gospel. What he has written likewise on the subjects of the eucharist, confession, images, and relics, is so moderate and modest, that father Courayer seems to have been almost persuaded to embrace protestantism. The truly christian spirit which pervades the whole of his posthumous work, cannot but greatly interest the reader in favour of the

frankness, sincerity, disinterested love of truth, and ardent piety, of the worthy author. *Biog. Brit.—M.*

COURCELLES, STEPHEN DE, a protestant divine, descended from a family in Picardy, was born at Geneva, in the year 1586, and died at Amsterdam, in the year 1658. For several years he officiated as minister among the reformed in France, until he embraced the tenets of Arminius, when he was obliged to retire into Holland. At Amsterdam he succeeded the celebrated Episcopius in the theological chair, whose works he published, with a life of the author prefixed to them. He also published a variety of theological and controversial treatises, which were collected together by Daniel Elzevir, in 1675, in a folio volume. He was intimately acquainted with the Greek language, and applied himself to a critical examination of the different Greek copies of the New Testament, of which he gave a new edition, with various readings taken from different manuscripts. In a learned preface to that work he shews, that although those various readings are numerous, and supplied by the most ancient copies, they do not tend in the least degree to affect the essential principles which are inculcated in the New Testament writings. *Moreri. Nouv. Dict. Hist.—M.*

COURT DE GEBELIN, N. a French protestant minister of respectable talents, was born at Nismes, in 1725, and for some time discharged the clerical functions among the reformed at Lausanne in Switzerland. He relinquished that situation, however, and removed to Paris, where he conceived that his learned labours would be more likely to meet with a favourable reception. In that city he produced, at different periods, eight volumes of an ingenious work, entitled, "The primitive World analyzed and compared with the modern World," which abounds in erudition, and useful researches, not unmixed with fanciful and chimerical opinions. This work, however, did not prove sufficiently popular to procure for the author that solid recompence which his flattering expectations had presaged. On which account the French academy, sensible of his integrity and worth, liberally decreed him a gratification under the name of an annual prize. He also obtained the appointment of superintendant to one of the museums at Paris. Besides his ardent devotion to literary pursuits, his character was highly estimable for the domestic and social virtues, for modesty, candour, and good temper. To the great he was always a willing visitor, and he did not trouble them

with any interested applications. In the latter part of his life he was so weak as to become a convert to the absurd notions which we recollect to have been propagated in France, and in this country, as well as in other parts of Europe, on the supposed efficacy of animal magnetism. To the effects of that enthusiastical quackery, and the unpleasant circumstances produced by the part which he took in its defence, he is said to have fallen a victim in the year 1784. Some time after his death, the ninth volume of his *Primitive World*, &c. made its appearance. He was also the author of "*The Natural History of Language, or a Summary of Universal Grammar*," which is an useful extract from the preceding work. *Nouv. Dict. Hist.*—M.

COURTNEY, WILLIAM, archbishop of Canterbury in the fourteenth century, the fourth son of Hugh Courtney, earl of Devonshire, by Margaret, grand-daughter of king Edward I. was born in the year 1341. He was educated at Oxford, where he assiduously applied himself to the study of the civil and canon law, and determined on embracing the clerical life. After he had entered into orders, by means of his family connections he soon obtained prebends in the cathedral churches of Bath, Exeter, and York; and when he was but twenty-eight years of age, was promoted to the bishopric of Hereford, whence he was translated to that of London, before he had attained his thirty-fourth year. In the year 1336 he distinguished himself by the spirited part which he took in a synod held at London, in opposing the king's demand of a subsidy, before a promise was obtained of a redress of injuries sustained by himself, and William Wickam, bishop of Winchester. Soon afterwards, however, he was guilty of most unwarrantable conduct, in direct breach of the laws of the land, for which he met with a much gentler sentence than his offences deserved. Pope Gregory II. having excommunicated the Florentines, directed his bull to be sent to all parts, in which orders were given for the seizure of their property. That bull bishop Courtney had the insolence, without the consent or knowledge of the king, to publish at Paul's Cross, and at the same time gave a licence to the populace to plunder the houses of such Florentines as resided in the city. For these gross offences he was, by order of the king, summoned into the court of chancery; where the lord chancellor, a brother ecclesiastic, contented himself with finally adjudging that he should recal the words which he had used, or forfeit his temporalities. In the year

1377, out of obedience to the pope's mandate, he cited Wickliff to appear before his tribunal at St. Paul's church; on which occasion he betrayed the genuine arrogance of the priestly character, and would have made that eminent reformer feel the severity of his persecuting hand, had he not been accompanied and supported by the duke of Lancaster, the lord marshal Piercy, and other noble characters. In consequence of their manly interposition, he proceeded no farther against Wickliff at that time, than to enjoin him and his followers silence. In the year 1381 bishop Courtney was appointed lord high-chancellor of England; and in the same year was translated to the metropolitan see of Canterbury. Soon after he was invested with that dignity, he manifested his tyrannical spirit towards one Richard Ismonger (who in the exercise of his lay authority had encroached on that assumed by the ecclesiastical court), in a manner that reflected little honour on the humanity of his temper. After having excommunicated him, he would not grant him absolution, but on the cruel terms of submitting to be beaten with a cudgel, naked, three successive market days, in the open market-place of West Malling, and to have the same punishment repeated in the market-places of Maidstone and Canterbury. In the year 1382 the archbishop held a synod at London, in which several of Wickliff's propositions were condemned as heretical, or erroneous, and many who embraced them were obliged to recant, or, on their refusal, imprisoned, and treated with very great severity. In the year 1383 he held a synod at Oxford, where, after a subsidy had been granted to the king, strict inquisition was made after persons suspected of heresy, and all the graduates were obliged by oath to renounce the tenets condemned by the synod of London. In the year 1384 he suffered his resentment of an offence committed against his rights to carry him so far, as to order a sentence of excommunication to be passed on some servants of the earl of Arundel, whom he styled sacrilegious persons, and violators of the church of Canterbury, for robbing one of his fish ponds. In the year 1386 he was constituted the first of eleven commissioners, to whom was entrusted the direction of government, and the power, for one year, to make what reformations in the kingdom they thought fit. For the subsequent circumstances of archbishop Courtney's life, when he attended his parliamentary duties, or presided at synods, or exercised his visitorial authority in the dioceses of his suffragans, we refer our readers to the authority

from whence these particulars are taken. We shall only add, that in the year 1389 he was obliged by the king to revoke an order which he had given for levying a papal imposition on the clergy, without the common advice and assent of the kingdom; that in the year 1392 he was forced, by the jealousy of the parliament which afterwards passed the celebrated statute of premunire, explicitly to declare his willingness to support the rights of the king and his subjects, against the papal encroachments on church and state; and that in the same year he carried into the diocese of Lincoln his inquisitorial researches after the followers of Wickliff, whom he persecuted with the same bigotry that he had displayed at the London and Oxford synods. He died at Maidstone, in the year 1396, not greatly to the regret of his suffragans, over whom he exercised his authority with no lenient hand, and more than one of whom he involved in expensive appeals to the pope, on the subject of his visitorial power, and other claims. His character will be sufficiently understood from the preceding narrative. One circumstance, however, which shews the firmness and self-possession that he could display on sudden and alarming incidents, ought not to pass unnoticed. "When the archbishop, on a certain day, with a number of bishops and divines, had assembled to condemn the tenets of Wickliff, just as they were going to enter on business, a violent earthquake shook the monastery. Upon this the terrified bishops threw down their papers, and, crying out that the business was displeasing to God, came to a hasty resolution to proceed no farther. 'The archbishop alone,' says Mr. Gilpin, 'remained unmoved. With equal spirit and address he chid their superstitious fears, and told them, that if the earthquake portended any thing, it portended the downfall of heresy; that as noxious vapours are lodged in the bowels of the earth, and are expelled by these violent concussions, so by their strenuous endeavours, the kingdom should be purified from the pestilential taint of heresy, which had infected it in every part. This speech, together with the news that the earthquake was general through the city, dispelled their fears. Wickliff would often merrily speak of this accident, and would call this assembly the council of the herydene; herydene being the old English word for earthquake." *Biog. Britan.*—M.

COURTOIS, JAMES, an eminent painter, usually called *il Borgognone*, or *le Bourgnignon*, was the son of a person of the same profession, and was born at St. Hypolite in Franche Comte,

in 1621. He received instructions under his father, and displayed an early genius. At the age of fifteen he went to Milan, where, becoming acquainted with a French officer, he followed the army for three years, designing the marches, sieges, skirmishes, and battles, to which he was witness. He then worked with Jerome, a painter of Lorrain; in whose shop Guido happening to see a landscape of the young artist's, was so struck with it, that he desired his acquaintance. Guido took Courtois with him to Bologna, where he introduced him to Albano, and both these great painters took a pleasure in instructing him. He next visited Florence and Rome, at the latter of which he painted several historical pieces for the Cistercian convent. At length he took a house, and painted some battle-pieces, but without any determinate choice, till the view of Constantine's battle, by Julio Romano, in the Vatican, fixed him to subjects of that kind. Michael Angelo, surnamed *of battles*, visited him incognito, and liberally published his merit. He was much employed by prince Matthias de' Medici, governor of Sienna, and resided some time in that city and in Florence. He married the daughter of a Florentine painter, of whom he became excessively jealous. After seven years of marriage, his wife died without children, and he incurred the suspicion of having poisoned her. On this account he entered among the Jesuits as a lay-brother, and painted several pieces for their convent. He returned to Rome, where he enjoyed a very high reputation. His works were in great request for the liveliness and freshness of their colouring, and a fire and expression which no other battle-painter ever reached. He seldom made sketches of his designs, but traced his thoughts upon his canvas with the handle of his brush sharpened, and then painted straight forward. The grand duke of Tuscany desired Bourgnignon's portrait for his gallery, which the artist executed in a religious habit, his hands in his sleeves, and an admirable battle-piece in the distance. He died in the Jesuits' house at Rome in 1676, at the age of fifty-five. The principal works of this painter are scripture-pieces in the churches and convents of Rome, battles from the Old Testament at Venice, four great battle-pieces in the grand duke's gallery, and battles and landscapes in that of Dusseldorf. A few of his works have been engraved. *D'Argenville Vies des Peintres.*—A.

COURTOIS, WILLIAM, brother of the preceding, was born at the same place in 1628. He went to Rome, and became a disciple of Pietro di Cortona, whose manner he imitated

with great success, and whom he surpassed in correctness of drawing, though he possessed less fire and fancy. He soon acquired reputation at Rome as a history painter, and was employed in the decoration of many churches and palaces. He sometimes assisted his brother Bourguignon in his great works. At the recommendation of Pietro di Cortona, he was employed in some great pictures for the church of St. Mark in Venice, and when they were finished, Pietro, having viewed them, said to the Venetian ambassador, "William is indeed my scholar, but in these pieces he has performed what his master would find it difficult to equal." He had one of the chapels of St. John de Lateran given him to decorate: and pope Alexander VII. gave him the subject of Joshua's battle to represent in the gallery of Montecavallo, which he finished so much to his holiness's satisfaction, as to receive from him the present of a gold chain, with his portrait. He was alternately employed by prince Borghese and the Jesuits, and did not suffer his infirm health to interrupt him in his labours. He was modest and regular in his manners, and was beloved by his friends, though he expressed himself with difficulty in conversation. He died in consequence of a medicine given him by an empiric during a fit of the gout, in 1679, at the age of fifty-one, leaving an only daughter, with an ample fortune. His works are almost confined to Rome. A few of them have been engraved. *D'Argenville Vies des Peintres.*—A.

COUSIN, GILBERT, a learned French ecclesiastic, was born at Nozeret, a town in Franche-Compte, in the year 1506. Originally intended for the profession of the law, he engaged in the study of it at Dole, in 1526; but he afterwards relinquished it for theology, and entered into the ecclesiastical profession. In the year 1530, having the happiness to be introduced to Erasmus, he served him in the office of copyist, and was assisted by him in the study of the Greek and Latin languages, and of the belles-lettres. In the year 1535 he was presented by René de Nassau, prince of Orange, with a canonry of St. Anthony, at Nozeret. This appointment obliged him to quit his friendly adviser, and to settle in his native place; where he for some time employed himself in the instruction of young persons entrusted to his care. In the year 1558 he travelled into Italy in the suite of Claude la Baume, archbishop of Besançon, and passed some time with him at the university of Padua, whence he returned to his canonry. Being afterwards suspected of heresy,

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he was arrested in consequence of a brief for that purpose directed by pope Pius V. to the archbishop of Besançon, and died in prison in 1567, at the age of sixty-one years. He was the author of a variety of learned and ingenious works, which are particularly specified by Father Nicéron in his *Mémoires*; the greater part of which was published at Basil, 1562, in three vols. folio. They consist of translations from profane authors; a translation of a treatise on grammar, improperly ascribed to S. Basil; Latin discourses on different subjects; letters; historical and critical tracts; Latin poems; and moral and theological pieces. They are published under the title, "*Cognati Opera.*" *Moreri.*—M.

COUSIN, John, the earliest French painter of history who acquired reputation, was a native of Soucy, near Sens. His first occupation was painting on glass; but he made himself master of perspective, architecture, anatomy, &c. and became a general painter. He married the daughter of the lieutenant-general of Sens, and afterwards settled in Paris; passing part of the year in the capital, and part at Sens. He was a man of probity and regular manners, and acquired the esteem of all who knew him. His reputation was high in the reigns of Henry II. and his three sons, with whom he enjoyed much consideration. From the circumstance of his having placed a pope in hell in one of his painted windows at the church of St. Romanus in Sens, it is conjectured that he was attached to the reformed religion; but some catholic painters have taken similar liberties. He lived to a great age, but the year of his death is not known. It was posterior to 1589. Cousin drew correctly, threw much expression into his heads, and dignity into his figures, which are in the taste of Parmigiano; yet his manner was very dry, and his style had a gothic character. He painted more on glass than on canvas. His most famous piece of the latter kind is the last judgment at the convent of Minims at Vincennes, which displayed great knowledge of drawing and composition, and has many admirable heads. This piece was cut round, and nearly carried off, by a dishonest *amateur*, whose attempt was timely discovered by one of the monks, and it was afterwards removed from the church to the sacristy. A set of engravings has been made from it by a Flemish artist. Several of his windows are to be seen at Paris and Sens, and in the provinces. He was also a sculptor, and executed the tomb of admiral Chabot in the Orleans chapel. He published works on geometry and perspective, and a small book "*On*

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the Proportions of the human Figure," illustrated with wooden cuts of his designing, which became very popular. *D'Argenville Vies des Peintres.*—A.

COUSTANT, PETER, a learned French Benedictine of the order of St. Maur, was born in Compeigne, in 1654, and died at Paris in the year 1721. He employed himself, in common with other learned monks of that congregation, in publishing correct editions of the ancient fathers. In 1693 he sent into the world "Sancti Hilarii, Pictavorum Episcopi, Opera, Gr. & Lat." folio, with short notes, distinguished by learning and judgment. He likewise took a considerable part in a new edition of the works of St. Augustine, which was published by the benedictine fathers. In 1706 he published a defence of father Mabillon's rules for distinguishing genuine from spurious writings, entitled, "Vindiciæ Manuscriptorum Codicum a R. P. Bartholemæo Germon impugnatorum, &c.;" and in 1715, "Vindiciæ veterum Codicum confirmatæ, &c." He was also the editor of the first volume of "Letters of the Popes," with a preface and notes, folio, 1721. *Moreri. Nouv. Dict. Hist. Dict. Bibliog. Hist. & Crit.*—M.

COUSTOU, NICHOLAS, an eminent French sculptor, was born at Lyons in 1658. His father, a carver in wood, taught him the rudiments of his art; and one of the first displays of his genius was the cutting of a new figure for the sign of his father's workshop, in the place of one which displeased him. The young artist, feeling the necessity of better instruction, went to Paris, and entered under his uncle Coysevox, a sculptor of distinction. Coustou worked with him till 1683, and obtained the first prize for sculpture, distributed by the hand of Colbert himself. He was then sent as a king's pensioner to Rome, where he remained three years. The principal objects of his study, beside antiques, were the works of Michael Angelo and Algardi, upon the united excellences of whom he endeavoured to form his own style. While at Rome, he sent to France a statue of Commodus, under the character of Hercules, which was much admired, and placed in the gardens of Versailles. He was admitted into the Academy of Sculpture in 1693, and was immediately employed in considerable works. He made for the king the model of a group, representing the junction of the Seine and Marne, for the gardens of Marly, which had much merit. At the same time he executed two statues of hunters for the same place, well done, but injured by the pedantry of putting modern characters in

Roman armour. A pedestrian statue of Julius Cæsar, with the true Roman dignity, was a happier effort. He made some groups of shepherds and shepherdesses in lead, for the flight of steps at Marly, which so much pleased the king, that he gave him a pension of 2000 livres. One of his greatest works was a marble group in the sanctuary of Notre Dame, representing the Virgin and the infant Jesus with angels, meant to fulfil the vow of Anne of Austria, for the birth of Lewis XIV. and his brother. A pedestrian statue of the marshal de Villars, and the tomb of the prince of Conti, also came from his hand. He decorated his native city, Lyons, with a bronze figure of the Saone at the pedestal of the statue of Lewis XIV. and with a trophy, consisting of attributes of the city, for which he was rewarded by a pension of 500 livres, with reversion to his brother. His last performance was a large medallion of the passage of the Rhine, for the war-saloon at Versailles. This he did not live to complete. He died in 1733, being then chancellor and rector of the academy. He was never married, though of a sociable character, and remarkably complaisant to the fair sex. He was excellent at modelling, and rarely made use of the crayon. He had an elevated genius, joined with a solid and refined judgment. His works unite dignity of character, with precision, delicacy, truth, and a high finish. His draperies excel in softness and richness. His figures are animated, and their attitudes well varied. Besides the specimens of his art above mentioned, others are to be seen at the Invalids, the church of St. Louis, the gardens of Trianon, the hall of the academy, and several other public places. The tomb of the marshal de Crequi at the Jacobins, consisting of a statue of Valour, and a bas-relief of a battle, is greatly admired. *D'Argenville Vies des Sculpt.*—A.

COUSTOU, WILLIAM, brother of the preceding, born at Lyons in 1678, was likewise educated under his uncle Coysevox. He worked also with le Gros, and he was admitted into the academy in 1704. He was employed by the king, and several of his works are to be seen at Marly, of which the most admired are the statues of Daphne and Hippomenes. He made two great Tritons supporting an escutcheon of the royal arms, for the bridge of Blois; a figure representing the Rhone, on the pedestal of the statue of Lewis XIV. at Lyons; and a marble group representing the junction of the two seas by the canal of Languedoc, at Marly. Pieces by his hand are seen at Versailles, Trianon, the Invalids, and various palaces and churches.

His last, and perhaps his best work, is the two horses with each his leader, on the terrace of Marly, at the head of the watering-place. They have been preferred to those of the Monte Cavallo at Rome. While he was employed about them, a pretended connoisseur remarked to him that the bridles ought to have been more upon the stretch. "Sir (replied Coustou), if you had come a moment sooner, you would have found them as you desire; but these horses have such tender mouths, that it was changed in the twinkling of an eye." This artist died in 1745, after having passed through all the gradations of the academy to the post of director. William was more lively than his brother, but had less elegance and elevation in his ideas. He was equally correct in his figures, but gave them less of the antique character, and more of the French air. *D'Argenville Vies des Sculpt.*—A.

COUSTOU, WILLIAM, the younger, son of the preceding, was born at Paris in 1716, and educated under his father. He gained the first prize of sculpture in 1735, and then went to study at Rome. On his return, he was admitted into the academy in 1742, of which he was made successively professor, rector, and treasurer. He assisted his father in the group of horses at Marly above mentioned. One of his first works was the Apotheosis of St. Francis Xavier in the Jesuits' church at Bourdeaux. Though this was a piece of great merit, he was a long time unemployed; and being a man of a tranquil modest character, he lived in retirement, attending solely to his improvement in the art. He made several models, one of which, representing the satyr Marsyas teaching a young man to play on the flute, gained him much applause. Madame de Pompadour gave him some employment; and in 1764, Frédéric the Great, king of Prussia, fixed his reputation by ordering, among other pieces of French sculptors, the statues of Mars and Venus from Coustou. He succeeded so well in these, that the marquis de Marigny, director of the royal buildings, brought him forwards; and he was preferred for the execution of the mausoleum of the dauphin and dauphiness. In his model, he ingeniously indicated that the dauphin was already dead, and that his spouse desired nothing so much as to join him, by representing Time as having already covered one urn with the funeral veil, while the other was left open. He afterwards was chosen to make a statue of the king (Lewis XV.) at Menars. Falling into a declining state of health, his patron hastened to procure for him the order of St. Michael, with which he was decorated a

short time before his death, in 1777. He lived in celibacy, and left his property to two sisters and a brother, the latter, king's architect and inspector of the buildings. *D'Argenville Vies des Sculpt.*—A.

COUSTURIER, PETER, commonly called SUTOR, a French carthusian Monk, in the 16th century, was distinguished by his zeal for the catholic faith, and a variety of publications in its defence, of which a particular account may be seen in the third volume of D. Liron's "Singularités Historiques et Littéraires." He was born at Chemiré-le-Roy, in the county of Maine, and was educated in the college of the Sorbonne at Paris, of which he became prior, and afterwards doctor. But he quitted that society to join the carthusian order, to the management of which, in different monasteries, he devoted the time not employed on his polemical writings, until his death in the year 1537. The most ingenious of his productions are, "Petri Sutoris, Doctoris Theologi, Professione Carthusiana, de Vita Carthusiana, Libri Duo," 1522, 4to.; "De Translatione Bibliæ, & novarum reprobatione Interpretationum, &c." 1525, folio; "Apologia Petri Sutoris, Doct. Theol. Carth. Prof. adversus damnatam Lutheri Heresim, de votis Monasticis," 1531, 8vo.; and "Petri Sutoris Carthusiani de potestate Ecclesiæ in occultis," 1534, 8vo. *Moreri. Nouv. Dict. Hist.*—M.

COUVREUR, ADRIENNE LE, a very celebrated French actress, was born at Fismes in Champagne, in 1700. Her first entrance on the stage was at Paris in May, 1717, in the part of Electra in the tragedy of that name. Such was the impression she made, that she was admitted in the same month to the first parts in tragedy and comedy. Not greatly favoured by nature in external qualifications, her soul supplied every want of voice, stature, and beauty. She was the first actress who discarded the artificial and melodious cries and lamentations which were so much the resource of former tragic performers. Expression and truth were the secrets of her action. She particularly excelled in the difficult character of Phèdre, which she entered into as if it had been made purposely for her, or she for it. The grammatical philosopher, Marsais, who was also a man of taste, took pleasure in giving her lessons. She was one of the many mistresses of the famous marshal Saxe; and when he was duke of Courland, and, finding himself hard pressed, wrote to France for supplies of men and money, mademoiselle le Couvreur displayed her faithful attachment to him

by sending him 40,000 livres raised by pledging her plate and jewels. She died in 1730. *Nonv. Dict. Hist.*—A.

COWLEY, ABRAHAM, a distinguished English poet, was born at London in 1618. His father, who was a grocer, died before his birth; but his mother, through the interest of her friends, obtained his admission into Westminster school as a king's scholar. He has represented himself as so deficient in memory as to have been unable to retain the common rules of grammar; a defect with which it is difficult to conceive how he could go through a public school. It is, however, certain that he became by some process an elegant and correct classical scholar. Fancy was early a predominant faculty in his composition, and it cannot be doubted that it received much aliment from his perusal of Spenser's *Fairy Queen*, which accidentally lay in his mother's parlour window, and which he had devoured before he was twelve years old. He imbibed a decided taste for poetry: and so soon did it germinate in his youthful mind, that in his fifteenth or sixteenth year, while yet at school, he published a collection of verses under the appropriate title of "*Poetical Blossoms*." They were graced by some commendatory copies of verses by his school-fellows: and two of the principal pieces were dedicated to the bishop of Lincoln, and to his master Mr. Osbaldeston. These juvenile productions do not appear to have been distinguished, like Milton's, by extraordinary flights of imagination, but rather to have indicated a turn for the moral and sententious. In 1636 he was elected a scholar of Trinity college, Cambridge; and in this favourable situation for the display of literary talents, a genius like his could not fail of obtaining distinction. His academical exercises were much admired, and he again appeared as an author by publishing a pastoral comedy entitled "*Love's Riddle*," and a Latin comedy entitled "*Naufragium Jocularis*," which last was acted before the university by the members of Trinity college. He continued to reside in Cambridge till 1643, and was a master of arts when he was ejected from the university by the puritanical visitors. He then repaired to Oxford, and fixed himself in St. John's college; and, probably in order to attract notice, he published a satirical poem, under the title of "*The Puritan and the Papist*." He engaged actively in the royal cause, but in what capacity it was that he was present in several of the king's journeys and expeditions, does not appear. He ingratiated himself, however, with the principal persons about the court, and was

particularly honoured with the friendship of lord Falkland. When the events of the war obliged the queen-mother to quit the kingdom, Cowley accompanied her to France, and obtained a settlement at Paris in the family of the earl of St. Alban's. During an absence of nearly ten years from his native country, he was chiefly engaged in the service of the royal family, on whose account he took various journeys into Jersey, Scotland, Holland, and Flanders; and it was principally through his instrumentality that a correspondence was maintained between the king and his consort. The business of cyphering and decyphering their letters was entrusted to his care, and often occupied his nights as well as his days. In the midst of these serious concerns, we find his collection of amorous poems, entitled the "*Mistress*," printed at London in 1647. Most of them were probably composed in his juvenile years; yet as they are mere exercises of wit, they might have amused his maturer age. Indeed, it does not appear that real love, or attachment to the fair sex, ever exerted any considerable influence over his conduct or character. His comedy called "*The Guardian*" was published in 1650. This is the same which afterwards appeared in an altered form, under the title of "*The Cutter of Coleman-street*." In 1656, having no longer any affairs to transact abroad, he returned to England; still, it is said, engaged in the service of his party as a medium of secret intelligence. Soon after his arrival, he published an edition of his poems, containing most of those which now appear among his works. In a search for another person, he was apprehended by the messengers of the ruling powers, and committed to custody; from which he was liberated by that generous and learned physician, Dr. Scarborough, who gave bail for him in the sum of 1000*l*. For the purpose, probably, of appearing under some known character, he assumed that of a physician, and obtained the degree of doctor of physic by mandamus, from Oxford, in December, 1657. This instance of favour, with something that he had inserted in the preface of his poems (to which his biographer, Dr. Sprat, alludes, but without quoting it), threw some suspicion upon the constancy of his loyalty; but it does not appear that his conduct was ever blamed by those who would have had the best right to complain, if they disapproved it. Cowley probably never practised as a physician, for which profession a slender study of the virtues of plants seems to have been his chief preparation; but his name appears as doctor Cowley

among the experimentalists who made the commencement of the Royal Society. After the death of Cromwell, Cowley went over again to France, and resumed his station as an agent in the royal cause, the hopes of which now began to revive. On the event of the restoration, he returned with the other royalists, and naturally expected a reward for the laborious services he had performed. He had received, both from Charles the First and the Second, a promise of the mastership of the Savoy, but he was unsuccessful in his application for its fulfilment. He also had the misfortune of displeasing his party by his revived comedy of "The Cutter of Coleman-street," which was unjustly construed as a satire upon the cavaliers, and was condemned accordingly. At length, through the interest of the duke of Buckingham and the earl of St. Alban's, he obtained a lease of a farm at Chertsey, held under the queen, by which his income was made about 300l. per annum. A country retirement had from early youth been a real or imaginary object of his wishes. The passion had been fostered by the favourite strains of the poets, and it had furnished a frequent theme as well for his prose as his verse. A late eminent critic and moralist, Dr. Johnson, who had himself no sensibility to rural pleasures, and to whose very existence society and conversation were necessary, has treated Cowley's declared longing after solitude with a severity and ridicule which it surely does not merit. That a man long tossed in political storms, agitated by the anxieties of business, and the vicissitudes of an unsettled condition, should pant for a tranquil retreat, can scarcely be thought extraordinary; and from a consciousness of the stores laid up in his mind, Cowley might as reasonably as most men expect to enjoy it. It is not unlikely, however, that chagrin and disappointment might accelerate his resolution to bury himself in early obscurity. He took up his abode first at Barn-elms on the bank of the Thames; but this place not agreeing with his health, he removed to Chertsey. It seems, however, in fact, that neither his mind nor body was well fitted for this new scene of life. His temper was ruffled by vexatious trifles; and he contracted indispositions from exposure to cold and dampness. His life, instead of being protracted by the pure air and leisure of the country, was soon brought to a close. According to the account of his biographer, Dr. Sprat, the fatal disease was an affection of the lungs, in consequence of staying too late in the field among his labourers. But Dr. Warton, from the authority

of Mr. Spence, has ascribed it to a very different cause. He says, that Cowley paid a visit on foot, with his friend Sprat, to a gentleman in the neighbourhood of Chertsey, which they prolonged in free conviviality till midnight; and that missing their way on their return, they were obliged to pass the night under a hedge, which gave the poet a severe cold and fever that terminated in death. (Ess. on Pope, vol. II.) He died on July 28, 1667, in the forty-ninth year of his age, and was interred, with a most honourable attendance of persons of distinction, in Westminster abbey, near the remains of Chaucer and Spenser. King Charles II. pronounced his eulogy by declaring, "that Mr. Cowley had not left a better man behind him in England." This moral estimate was probably rather deduced from his general blamelessness of character, than from any proofs of exalted and superior virtue. It was, however, a distinguished testimony to acknowledged worth, which has been confirmed by the unanimous voice of contemporaries. It was to the credit both of the king and the subject, that the latter had not purchased court favour by any of those servilities and gross adulations so frequent among his immediate successors. For Cowley was of a free independent spirit, a pupil of philosophy, modest, sober, and sincere, of gentle affections and moderate wishes, neither making a parade of his own merits, nor undervaluing those of others.

At the time of his death he certainly ranked as the first poet in England, for Milton lay under a cloud, and the age was not qualified to taste him. And though a great portion of Cowley's celebrity has since vanished, it cannot be uninteresting to enter into a brief discussion of those qualifications which were once so highly esteemed. The poetry of Cowley comes almost exclusively under the class of the *ingenious*. Sometimes, though rarely, rising to the sublime, scarcely ever touching the pathetic, he is by turns easy, gay, splendid, witty, never trite and vulgar, often fanciful, strained, and extravagant. It was well said of him (though perhaps a little profanely) by lord Rochester, that "not being of God, he could not stand." Substitute the word *nature*, and it is exactly true. Scarcely any thing in his poems appeals to the eternal unchangeable principles of human nature, to those tastes and affections which alter not with age and climate: his works are modelled as much upon local and temporary manners of thinking, as were those of the scholastic divines and philosophers.

That kind of sport of the imagination, which consists in pursuing a thought through all its variations and obliquities, and searching the whole material world for objects of similitude to intellectual ideas, connected by the most remote and fanciful relations, took its rise in the Italian school of poetry, and was early transplanted into the English. The great master of it before the time of Cowley was Donne, whose poetical faculty was comprised in it. Cowley had many more parts of a poet; but, infected with the false taste of the time, he sacrificed all his powers to excellence in this point. He did, indeed, attain that excellence, and stands at the head of those whom Dr. Johnson (after Dryden) has termed the *metaphysical* poets. It seems impossible for a human fancy to surpass that of Cowley in the variety, brilliancy, and novelty, of his conceptions; but this fertility precluded selection; and though he has more elegance and less coarseness than Donne, he frequently sinks to familiarity, or deviates into grotesque. At best it is all trick and flourish, unfit for any of the nobler purposes of poetry. Referring our readers for a more particular examination of this species of writing, to Dr. Johnson's excellent critique in his account of Cowley (*English Poets*), we shall conclude the article with a cursory view of his different works.

Among his "Miscellanies," the "Anacreontiques" are some of the most agreeable pieces; and no translator or paraphraser of the jocund bard of Teios has better succeeded in imitating the easy gaiety of his strains. Cowley's original ballad, containing the "Chronicle of Mistresses," is, however, more sprightly and pleasant than any of his copies from the Greek. His "Mistress," a series of love verses under a variety of heads or topics, is peculiarly characteristic of his genius. It is full of wit, without a spark of feeling, and certainly had not love for its inspirer. The language and imagery are sometimes a little licentious; but no work of the kind can be more innocent of inflammatory effects. Though his passion was so violent, that when cut into the bark of a flourishing tree, it "burnt and withered up the tree in three days," there is not the least danger of its communicating a flame to any human bosom. All the circumstances attending an amorous connection are indeed descanted upon, but merely as vehicles for tropes and similes. The "Pindarique Odes" are in part translations from Pindar, and in part imitations of his style and manner applied to other subjects. Cowley's idea of this species of

composition appears to have been that of the most unbridled licence of thought, and irregularity of method and versification. A much sublimer genius than his, with a purer taste, would be requisite to make any thing valuable upon such a faulty plan. There are, indeed, striking lines and images in his odes, but as compositions they are both feeble and extravagant. It is remarkable, that though the art of English versification had made great advances to perfection under Spenser, Fairfax, and others, and though Cowley himself occasionally has very melodious lines, yet he is in common a very slovenly versifier, and abounds in lines which no method of reading can bring to resemble measure of any kind. Such a defect of ear, joined with an apparently nice perception of melody, is very unaccountable. Probably the example of Donne, whose rugged lines have often no trace of measure, vitiated his sensibility in this respect. His "Davideis," an incomplete poem, in four books, on the troubles of David, was chiefly a juvenile performance, and affords no favourable specimen of his qualifications for heroic poetry. It is, however, not without pleasing passages. He seems himself to have valued it, since he thought it worth while to translate the first book into Latin hexameters. Of his occasional pieces, the "Hymn to Light" is the most poetical. It is strongly in his manner, but in his best manner; and the multiplied imagery is for the most part worthy of the subject. As an essayist in prose, Cowley has obtained a character very different from that he bears as a poet; that of a natural, easy, placid, and equable writer. He is full of thought, but without stiffness or affectation. His essays read very pleasantly, and the intermixture of verse makes an agreeable variegation. His only remaining comedy is "The Cutter of Coleman-street," which possesses humour, though of a local and temporary kind. As a writer of Latin verse, he is differently estimated by modern judges. Johnson places him above Milton in point of originality. Warton seems to hold him cheap, yet praises the felicity with which he has imitated the style of Horace's moral epistles and satires. His principal Latin performance, his six books on plants, is remarkable for the facility with which he accommodates to verse a variety of topics little calculated for poetry. He has shifted his strain between the elegiac, the lyric, and the epic, according to the subject, but he chiefly delights in imitating Ovid.

If it could be said in Pope's days, "Who now reads Cowley?" it may be supposed that he

is at present almost consigned to oblivion. Yet he has a very good title to keep a place among the British classics, since if not a *poet* of the first order, he is almost unrivalled as a *wit*. Few authors afford so many new thoughts, so many absolutely his own. His works are a flower-garden run to weeds, but the flowers are numerous and brilliant, and the search after them will repay the pains of a collector who is not too indolent or fastidious. *Biogr. Britan. Johnson's Life of Cowley.*—A.

COWPER, WILLIAM, an eminent English surgeon and anatomist, flourished in the close of the seventeenth and beginning of the eighteenth centuries. He resided in London, and distinguished himself as a dissector and injector. He drew well, and employed good artists, and published several splendid works. His "Myotomia Reformata, or a new Administration of all the Muscles of the Human Body," 8vo. appeared in 1694. Though not equal in accuracy to later works, it was an improvement upon those which preceded, and contained several new observations. In 1697 he published "The Anatomy of Human Bodies," folio, with the plates of Bidloo, which had been purchased by an English bookseller. To these he added some explanations, and some anatomical and chirurgical remarks. In a supplement, he gave an introduction to physiology, especially relative to deglutition, with some new figures. Bidloo complained, not without justice, of the use made by Cowper of his plates. Cowper made a reply entitled "Eucharistia, &c.," to which he added a description of some newly-discovered glands. These, which are known by the name of *Cowper's*, are mucous glands, seated near the neck of the bladder. After his death, there appeared, under the care of Dr. Mead, his "Myotomia Reformata, with an Introduction concerning muscular Motion," 1724, fol. which is a very splendid edition of his first work, with some additions. He was also the author of several chirurgical and anatomical papers in the Philosophical Transactions, from No. 208. to No. 299. There are some observations of his in Drake's *Anthropologia Nova*. *Haller Bibl. Anatom. & Chirurg.*—A.

COWPER, WILLIAM, a modern poet of distinguished and original genius, was born in 1732 at Berkhamstead in Hertfordshire. His father, the rector of the parish, was John Cowper, D.D. nephew to lord chancellor Cowper. Mr. Cowper was educated at Westminster school, and at that seminary he acquired the classical knowledge and correctness of taste for

which it is celebrated, but without any portion of the confident and undaunted spirit which is supposed to be one of the most valuable acquisitions derived from great schools to those who are to push their way in the world. It appears, indeed, from his poem, entitled "Tirocinium," that the impressions made on his mind from what he witnessed, were of the most unfavourable kind, and gave him a permanent dislike to the system of public education. As through family interest the honourable and lucrative place of clerk to the House of Lords had been provided for him, he was entered at the Temple for the study of the law, in order to qualify him for it. In this situation his manners were amiable and decent; and though it is probable that he did not refuse to indulge in those pleasures which are usual among young men similarly situated, yet there seems no reason to suppose that he had any peculiar causes for self-accusation. His natural disposition was timid and diffident; his spirits were constitutionally weak, even to the borders of absolute unfitness for worldly concerns; so that when the time came for assuming that post to which he had been destined, he shrunk with such terror from the idea of making his appearance before the most august assembly in the nation, that, after a violent struggle with himself, he actually resigned the employment, and with it all his prospects in life. It appears to have been under the agitation of mind which this circumstance occasioned, and which threw him into a serious illness, that he was led to a deep consideration of his state in a religious view; and from the system he had adopted, this course of reflection excited in him the most alarming and distressful apprehensions. In vain did his theological friends set before him those encouraging views which the theory of christian justification is calculated to present, and which to many is the source of a confidence perhaps as excessive as their former fears; the natural disposition of his mind fitted it to receive all the horrors, without the consolations, of his faith. We are told, that "the terror of eternal judgment overpowered and wholly disordered his faculties; and he remained seven months in a continual expectation of being instantly plunged into final misery." In this shocking condition he became the subject of medical care, and he was placed in the receptacle for lunatics kept by Dr. Cotton of St. Alban's, an amiable and worthy physician, and the author of some well-known poems. At length he recovered a degree of serenity; but his mind had acquired that indelible tinge of melancholy by which it

was ever after characterised, and which rendered his whole life little more than a succession of intervals of comfort between long paroxysms of settled despondency. It is unnecessary to follow him through all his scenes of retirement. Part of his time was spent at the house of his relation, earl Cowper, at Cole-green; and part at Huntingdon, with his intimate friend the reverend Mr. Unwin. After the death of the latter, he removed with his widow to Olney in Buckinghamshire, which was thenceforth the principal place of his residence. The affectionate intimacy he enjoyed with this lady is strongly expressed in the following lines, which have probably been understood by most readers as expressive of a conjugal union:

—Witness, dear companion of my walks,
Whose arm this twentieth winter I perceive
Fast lock'd in mine, with pleasure such as love
Confirm'd by long experience of thy worth
And well-tried virtues could alone inspire—
Witness a joy that thou hast doubled long.

TASK, B. I.

At Olney he contracted a close friendship with the reverend Mr. Newton, then minister there, and since rector of St. Mary Woolnoth, London, whose religious opinions were in unison with his own. To a collection of hymns published by him, Mr. Cowper contributed a large number of his own composition. He first became known to the public in general as a poet by a volume printed in 1782. The pieces of which it consisted were of a singular cast; and if they did not at once place the writer high in the scale of poetic excellence, they sufficiently established his claim to originality, and gave tokens of a genius rather kept down by his subject than deficient in native power. The principal topics are Error, Truth, Expostulation, Hope, Charity, Retirement, Conversation, all treated upon religious principles, and not without a considerable tinge of that rigour and austerity which belonged to his system. To this it must be attributed, that though naturally a man of kind affections, and more inclined to compassion than severity, yet, like the melancholy Jacques,

—most invectively he pierceth through
The body of the country, city, court.

These pieces are written in rhymed heroics, which he commonly manages with little grace or attention to melody. The style is rather strong and forcible than poetic; but though often prosaic, he is never flat or insipid; and sometimes the poet breaks through in a vein of lively description or bold figure. Of his talent

for painting, a better specimen cannot be given than his draught of the melancholy man, probably sketched from what too faithful remembrance suggested of himself:

Look where he comes—In this embower'd alcove
Stand close concealed, and see a statue move;
Lips busy, and eyes fixt, foot falling slow,
Arms hanging idly down, hands claps'd below,
Interpret to the marking eye, distress,
Such as its symptoms only can express.
That tongue is silent now;—that silent tongue
Could argue once, could jest or join the song,
Could give advice, could censure or commend,
Or charm the sorrows of a drooping friend.
Renounc'd alike its office and its sport,
Its brisker and its graver strains fall short;
Both fail beneath a fever's secret sway,
And like a summer brook are past away.

RETIREMENT.

It does not appear that this volume excited much of the public notice; but his second volume, published in 1785, introduced his name to all the lovers of poetry, and raised him at least to an equality of reputation with any of his contemporaries. This chiefly consists of a poem in six books, entitled "The Task," which name it derived from the injunction of a lady upon him to write a piece in blank verse, for the subject of which she gave him *the Sofa*. It sets out, indeed, with some sportive discussion of this topic, but it soon falls into a serious strain of rural description, intermixed with moral sentiments and portraiture, which, under different titles, is preserved through the six books, with no perceptible method, but freely ranging from thought to thought, from the image to its improvement, as unshackled fancy suggests. It is difficult to determine which is the most conspicuous excellence of this charming production. In the description of natural objects, it unites the most minute accuracy with striking elegance and picturesque beauty. Since Thompson, Cowper is the poet who has added most to the stock of natural imagery; and his paintings are more exact than those of that writer, though generally less grand and comprehensive. His manner, indeed, has led some of his imitators into a kind of Dutch style of painting, which has wasted the powers of description upon objects not worth the pains; but Cowper himself is generally preserved by good taste from this degradation of his art. The pious and moral reflections of the "Task," touch the heart with irresistible force; and its delineations of character are life itself. The personifications, and allegorical figures interspersed, display high powers of fancy; and the picture of Winter riding on his sledgy car, may vie in sublimity

with any effort of poetical invention. The permanent colour of the diction is ease and force, sometimes deviating into negligence, but more free than perhaps any other blank verse from the stiffness and tumidity which so commonly disfigure this mode of writing. Although the peculiar religious system of the author is sufficiently discernible in the *Task*, it however appears with less gloom and austerity than in his former pieces. There is added to this volume "*Tirocinium, or a Review of Schools*," a piece of great strength, and replete with striking observation, whatever be thought of the decisive sentence it pronounces against the public education of this country. The merry story of "*John Gilpin*" seems to show (as indeed do many passages in his other works), that a strong perception of the ludicrous naturally balanced in his disposition the gloomy propensity which circumstances rendered finally predominant.

For the purpose of losing in employment those distressing ideas, which were ever apt to recur, he undertook the real *task* of translating into blank verse the whole of Homer's *Iliad* and *Odyssey*. This work possesses much merit of execution, and is certainly a much more exact representation of the ancient bard than Pope's ornamental version; but though the epic dignity is well supported in those passages which are intrinsically poetical, yet where the simplicity of the matter in the original is elevated into poetry solely by the force of sonorous versification, the poverty of English blank verse has scarcely been able to prevent it from sinking into mere prose. On the whole, this translation has probably been more praised than read; to the author, however, it was a most valuable source of innocent amusement, and its completion is mentioned by him with the regret felt on parting with a beloved companion.

Nothing, however, was capable of durably relieving his mind from the horrible impressions it had undergone; and absolute despair was the state in which it finally settled. He passed some of his latter years under the affectionate care of a relation at East Dereham in Norfolk; nor did he entirely drop his literary employments, and the occasional composition of poems, till a short time before his death. This event took place, after a gradual decline of strength, on April 25th, 1800. *Gentleman's Magaz. Sermon on Mr. Cowper's death by Sam. Greathead.—A.*

COX, RICHARD, lord chancellor of Ireland, and a historian of that country, was born at

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Bandon, in the county of Cork, in 1650. He lost at an early age his father, who was a captain of horse, and was brought up by an uncle, who put him to a country grammar-school, where he seems to have enjoyed few advantages for learning. When grown up, he followed the profession of an attorney for some time at the manor courts; and having saved a little money, entered himself at Gray's-inn in 1671 with a view of being called to the bar. When he had attained this object, he returned to Ireland, and married; and, in consequence of some discouragements, buried himself in a farm for seven years. The patronage of sir Robert Southwell then recalled him into active life. He was made recorder of Kinsale in 1680, and settled in Cork, where he practised in his profession with great success. He displayed much zeal for the protestant cause, on which account, in 1687, he thought it advisable to withdraw to England. He took up his residence at Bristol, and during his leisure drew up his *History of Ireland*, which he published in 1689. At the Revolution he distinguished himself by a small publication to prove the necessity of making the prince of Orange king, and of sending speedy relief to Ireland. When king William went to Ireland, Cox accompanied him in quality of secretary to sir Robert Southwell. His services and attachment were rewarded by the post of second justice in the court of Common Pleas, in 1690, and he was employed as a commissioner for various purposes, and was even made military governor of the city and county of Cork. In this situation he proved himself an active and zealous servant of the crown, but at the expence of the poor natives, who were treated with all the rigour exercised upon a conquered and a hostile people. Indeed, it seems to have been his leading principle with respect to Ireland, that it was to be considered as a subordinate kingdom, all the improvement of which depended upon its thorough subjection to England. We do not think it worth while minutely to pursue the history of his rise, the steps of which were those which naturally attended one of his civil and professional character. It was to his credit that he insisted strongly upon the faithful observance of the articles of Limerick, which many protestants opposed, as too favourable to the catholics. For his firmness in this point, he was dismissed from the council-board in 1695, and for some time had no other public employment but that of a judge. He was restored to the council in 1701; and, in the beginning of queen Ann's reign, was sent for to England to confer with the ministry, as

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one of the persons best informed of the state of Ireland. He gave some liberal advice respecting the encouragement of the coarser woollen manufactures in that country, and proposed other useful measures, which were but partially followed. In 1703, returning with the duke of Ormond, he was appointed lord chancellor of Ireland; and he filled that high station with dignity and credit. In the absence of the lord lieutenant he was twice nominated one of the lords justices, and in 1706 he was created a baronet. On the termination of the duke of Ormond's government; in 1707, he also was dismissed from the chancellorship. He spent some time in retirement, improving his estate, and pursuing the study of divinity, to which he was much inclined. On this topic he published two works: "An Address to those of the Roman Communion in England, &c." 1709, 12mo.; and "An Enquiry into Religion, and the Use of Reason in Reference to it," 1711, 8vo. He still, however, retained sufficient attachment to public life, to accept of the post of lord chief-justice of the Queen's-bench in Ireland. Party animosities rendered this an uneasy and difficult station. On the accession of George I. he was removed from the bench, and from his seat in the privy-council, and underwent the censure of the House of Commons for some points of his conduct, in which he appears to have been too much biassed in favour of the crown. No further proceedings followed the votes of censure, and he thenceforth entirely withdrew from public concerns, and spent the remainder of his life in privacy. He died in 1733, aged eighty-three. Sir Richard Cox is only remembered as an author by his work entitled "*Hibernia Anglicana, or the History of Ireland, from the Conquest thereof by the English to this present Time*," in two parts, 1689, 1700. The first part of this history excited so much curiosity, that the author was urged to publish the second rather too hastily, whence it did not receive all the correction he intended to have bestowed upon it. It is characterised as deserving more applause for the assiduity of its historical researches than for any merit of arrangement and composition. He also wrote the remarks upon Ireland, printed in bishop Gibson's translation of Camden's *Britannia*. *Biog. Britan.*—A.

COX, RICHARD, a learned English prelate in the sixteenth century, was born at Whaddon, in Buckinghamshire, of mean parentage, in the year 1499. After receiving his education at Eton school, he was thence elected into a scholarship in King's college, Cambridge, of which he was chosen fellow in the year 1519. In the

same year he took his degree of B.A. The character which he sustained in the university for learning and piety, occasioned his being fixed upon by cardinal Wolsey, to become one of the members of the new foundation which he soon afterwards established at Oxford. He was accordingly appointed one of the junior canons of Cardinal college; and, in the year 1525, was admitted to the same degree at Oxford as he had before taken at Cambridge. In the following year he performed the regular exercises, and proceeded to the degree of M.A. The progress which he made in literature, and the exemplariness of his conduct, procured him the same respect at Oxford as he had enjoyed at the sister university. But as he had caught a spark of that spirit of enquiry which was then spreading over Europe, and had the boldness freely to express his approbation of some of Luther's attacks on the superstitions of the papal church, he incurred the displeasure of the university, and, after being deprived of his preferments, was thrown into prison under the suspicion of heresy. We are not informed by what means he obtained his liberty; but only that, on that event, he quitted Oxford, and was some time afterwards chosen master of Eton school, which flourished remarkably under his superintendence. After commencing doctor of divinity at Cambridge, in 1537, he was made archdeacon of Ely in 1540, first prebendary of that cathedral in 1541, a prebendary of Lincoln in 1542, and dean of Christ-church, Oxford, in 1546; in which university he was also incorporated as doctor in divinity. These successive promotions he obtained principally through the interest of archbishop Cranmer, by whose recommendation he was chosen tutor to the young prince Edward. On that prince's accession to the throne, he was made privy-counsellor and almoner to the king; was appointed chancellor to the university of Oxford in 1547, canon of Windsor in 1548, and dean of Westminster in the following year. About the same time he was appointed one of the commissioners to visit the university of Oxford; and is accused of having betrayed a fanatical spirit, in purging the public libraries of books suspected, by their ornaments, or the mathematical figures and diagrams which they contained, to be favourable to popery or magic. There is probable foundation for this charge; and it is to be lamented that the interests of knowledge and literature should have suffered by such effects of misguided zeal. Our seats of learning, however, owe it in a great measure to his intercession, that when, in this and the former reign, an act

passed for giving all chantries, colleges, &c. to the king, the colleges in both universities were excepted. Soon after queen Mary had commenced her reign, Dr. Cox was stripped of his preferments, and once more thrown into prison. He was so fortunate, indeed, as to obtain his liberty without any long confinement; when, foreseeing the horrible persecutions which afterwards took place, he prudently withdrew from the storm, and retired to the continent. The first place at which he fixed his residence was Strasburgh, where, in connection with other learned clergymen of the church of England, he was permitted to exercise public worship according to the form established in the reign of king Edward VI. At the same time there was a considerable congregation of English exiles at Frankfort, who had chosen to adopt alterations in their mode of conducting divine service, by which they approached more nearly to the form observed in the French reformed churches, and at Geneva. This difference in relation to the externals of religion, gave rise to a correspondence between the parties, and to contests and divisions, which terminated in the separation of the puritans from the church of England. And in these contests Dr. Cox sustained a part, which, if it be a proof of his bold and active spirit, and of his zeal for the order of church government and discipline appointed by king Edward's service-book, cannot be commended as very ingenuous or charitable. Coming to Frankfort with some of his friends, and failing in the first instance to introduce into the English church at that place the discipline observed at Strasburgh, he had the baseness to accuse Mr. Knox, the minister, of high-treason against the emperor, on the ground of his having said, in a book published some years before in England, that the emperor was no less an enemy to Christ than Nero. The consequence of that charge was that gentleman's being silenced, and then banished by the magistrates; after which Dr. Cox obtained leave for the full use of the English liturgy, and broke up the old congregation, and endeavoured to oblige its members to become conformists to the system adopted by their Strasburgh brethren. His conduct on this occasion, and the unchristian spirit which he displayed, even while suffering himself under the rod of persecution, drove many of his fellow exiles to seek an asylum in other places, where they might follow the dictates of their judgments and consciences without molestation. Dr. Cox afterwards formed a kind of university among the English at Frankfort, appointing a Greek and a Hebrew lec-

turer, a divinity professor, and a treasurer to receive such contributions as should be remitted from England; and then returned to Strasburgh, for the sake of meeting Peter Martyr, with whom he had contracted an intimate friendship at Oxford. A brighter prospect now opened before him. By the accession of queen Elizabeth, in 1558, he was enabled to return with safety to England, where he was appointed one of the divines commissioned to revise the liturgy, and one of the eight champions on the protestant side, in the disputation held at Westminster with an equal number selected from among the popish clergy. In the following year the queen nominated him bishop of Ely, as a mark of her approbation of his professional services, and the part which he had acted abroad in defence of the English liturgy. Soon after this event he joined with Dr. Parker, archbishop elect of Canterbury, and the bishops elect of London, Chichester, and Hereford, in petitioning the queen against an act that had passed for alienating and exchanging the lands and revenues of the bishops; which was a strong proof of his integrity, as he could not but know that such a measure would expose him to the loss of her majesty's favour. He was equally influenced by a regard to duty, in the opposition which he made to the queen's determination of retaining the crucifix and lights on the altar of the royal chapel, and in his strenuous defence of the lawfulness of the marriage of the clergy, of which she expressed a strong disapprobation. He likewise endeavoured to obtain the establishment of an ecclesiastical body of laws, which was drawn up by archbishop Cranmer, and other learned divines, towards the latter end of king Edward's reign; in which object he failed, most probably because they were thought to intrench too much upon the prerogatives of the crown, and the authority of the civil courts. To such learned men as were zealously attached to the interests of the church as by law established, he shewed himself a friendly patron; but he was as hostile in his present situation, as when he was an exile in Germany, to those who would not strictly conform to its discipline and ceremonies. And he was not sparing in his advice to his brother prelates, any more than in his own exertions, to be active in restraining them, or in using severe punishments to compel them to submission. When even the privy-council shewed a disposition to screen some of that party from the rigour of the law, he was so bold as to write a letter to the lord treasurer Burleigh, threatening to appeal to the queen, if they continued to interfere in ecclesi-

astical matters, which, he maintained, belonged only to the jurisdiction of the bishops. As far then as his power extended, it is not unjust to class him among protestant persecutors. During the latter years of his life, he was greatly harassed by the rapacious spirit of different courtiers, who obtained grants of manors and other estates belonging to his see, and the royal command and authority for his alienating them. Some of those estates he was persuaded to give up; but his acquiescence in the royal pleasure having only tended to render the favourites of the queen more insatiable, he exerted great spirit in preserving what was still left. This firmness exposed him to tedious and vexing prosecutions, which produced such an effect upon his mind, that he repeatedly desired leave to resign his bishopric; and, at last, on the humiliating terms of reserving for himself only a yearly pension of two hundred pounds out of his see, and the least of five country-houses belonging to it. The queen's consent to that measure was obtained in the year 1579, and the forms of resignation were actually drawn up; but no respectable person being found who would accept of his bishopric on such ignominious conditions, he enjoyed it until his death, in 1581, when he was in the eighty-second year of his age. Bishop Cox was undoubtedly a learned man, and, in many points, a respectable character; but that he was bigotted and intolerant cannot be denied by those who impartially weigh his history. He has been accused of covetousness, and possessing a vindictive spirit. The former part of the charge does not appear to be well supported; but for the latter, his conduct at Frankfort, and the severity which he shewed towards some deprived catholics in his custody, afford too much foundation. It is remarked concerning him, that he was the first who brought a wife to live in a college. He was the author of "An Oration at the Beginning of the Disputation of Dr. Tresham, and others, with Peter Martyr," and of "An Oration at the Conclusion of the same," in Latin, and printed in 1549, 4to.; of "Resolutions on some Questions concerning the Sacraments," in the collection of records at the end of bishop Burnet's History of the Reformation; and, jointly with others, of the "Declaration concerning the Functions and divine Institution of Bishops and Priests," and the "Answers to the Queries concerning some Abuses of the Mass," which are to be found in the addenda to that work; and of several letters and small pieces, published by Mr. Strype, in his *Annals of the Reformation*. He was also

concerned in compiling the first Liturgy of the Church of England, and in the Review of it in 1559, as before noticed. To the new translation of the Bible, made in the reign of queen Elizabeth, commonly called the Bishops' Bible, he contributed the four Gospels, the Acts of the Apostles, and the Epistle to the Romans. He is likewise said to have had a share in the construction of Lilly's Grammar. *Biogr. Brit.*—M.

COYPEL, NOEL, an eminent painter of the French school, was born in 1628, and early placed with one of the profession at Orleans. Not liking his situation, he went to Paris at the age of fourteen, where by chance he entered a church in which Quilletier was painting. The attention with which the youth viewed the work struck the artist, who, after some questions, put the pencil into his hand. Noel soon shewed what he was able to do with it, and Quilletier gave him employment. He was afterwards engaged by Charles Errard in some paintings carried on at the Louvre, and the pay given him was as high as that of the ablest workmen. His name became known, and he was thenceforth always in the king's employ. He married in 1660 a painter's daughter, who, besides the virtues of a good wife, possessed skill in portrait-painting, to which branch he also applied. In 1663 he was admitted into the academy, of which he was chosen a professor the year following. About this time he painted a picture for Nôtre Dame, which raised him to the first class in his profession. Several works were allotted to him in the Old Louvre and the Tuilleries; and he was recommended to the parliament of Brittany to decorate the ceiling of their great audience-chamber at Rennes. The king in 1672 gave him apartments in the Louvre, and nominated him director of the French academy at Rome. He took with him his son Antony and his brother-in-law; and by his means the academy acquired new lustre, and was lodged in a palace. He procured models of the finest statues in Rome to place in its saloon, and he himself daily set the example of making drawings after them. He corrected the designs of the students, and gave them excellent instructions in the art. Four characters from ancient history of his painting were exhibited at the Rotundo, and obtained universal applause. After an abode of three years at Rome, he returned to France in 1676, and was engaged in new works for the king, in which he displayed the improvements he had made. His genius was fertile; he painted with correctness and expression, and in a good style of colouring. He

gave several designs for the tapestry of the Gobelins, and was chosen rector of the academy. One of his maxims was, that a great painter would succeed better in a sterile subject which he could enrich by his invention, than in one so ample and copious as rather to require retrenchment than addition. His family was increased by a second marriage; and the king settled upon him a pension of 1000 crowns, and nominated him director after the death of Mignard. At the age of seventy-eight he undertook the fresco paintings above the great altar at the Invalids. He obtained great credit by them, but the labour threw him into a disorder of which he died in 1707, aged seventy-nine. His principal works are in the churches and palaces at Paris. Several of them are engraved by himself and other artists. *D'Argenville Vies des Peintres.*—A.

COYPEL, ANTONY, eldest son of the preceding, was born at Paris in 1661. He was educated under his father, and accompanied him at an early age to Rome, where he assiduously employed himself in studying the works of great masters. His progress was rapid, and acquired for him the friendship and applause of Bernini, Carlo Maratti, and other eminent artists. By their advice, after a three-years' residence at Rome, he visited Lombardy, and viewed the capital performances of that school. Returning to France, he made himself known by various works, and his reputation caused him to be admitted into the academy at the age of twenty, and appointed first painter to monsieur, the king's brother. He was nominated one of the artists employed in the decoration of the chapel of Versailles. He also gave designs for several large tapestry pieces from scripture subjects. In 1707 he was made a professor and rector of the academy. At this time he received such advantageous offers for settling in England, that the duke de Chartres (afterwards the regent duke of Orleans) made him a private visit, and successfully employed his promises and influence to defeat the proposal. He became director of the academy in 1714; and in the following year he was ennobled, and appointed first painter to the king. He enjoyed the same post under the regent, who employed him to paint the new gallery of the *Palais Royal*. He chose for this purpose fourteen subjects out of the *Eneid*; and he executed them so much to the regent's satisfaction, that he had the present of a coach, and a pension of 1500 livres. That prince, who had a taste for painting as well as for the other fine arts, condescended also to become

his disciple, and surprised the master by his proficiency. Coypel, however, was a perfect French painter. Fertile and florid in his ideas, he excelled in what may be called the poetry of the art; but the airs of his heads were often strained and affected, his attitudes unnatural, and his expression of the passions deviated into grimace. His talents were not confined to the pencil. He wrote a work on painting in form of dialogue, with an epistle in verse addressed to his son, in which he displayed a solid knowledge of the principles of the art, and purity and elegance of style. He gave the designs of the medals of Lewis XIV. for the Academy of Inscriptions. He was engaged in a set of tapestry designs from the *Iliad*, when he fell into a declining state of health, which carried him off in 1722, at the age of sixty-one. Many of his pieces are to be seen at Paris and Versailles, and a considerable number of them have been engraved. His son and disciple, *Charles Coypel*, rose to the first honours of his profession. *D'Argenville Vies des Peintres.*—A.

COYPEL, NOEL-NICHOLAS, son of Noel, and brother of Antony, was born at Paris in 1692. His father taught him the rudiments of his art; but dying when this son was only fifteen, the mother would have placed him in the public offices. Such, however, was his natural turn to painting, that it was thought proper to indulge it, and he made great improvement by his private studies, little assisted by his elder brother, who was somewhat jealous of him. He was disappointed in his ardent desire of being sent for improvement to Rome; however, he made a progress which gained him admission into the academy. He was little known till after the death of his brother in 1722; but he then began to display the talents which his timidity had concealed. When a royal prize was offered in 1727 for the best painting, Noel-Nicholas appeared among the twelve competitors; and his piece, representing the triumph of Amphitrite, was so much admired for its beauty, that the public estimation adjudged the palm to him. The court determined differently; but the count de Morville, secretary of state, who united taste to generosity, paid him for his picture the price which the king had offered for the victor. He painted some church pieces which gained him great reputation; particularly the ceiling of the chapel of the Virgin, in St. Saviour's church, which is coloured in an admirable style. A picture of St. Francis of Paula crossing the sea on his mantle, in the sacristy of the Minimes, is reckoned one of his best per-

performances. He was appointed a professor in the academy in 1733, and was extremely assiduous in promoting the improvement of the students. In his works he closely followed nature. His designs were elegant and correct; his pencil soft, fresh, and flowing; the airs of his heads were graceful; and his compositions well studied and striking. Latterly he applied to portrait-painting, as well in oil as in pastel, and with distinguished success. Having married a widow with a large family, the care and labour he underwent in maintaining them entirely banished his natural cheerfulness, and destroyed the ease of mind essential to works of invention. He was also much discomposed by a law-suit concerning his demand for the work at St. Saviour's; and this vexation, joined to an accidental blow on the head, put an end to his life in 1735, at the age of forty-three, when his reputation was daily increasing. Some of his pictures are at Versailles. He himself etched four of his designs, and thirteen of his pieces have been engraved by other masters. *D'Argenville.—A.*

COYSEVOX, ANTONY, a distinguished French sculptor, was descended from a Spanish family, and was born at Lyons in 1640. From childhood he displayed extraordinary talents for sculpture. At the age of seventeen he came to Paris, and worked under Lerambert, and other eminent artists. His progress was rapid, and his reputation was so well established, that, in his twenty-seventh year, he was sent into Germany by the cardinal of Furstenberg, entrusted with the decoration of that prelate's palace at Saverne. After his return to France, he was one of the sculptors employed in the king's service; and the gallery and gardens of Versailles contain many of his performances. The Academy of Painting admitted him as a member in 1676, and appointed him professor the next year. He successively rose in it to the offices of rector, director, and perpetual chancellor. In 1689 the equestrian statue of the king, decreed by the parliament of Brittany, was confided to him; and on this occasion he gave an extraordinary proof of his attention to copy the true features of nature. He caused sixteen or seventeen of the finest horses in the king's stables to be brought to him, that he might study their several beauties; and he had various conferences with the ablest equerries, relative to the most graceful movements of horses, and the noblest attitudes of riders. He also dissected horses for the purpose of examining their joints and muscles. Among the great works upon which he was afterwards employed were the tombs of

Colbert, cardinal Mazarine, the prince of Furstenberg, and the count of Lorraine. He adorned the Tuilleries with the admired group of a faun, hamadryad, and Flora, and with two winged horses, one mounted by Fame, the other by Mercury. The king took pleasure in seeing him work at Marly, and one day asked him if he had no sons brought up to his own profession? "I have several children, sire," replied Coysevox, "and among them three young men, who spend in your majesty's service all I can get by my chisel." The king promised to advance them. He succeeded no less in busts than in fancy figures and compositions. He made the portraits of many distinguished persons of the time; of Lewis XIV. at different ages, of Maria Teresa of Austria, Condé, Turenne, Crequi, Colbert, the chancellor le Tellier, the cardinals de Bouillon and de Polignac, and a number of others. He particularly excelled in representing that part of dress which

Eternal buckle takes in Parian stone; and he gave an airiness and lightness to the curls, of which marble would seem almost unsusceptible. Over every subject he diffused the species of grace proper to it. His knowledge of anatomy gave him correctness in his outlines, and in the expression of the muscles. Some of his imitations of the antique possessed the true character of primitive art. His Venus on the shell, and his modest Venus, are especially admired. Coysevox was a man of much private worth, generous and charitable, humble and pious, free from self-conceit in the midst of professional honours. He died at Paris in 1720, in his eightieth year, after a long and painful illness, which he bore with great patience. He left a vast number of works to testify his diligence, and formed several eminent pupils, among whom were his two nephews, the younger Coustous. *D'Argenville Vies des Sculpt.—A.*

CRADOCK, SAMUEL, a learned nonconformist divine in the seventeenth century. We meet with few particulars respecting the life of this gentleman, excepting that he was educated at Emanuel college, Cambridge, where, after going through the regular exercises with applause, he was successively incorporated B.A. M.A. and B.D. and, obtaining a fellowship, succeeded to the rectory of North Cadbury in Somersetshire. When the act of uniformity took place, he found himself compelled to relinquish his preferment, and retired to an estate which was left him by a relation at Wickham Brook in Suffolk; where, for several years, he preached in his own house, gratis, to those of the neighbourhood who chose to be his au-

ditors, and employed himself in instructing some young gentlemen in useful parts of learning. He was afterwards pastor to a dissenting congregation at or near Bishop's Stortford, in Hertfordshire, where he died in 1706, in the eighty-sixth year of his age. He was the author of the following works, which afford sufficient evidence of his learning, intimate acquaintance with the Scriptures, and rational manly piety: "The Harmony of the four Evangelists, and their Texts methodized, &c." 1668, folio; "The Apostolical History, containing the Acts, Labours, Travels, Sermons, &c. of the Apostles; till the Time of the Destruction of Jerusalem," 1672, folio; "The History of the Old Testament methodized," 1683, folio; "Knowledge and Practice, a plain Discourse of the chief Things to be known, believed, and done, in order to Salvation," 1673, 4to.; "A Supplement to Knowledge and Practice," 1679, 4to.; and "An Exposition and Paraphrase of the Revelation," 1696, 8vo. *Wood's Athenæ, Ox. vol. II. Calamy's Account of the ejected Ministers, vol. II.*—M.

CRAIG, JOHN, a learned mathematician, was a native of Scotland; but where or when born we have not been able to learn. Of the diligence with which he applied to the mathematics, and the ingenuity with which he solved the most difficult problems, various proofs may be found in the Philosophical Transactions, and the Acta Eruditorum. About the year 1680 it appears that he made the mathematics his principal study; and fixing on Cambridge as the place of his residence, began to employ himself in writing on fluxions. In 1685 he had a dispute with John Bernoulli, respecting the method of the quadrature of curved lines and curvilinear figures, in which Leibnitz espoused the cause of Craig, and defended him in the Acta Eruditorum for 1695. Without carrying the dispute farther, Craig applied with double assiduity to his favourite pursuit, and, in 1699, made an attempt to employ it in the defence of religion, in a singular work which he published under the title of "Theologiæ Christianæ Principia Mathematica." After this, Bernoulli having made known his problem on the conversion of a curved algebraic line into an infinite number of others equal in length, Craig resolved it; but Bernoulli published his own solution in 1705, and rejected that of Craig, whom he accused of having drawn false conclusions. In 1708, Craig having inserted a paper on the same subject in the Philosophical Transactions, Bernoulli shewed that his conclusions there were still less agreeable to truth. On this occasion Craig behaved with great can-

dour, and publicly acknowledged in the Transactions for 1710 that Bernoulli was right. As the contemporaries of this mathematician have said very little in regard to the circumstances of his life, the time of his death is not known. His works are: "Methodus Figurarum Lineis Rectis et Curvis comprehensarum Quadraturas determinandi," London, 1685, 4to.—the method which the author here employs is in a great measure borrowed from a theorem of Dr. Barrow; "Additio ad Methodum Figurarum Quadraturas determinandi," in the Philosophical Transactions for 1685; "Specimen Methodi generalis determinandi Figurarum Quadraturas;" "Tractatus Mathematicus de Figurarum Curvilinearum Quadraturis, et Locis Geometricis," London, 1693, 4to.; "De Figurarum Geometricè Irrationalium Quadraturis," in the Philosophical Transactions for 1697, No. 232; "Additio ad Schedulam de Quadraturis," ibid. No. 235; "Quadratura Logarithmicæ," ibid. No. 245; "Theologiæ Christianæ Principia Mathematica," London, 1699, 4to. In this work the author endeavours to apply mathematical calculation to the credibility of the history of Jesus Christ, and to prove, 1. That the certainty of the history of Jesus Christ would have totally ceased with the eighth century, had it not rested on more than the oral testimony of one; 2. That the probability of this history, written by four historians, and propagated by a great many copies of their works, was as strong at the time he composed his book (that is, in 1699), as it would have been in the time of Christ, to a person who had heard it related by the twenty-eight disciples; 3. That the probability of this history, at the end of 3150 years, reckoning from the birth of Christ, will entirely cease, and consequently that this will be the epoch when the Son of God will come to judge the world; because then, according to Luke, chap. viii. v. 8. there will be no more faith on the earth. As this work had become exceedingly scarce, professor J. D. Titius, of Wittenberg, published a second edition of it at Leipsic, in 1755, 4to. accompanied with observations, in which he refuted the author, and added a short dissertation on the same subject. The abbé Houtville also endeavoured to overturn Craig's arguments, in his Religion Chrétienne prouvée par les Faits. Montmort, in an advertisement prefixed to his Essai d'Analyse sur les Jeux de Hazards, speaking of a paper in the Philosophical Transactions, respecting a method of estimating the probability in different cases of human testimony, whether oral or written, says, "All this is true and evident; but what can we

thence conclude, and how are we to apply these theories? In my opinion, it is impossible; and yet this and much more has been undertaken by a learned English geometrician, whose polite and obliging manners have prepossessed me in favour of his heart, as much as his excellent works have inspired me with esteem for his talents. The book to which I allude is entitled *Philosophiæ Christianæ Principia Mathematica*. The author of it is Mr. Craig," &c. &c. *Adelung's Continuation of Jöcher's Gelehrte. Lexicon. Montmort Essai d'Analyse sur les Jeux de Hazards.*—J.

CRAIG, WILLIAM, a respectable divine and elegant preacher in the church of Scotland, was born at Glasgow in the year 1709. His education he received in the seminaries of that city, where he distinguished himself by his proficiency in classical learning, the study of philosophy, and an acquaintance with the moral writers of Greece and Rome. To the stores of knowledge derived from these sources he added those of theology; and was assisted in preparing for that profession, to which he was early inclined, by able tutors and friends, particularly by Dr. Hutcheson, professor of moral philosophy in the university of Glasgow. He was habitually pious, and ardently devout, and felt a deep interest in the work to which he had devoted himself; and, from a combination of these dispositions with the advantages of the course of study which he had pursued, arrived at the character of an elegant, instructive, and impressive preacher. The subjects of his pulpit-addresses were not obscure tenets of speculative theology, but such as embraced the extent of religious and moral obligation, not founded on any human system, but the christian Scriptures; and his manner of delivery was solemn, yet animated; earnest, but correct, without formality. It was not to be expected that, in choosing such a line of pulpit-oratory, he should become a fashionable, or very popular preacher. In the year 1737 he received a presentation to the parish of Cambusnethan, in Clydesdale. But the aversion of his parishioners to lay patronage, under which he obtained his living, and their inclination for sermons abounding in obscure and mystical theology, rather than such as inculcated active virtue, rendered his situation among them far from desirable. After spending some time in endeavouring to reconcile his parishioners to that system of instruction which he thought best suited to them, during which he refused presentations to other churches, he found the opposition to his labours so unpleasant, that he was induced at length to accept of

a presentation to a church in his native city, where his relations and literary friends resided. He was first appointed minister of the Wynd church in that city; and after the building of St. Andrew's church, was removed thither. In that church his audience was not numerous, consisting only of those who could be satisfied with good composition, and rational liberal sentiments. He was, however, so well satisfied with his situation, and so sincerely attached to those who seemed to profit by his instructions, that he declined the proposal of some of his friends at Edinburgh, who wished to remove him to that city. On the death of professor Potter, who filled the divinity-chair in the university of Glasgow, Mr. Craig was proposed by his friends for that professorship. He was opposed, however, by Dr. Leechman, a person of congenial sentiments and liberality with himself; and another candidate, who, though a man of worth and piety, and popular with the multitude, was not so proper as either of his competitors for that situation. Such being the state of things, Mr. Craig, apprehending that the interests of religion would be best served by the appointment of Dr. Leechman, prevailed upon his friends to transfer their votes to that gentleman, who obtained the professorship by the casting vote of the lord rector. About the same time Mr. Craig entered into the matrimonial connection with a lady to whom he was united for sixteen years in great felicity, and from whose death, in the year 1758, he received a shock which he scarcely ever recovered. He was afterwards, indeed, happily married to a second wife; but for several years before his death, his strength and health gradually declined. He was possessed of great sensibility, which rendered him averse to indiscriminate society, and quickened his sense of misfortunes, and gave to his mind a melancholy cast. This temper increased as he advanced in life, until he seemed to have lost the power of enjoying happiness, and became subject to a depression of spirits which no amusements could relieve. Under these circumstances his sufferings were aggravated by the death of a beloved son, and of his second wife, whose affectionate assiduities had been employed in unremitting endeavours to solace and support him. After languishing for some time in a state of feebleness and dejection, he was carried off by an easy death in the seventy-fifth year of his age. He was the author of some single sermons, published in 1761 and 1764, about which time he had the degree of doctor in divinity conferred upon him by the university of Glasgow; of "An

Essay on the Life of Jesus Christ," in which his character is delineated from the facts recorded in the history of his life, published in 1767; and "Twenty Discourses on various Subjects," published in 1775. Both the last-mentioned articles deservedly met with a favourable reception from the public, and are distinguished by justness and utility of sentiment, clothed in a style that is in general correct, perspicuous, and pleasing. *Biog. Britan.*—M.

CRAKANTHORPE, RICHARD, a learned English divine in the sixteenth and beginning of the seventeenth century, was born at Strickland in Westmoreland, whence he was sent to Queen's college, Oxford, in 1583, of which he became a fellow in 1608. Before that time he had proceeded to the degree of bachelor in divinity. He was held in much veneration for his profound skill in controversial theology, and was greatly admired as a preacher, especially among those who were puritanically inclined. When king James I. sent the lord Ewers ambassador-extraordinary to the emperor of Germany, in 1603, he was appointed one of the chaplains to the embassy, and embraced the opportunity which his situation afforded him of cultivating an acquaintance with the German literati, and of visiting the universities and libraries in that country. After his return to England, he became chaplain to Dr. Ravis, bishop of London, and chaplain in ordinary to his majesty, and obtained the rectory of Black Notley, near Braintree, in Essex. He had the reputation of extensive learning, and eminent virtue, and of being at the same time a great canonist, and familiarly acquainted, beyond most men of his time, with the fathers, councils, and schoolmen. He died at his rectory, for want of a bishopric, as king James I. used to say, in 1624. His publications were, "Justinian the Emperor defended, against Cardinal Baronius," 1616, 4to.; "Introductio in Metaphysicam, Lib. IV." 1619, 4to.; "Defence of Constantine, with a Treatise on the Pope's Temporal Monarchy," 1621, 4to.; "Logicæ Libri Quinque, &c." 1622, 4to.; "Tractatus de Providentia Dei," 1622, 4to.; "Defensio Ecclesiæ Anglicanæ contra M. Anton. de Dominis Archiep. Spalatensis Injurias," 1622, 4to.; "Virgilius Dormitans, Rome's See overthrown, or a Treatise on the First General Council held at Constantinople, An. 553, &c." 1631, folio; and various single sermons. He also left behind him several MSS. some of which were deposited in Queen's college library. *Wood's Athenæ Ox. vol. I.*—M.

CRAMAUD, or CREMAUD, SIMON DE, cardinal, who distinguished himself in several import-

ant ecclesiastical negotiations in the fourteenth and beginning of the fifteenth century, took his name from his native place, near Rochechouart in Poitou. By his learning, his talents, and the excellence of his character, he raised himself to public notice, and acquired the esteem and confidence of different popes and kings. He was made master of requests and chancellor to John of France, duke of Berry, and son of king John; and was nominated successively to the bishoprics of Agen, Beziers, Avignon, and Poitiers. In the year 1394, when Benedict XIII. was elected pope by the conclave of cardinals at Avignon, he was appointed perpetual administrator of the church of Carcassone, on the translation of the bishop of that see to the archbishopric of Toulouse. While the council of Pisa was sitting, in which he took his place among the French prelates, he was made archbishop of Rheims, and afterwards created patriarch of Alexandria. In the year 1413, pope John XXIII. advanced him to the dignity of cardinal. This honour he seems to have received in requital of his zealous services for bringing to a termination the schism, during which the catholic world had been distracted by the rival claims of the sovereign pontiffs at Rome and Avignon. For that purpose he took an active part in an assembly of the French prelates convened at Paris, in which the resolution seems to have been taken, that was afterwards carried into effect, of deposing Benedict XIII. from the papal dignity. In the year 1394 he was deputed by the university of that city to king Charles VI. then at Perpignan, to convince him of the necessity of that measure; and afterwards was honoured with a seat in a grand convention held by the emperor Winceslaus, Charles VI. king of France, Charles III. king of Navarre, and numerous princes and grandees, who concurred in opinion with the Parisian assembly. The next missions in which he engaged on that subject were to England and Spain, to endeavour to conciliate those kingdoms to that plan for restoring the peace of the church. He was lastly sent, by the king and church of France, to Benedict himself, to persuade him voluntarily to renounce the character of sovereign pontiff. But failing in his efforts, he published a treatise in which he proved the necessity of withdrawing all obedience from that antipope. His labours were attended with the desired success: for, in subsequent assemblies held in France, where the management of business was chiefly entrusted to his direction, the deposition of Benedict was resolved upon, and their judgment was confirmed by the coun-

oil of Pisa in 1409, in which cardinal Cramaud was appointed publicly to read their final decree. He died in the same year. *Moreri. Bower.*—M.

CRAMER, DANIEL, a learned German divine of the reformed persuasion, was born at Retz, in the new Marche of Brandenburg, in 1568. After studying in the seminaries at Landsperg, Stettin, and Dantzic, he returned to his native place, where he for some time officiated as rector of the public schools. Thence he went for farther improvement to Rostock, where he took the degree of M.A. On being appointed tutor to the son of Rosencrantz, the Danish minister of state, he accompanied his pupil to the university of Wirtemberg, in which he was made professor of eloquence. From that situation he was invited to Stettin, where he was appointed to the offices of first dean and of consistorial professor and assessor. In 1597 he was nominated minister of St. Mary's church, and inspector of the college. In the following year he died at that place, after having received the degree of doctor in divinity from the university of Wirtemberg. He was the author of "*Disputationes XVIII, de Præcipuis Logicæ Aristotelis Partibus*;" "*Isagoge in Metaphysicam Aristotelis*;" "*Scholæ Prophetica*;" "*Arbor Hereticæ Consanguinitatis*;" and other works in Latin and German. *Moreri.*—M.

CRAMER, GABRIEL, an eminent mathematician, was born at Geneva in 1704. At the age of eighteen he maintained certain theses "*de Sono*," which announced the proficiency he had made in mathematics and physics. At twenty he was a candidate for the chair in philosophy; and an older competitor being preferred, a mathematical chair was erected for him and his friend and rival Calandrini, in which they lectured by turns. He made a tour in 1727, which he commenced by taking instructions for five months from John and Nicholas Bernouilli at Basil. He visited France and England, and made connections with the most eminent mathematicians and philosophers in those countries. After his return he measured his strength with John Bernouilli, and obtained, in 1731, from the Academy of Sciences at Paris, the *proximè accessit*, for a memoir on the orbits of planets. Bernouilli himself confessed that he obtained the victory only in consequence of the caution he had observed with respect to the tourbillons of Descartes. Cramer remained sole professor of mathematics at Geneva in 1734; and soon after, the body of pastors made him their secretary. He was well fitted for their society by his piety, and his knowledge of scripture-criticism. He became successively a mem-

ber of the councils of Two Hundred, and of Sixty, and made himself useful to all parts of the administration. His correspondences with the men of science in France and other countries became continually more extensive; and he was chosen a member of the academies of Berlin, Lyons, and Montpellier, the Royal Society of London, and the Institute of Bologna. In 1750 he was made professor of philosophy; but the great assiduity with which he fulfilled the numerous duties in which he was engaged began to impair his health; and he died at Bagnols in 1752. Besides many papers in the memoirs of different learned societies, and several academical dissertations and discourses on a variety of topics, he published an excellent "*Introduction to the Analysis of Algebraic Curves*," 4to. *Genev.* 1750. He likewise gave editions of "*Wolf's Elements of Mathematics*;" the "*Works of John and James Bernouilli*;" and the "*Epistolary Correspondence between Leibnitz and Bernouilli*." A part of "*A Course of Logic*," which he composed, has been printed: the article "*Probability*" in the *Encyclopædia* is partly taken from it. *Senebier Hist. Lit. de Geneve, t. III.*—A.

CRAMER, JOHN ANDREW, a celebrated metallurgist, was born at Quedlinburg in the year 1710, and died at Berghietzhübel, near Dresden, on the 6th of December, 1777. That the Germans, in general, have taught mining and metallurgy to all Europe is well known; and Cramer contributed not a little to establish their reputation in both these arts. Being a man of genius, he acquired an extensive knowledge of almost every branch of science, but particularly of those which relate to the method of extracting metals from their ores. He possessed also great presence of mind, and was endowed with the talent of expressing his ideas in an easy, agreeable, and engaging manner. He was the first person who established the art of assaying on just principles; and would have extended his improvements to large works, had his life been spared only a few years longer. His active and penetrating mind could readily perceive the essential or accidental qualities of all objects that presented themselves for his examination; but, in considering them, he generally deviated from the beaten tract, and pursued those methods which he was convinced would soonest conduct him to the proposed result. His ideas, however, were often so diametrically opposite to those commonly received, that they frequently involved him in disputes; and these were necessarily multiplied by the peculiarity of his temper; for though he always answered

those who opposed him with arguments founded on the soundest principles, he could seldom bear contradiction with moderation; and he was too fond of freedom, both of speech and of action, to confine himself with patience within those rules of respect and decorum by which mankind are generally guided in their intercourse with persons of rank and condition. As a writer, Cramer is well known by his *Elements of the Art of Assaying*, "*Elementa Artis Docimasticæ*," a subject on which he gave lectures both in England and Holland; his work on the management of forests and timber, which unfortunately he never completed; and his treatise on metallurgy. Among his chemical productions, the artificial gems which he made, and which were such close imitations of nature as to deceive the best judges, deserve to be particularly mentioned. But his talents were not confined to chemistry; for he had made himself well acquainted with natural philosophy, natural history, mathematics, astronomy, and political economy. In regard to his personal character, the following particulars will serve to give some idea of it:—His indifference in regard to dress and external appearance was so great, that a gentleman, who was desirous to engage him in his service, the first time he presented himself before him, took him for a beggar, and was just on the point of offering him some money, when he was told that the supposed object of his charity was Cramer. He has often been known to sit down at the table of a minister, who frequently invited him to dine with him, dressed in a gold-laced coat, but having his hands and face covered with coal-dust and smoke, in consequence of his chemical labours. He was equally careless in the choice of his expressions. The same minister having one day carried him to the mint, where nobody at that time knew him, he began to find fault with the manner in which the metals were treated; and on the master of the mint asserting that the processes employed were the same as those recommended in the *Elements* of the celebrated Cramer, he replied, "Cramer has either taught that method, or you have not understood him: if the former be the case, Cramer is a bungler; if the latter, you are one." His habitation also displayed great singularity. It was nearly a counterpart to Diogenes's tub. Attached, like a swallow's nest, to the outside of the town-wall, it consisted, in conformity to Cramer's plan, of one low story, which, besides his own apartment, contained nothing but a kitchen and two other small cabins. The entrance to it was through an aperture in the town-wall, which led into a narrow

court; at the end of this was a dark smoky kitchen, and then his own apartment, covered with dust and dirt, and where books, models, crucibles, coals, &c. were seen lying in confusion, both upon and beneath the tables and stools. Food and drink, sleep and rest, were wants which he gratified as he found occasion, without regard to regular order or fixed periods. He often indulged, therefore, at midnight, in the use of such kinds of food, and in such abundance, as most people commonly allot to their principal meal; and sometimes he would throw himself into bed to sleep just when his servant was preparing to lay the cloth for dinner. His works are: "*Elementa Artis Docimasticæ, duobus Tomis comprehensa*," *Lugd. Batav.* 1739, 8vo.; and in an improved edition, 1744. It was translated into German by Gellert; and into French and English. This work, which rendered Cramer celebrated throughout all Europe, contains a very useful description of the different kinds of minerals, and an account of almost all the chemical and mechanical processes employed in assaying.—"*An Introduction to the Care and Management of Forests, with a complete Description of the Method of burning Charcoal, &c.*" *Brunswick*, 1766, folio, with sixty copper-plates. The intention of this useful work is to shew how growing timber and large forests may be preserved in good condition, how decayed parts may be restored, and how to derive the greatest benefit from forests. Cramer deduces his information from actual experience, and the soundest principles.—"*The Elements of Metallurgy, in which the different Operations, on a large as well as a small Scale, are particularly described*," *Blankenburg*, first part, 1774, with nineteen plates; second part, 1775, with two plates, folio. This excellent work would have completely established Cramer's reputation, had he been able to finish the third part. The first comprehends mineralogy, or the natural history of the metals and semimetals, and of other minerals, with the theory of the art of assaying metals, and the most useful of the other minerals. In the second, the author gives an account of those operations employed in treating metals on a small scale, almost entirely new, and in general confirmed by long experience. The object of the third part was to have been the processes employed on a large scale. *Hirsching's Manual of eminent Persons who died in the Eighteenth Century. Adelung's Continuation of Jöcher's Gelehrte. Lexicon.*—J.

CRAMER, JOHN ANDREW, one of those modern writers who do honour to Germany, and who distinguished himself as a theologian, a poet,

and an historian, was born at Iöstadt, in the Erzgebirge, on the 29th of January, 1723. Having received a virtuous and learned education under his father, a clergyman of that place, and at the school of Grimma, he was sent, in 1742, to the university of Leipsic, with no more to maintain him than 160 dollars; but by private teaching in the family of D. Börner, translating for Gottsched's edition of Bayle, and correcting for the press, he found means to support himself with decency and comfort. In the year 1745 he gave public lectures at Leipsic; he began also his translation of Bossuet's Universal History; and in 1746 published a weekly paper called "The Guardian Spirit:" in this labour he was assisted by J. A. Schlegel. In 1748 he became preacher at Crellwitz, near Magdeburg on the Saale; but soon after, having made himself better known by his translation of Chrysostom, he was appointed, in 1750, preacher to the court at Quedlinburg. About this period Klopstock, who had obtained the patronage and protection of the celebrated count Bernstorff, the Danish minister, introduced him to that friend of genius; and in 1754 he was invited to Copenhagen to be chaplain to the court. In this situation, where he had a better field for displaying his oratorical talents, he acquired the friendship of Molke, Reventlow, &c. Frederic V. treated him with great respect, and the integrity of his conduct and the benevolence of his disposition gained him universal esteem. Denmark became his second country, and he was there distinguished by the appellation of *Der Eyegoode*—the thoroughly good. In 1765 he was appointed professor of theology in the university of Copenhagen, in which, as well as in that of Kiel, a fund was established, through his means, for the support of the widows of the professors. The well-known revolution which took place in Denmark, when Struensee was disgraced, involved him in great trouble: he lost his office of chaplain to the court, for a reason similar to that which drove Chrysostom into banishment; and in consequence of this misfortune he retired, in the year 1771, to Lubec, to be superintendant. His talent for working on the passions was so great, that while in this office he soon obtained permission to make some changes and improvements in the liturgy, and in the manner of instructing catechumens. On the 17th of January, 1772, he was able to recite his Ode on the deliverance of Denmark; and in 1774 he again entered into the Danish service, being appointed professor of theology in the university of Kiel, and preacher in the castle church. By the exertions he made for promoting the interests of the university,

its funds were considerably augmented, and the library was increased by the purchase of Wolfe's collection, which consisted of more than 14,000 volumes. This active and useful man died on the 12th of June, 1788, at the age of sixty-six. Cramer wrote with great facility, and read with equal rapidity. He employed every moment of his time, and frequently read or studied while travelling. His memory was so retentive, that he remembered every thing he heard in however cursory a manner. He had ideas at command; and at every period of the day, early in the morning or late at night, as soon as he took up his pen he was ready to begin and proceed without intermission. He seldom revised any thing he had written; all his works were put into the hands of the printer, without correction, as they came from his pen, and without ever being transcribed. Cramer was endowed with many of those gifts of the head and heart by which writers acquire celebrity. In his translation of the Psalms he has been remarkably fortunate in catching the true spirit of the oriental poetry; and he has expressed the meaning of the sacred originals with more force and truth than Rousseau and many of his predecessors. The same animation, the same ardour, and the same elevation, united with great boldness of metaphor and imagery, are displayed in his lyric poems. His two odes, David and Luther, are, in particular, esteemed; the former for its loftiness and sublimity, and the latter for its bold and patriotic ideas. If he is sometimes deficient in that spirit by which the odes of Klopstock and Ramler are so much distinguished, this fault is fully compensated by the excellence of his versification and the easiness of his rhyme. In regard to the latter property he is equalled by few of the German poets. His works are: "The Homilies and Opuscula of J. Chrysostom, translated and accompanied with Dissertations and Notes," ten vols. 8vo. *Leipsic*, 1748—1751. "Bossuet's Introduction to Universal History, translated from the French, and continued, with Historico-critical Dissertations," eight vols. 8vo. *Leipsic*, 1748—1786. It is to be regretted that this work, which has been much improved and rendered far more useful by the indefatigable diligence and extensive erudition of the translator, was left incomplete by his death. "A Collection of Sermons, ten Parts," *Copenhagen*, 1755, 1756, 8vo. "The Northern Spectator," three vols. *Copenhagen* and *Leipsic*, 1758, 1760, 1780, 8vo.: this is one of the most important of the German periodical publications. "A Collection of Sermons, five Parts," *Copenhagen*, 1759, 1765, 8vo. "A Poetical Trans-

lation of the Psalms, four Parts," *Leipsic*, 1762, 1764, 8vo. "New Collection of Sermons, twelve Parts," *Leipsic*, 1763, 1771, 8vo. "Devotions; consisting of Prayers, Hymns, and Reflections on God, his Attributes and Works;" first Part, *Schleswig and Leipsic*, 1764; second Part, *ibid.* 1765, 8vo. "Imitations of the Psalms of David, with other spiritual Hymns," *Copenhagen*, 1769, 8vo. "Luther, an Ode," *Copenhagen*, 1771, 4to.: "Melanchthon, an Ode," *Lubec*, 1772, 4to.: both these pieces display the hand of a master. "Gellert's Life," in the ninth part of his works, *Leipsic*, 1774, 8vo. Cramer was concerned also in a weekly journal, called "The Youth." Three parts of his posthumous works were published by his son at Altona and *Leipsic*, 1792: the fourth, fifth, and sixth appeared with the title of "Human Misery." Though these poems were not intended for publication till they had received a few finishing touches, there are many of them which will bear a comparison with his former productions. *Hirsching's Manuel of eminent Persons who died in the Eighteenth Century. Adelung's Cont. of Jöcher's Gelehrte. Lexicon.*—J.

CRAMER, JOHN JAMES, a learned Swiss divine, was born at Elgg, in the canton of Zurich. He pursued his studies at Altdorf, Leyden, and Utrecht, and became distinguished for his proficiency in the oriental languages. And he availed himself of the advantages to be derived from travels through Germany, Hungary, the Low-countries, England, and France, for increasing his stock of knowledge and information. In the year 1696 the council of Zurich appointed him professor of oriental languages in that city; on which office he had scarcely entered, before the prince of Nassau offered him those of theology, oriental languages, and ecclesiastical history, in the academy of Herborn. That offer he embraced, and received the degree of doctor in divinity at Basil. But before two years had expired, his ill state of health obliged him to return to his native country, where a gradual decay terminated his life in the year 1702. He was the author of different learned publications; of which the principal were, "Excercitationes de Ara exteriori Templi secundi," printed at Leyden, 1697, 4to.; and "Theologia Israelis," printed at Basil, 1699, 4to. *Moreri. Nouv. Dict. Hist.*—M.

CRAMER, JOHN RODOLPHUS, brother to the preceding, was born in the same canton, in the year 1678, and was originally designed for the medical profession. By the advice of his brother, however, he was induced to prefer that

of theology; and successively studied at Zurich, Herborn, and Leyden. At the latter place he published, in the year 1702, a work on the subject of first fruits, which evinced a considerable acquaintance with Hebrew antiquities, and was entitled, "Seven Dissertations on the Hilcoth Bicurim." On the death of his brother, he was appointed teacher of Hebrew at Zurich; in the year 1705, teacher of sacred and profane history; and, in the following year, professor of Hebrew in the Superior college. In 1717 he was admitted into the college of Canons, of which he became dean in 1731; and was besides made professor of theology. In the latter years of his life he was oppressed by infirmities, under which he sunk in the year 1737. His learning was various and extensive, and his productions were numerous. Besides the treatise already mentioned, they consist of "Decas Thesium Theologicarum," 1704, 4to.; "Constitutiones de Primitivis R. Mosis, F. Maimonis, quæ inter Titulos III. partis operis Maimonioni & Habentur, cum Versione & Notis philologicis," *Leyden*, 1702, 4to.; "Henrici Altingii, Historiæ sacræ & profanæ Compendii, ut & J. H. Suiceri Historiæ eccl. chronologicæ Delineationis, Continuatio & Supplementum usque ad An. 1707," *Zurich*, 1707, 8vo.; together with a variety of theological and philological dissertations and harangues, in the Latin language, and some pieces in the German. *Moreri.*—M.

CRANMER, THOMAS, archbishop of Canterbury, and martyr to the cause of protestant reformation, descended from an ancient family in Nottinghamshire, in which county he was born, at Aslacton, in 1489. In the year 1503 he was entered at Jesus college, Cambridge, of which he afterwards became fellow. By the diligence with which he applied himself for several years to the learning of the times, to polite literature, and to the study of the scriptures, he acquired the applause and respect of the university, and became eminently fitted for the honourable station to which he was afterwards advanced. Soon after his admission to the degree of M.A. he lost his fellowship by marrying; and became reader in the common lecture at Buckingham, now Magdalen college. But upon the death of his wife, within a year, he was again admitted fellow of his old Society. When cardinal Wolsey established his new college at Oxford, Mr. Cranmer was offered a fellowship on that foundation, which he thought proper to decline. In 1523 he was made doctor in divinity; and appointed reader of the theological lectures in Jesus college, and one of the examiners of

those who took the degrees in divinity. In the last-mentioned office he proved of essential service to the interests of sound learning, and of religion, by the strictness with which he examined the candidates, and by his steady refusal to permit those persons to graduate who were found deficient in requisite literature, and particularly in their acquaintance with the scriptures. Some time after this, the plague breaking out at Cambridge, Dr. Cranmer retired to the house of one Mr. Cressey, to whose wife he was related, and who lived at Waltham-abbey in Essex. In that house he accidentally met with Dr. Edward Fox, the king's almoner, and Dr. Stephen Gardiner, the secretary, to whom he was well known; when the conversation turned to the subject of the king's divorce from queen Catharine, to which Henry VIII. was then endeavouring to obtain the consent of the papal see. Being desired by them to give his opinion upon that point, he maintained, "that it would be much better to have this question, whether a man may marry his brother's wife, or no? decided and discussed by the divines, and by the authority of the word of God, than thus from year to year to prolong the time by having recourse to the pope: that there was but one truth in it, which the Scriptures would soon declare and manifest, being handled by learned men; and that might be done as well in England, in the universities here, as at Rome, or elsewhere." When the opinion of Dr. Cranmer was reported by Dr. Fox to the king, he highly approved of it, saying, "that that man had the sow by the right ear." This opinion, which proved that his mind was prepared to follow the advances which had been made in Germany towards emancipation from the papal yoke, proved the immediate cause of his promotion. The king gave an order that he should be sent for to court, appointed him one of his chaplains, and commanded him to write a treatise upon the subject of the divorce, placing him in the family of sir Thomas Boleyn, the father of Anne Boleyn, where he gave directions for his being supplied with such books as were necessary for his purpose. When he had finished his treatise, in which he proved by the authority of the Scriptures, of general councils, and ancient writers, that the bishop of Rome, or the pope, had no power to dispense with the word of God, he went to Cambridge, to maintain publicly the doctrine which he had advanced, and obtained the sanction of a number of divines and civilians to his opinion. Upon his return to court, he was presented to a living, and made

archdeacon of Taunton. It had also been a main object with Dr. Cranmer in his treatise, and in his journey to Cambridge, to prove from the Scriptures the illegality of the king's marriage with the widow of his late brother. The opinions which he collected favourable to this determination, appear to have been founded rather on an acquiescence in the king's wishes, than on any scriptural authority. For in the Old Testament, the marriage of a man with his brother's widow, under the circumstances in which Catherine was placed on the death of prince Arthur, was at least allowed, if it be not enjoined; and the New Testament is wholly silent on the subject. Dr. Cranmer's judgment on this occasion seems to have been chiefly influenced by the consideration, that the establishment of the illegality of the king's marriage was a necessary step towards freeing his country from the papal tyranny. We are far from being satisfied, however, that the end, great and important as it confessedly was, fully sanctified the means. The common law, and the usage of nations, supplied the advocates for the king's divorce with the best arguments which they had to produce. In the year 1530, Dr. Cranmer was sent abroad, with others, to collect the sentiments of learned men in France, Italy, and Germany, on the subject, and to defend the opinions laid down in his treatise. In France he met with numerous supporters. At Rome, his treatise was presented to the pope, and he offered publicly to dispute against any opposers of his doctrine; but no champion was permitted to enter the lists. From his conversation with some of the principal men at that court he was led to conclude, that they were disposed to acknowledge the unlawfulness of the king's marriage, while they defended the full authority of the pope's dispensing power. And that his holiness was not at that time willing to be considered decisively hostile to the king's views, may be inferred from his constituting Dr. Cranmer his penitentiary throughout England, Ireland, and Wales. The manner in which he had conducted himself in France and Italy, occasioned his being appointed sole ambassador to Germany on the same business; where, at the court of the emperor, and those of the protestant princes, he had the opportunity of becoming acquainted with the most eminent German divines and civilians, and obtained the sanction of great numbers of them to his opinions. In that country he married a second wife, the niece of the celebrated Oslander, pastor of Nuremberg. Before his return home, he was also employed by the king in ne-

gociating a commercial treaty, between England and the emperor's dominions in the Low-countries. During his residence in the protestant states, it is not unlikely that the connections which he formed had an influence in determining him still farther to oppose the papal authority. This may be fairly concluded from the circumstances that attended the next great event in his life. Upon the death of Warham, archbishop of Canterbury, in the year 1532, he was nominated by the king to that dignity; and was ordered home that he might give the countenance of that high office to the steps which the king was determined to pursue. But upon his arrival, he refused to accept of that dignity, unless he was to receive it immediately of the king, without the pope's intervention; and, by obtaining it on those terms, laid the foundations of the doctrine which was soon afterwards more explicitly avowed, of the king's being the supreme head of the church of England in ecclesiastical as well as temporal concerns. When he was consecrated archbishop, by the bishops of Lincoln, Exeter, and St. Asaph, he made a still farther advance in his hostility to the papal power, by a notarial protestation, that he did not admit the pope's authority, any further than it agreed with the express word of God, the prerogatives of the king, the good of his country, and the measures of reformation in religion and church government, which it might be found proper to introduce. Soon after his consecration, in the year 1533, he pronounced the sentence of divorce between king Henry and queen Catherine, and confirmed the king's marriage with Anne Boleyn. These bold acts called forth the vengeance of the pope, who threatened the archbishop with excommunication. But he was prepared, and encouraged, to meet that threat with firmness and unconcern, appealing from his holiness to a general council; and zealously availed himself of the circumstances of the times to bring about a considerable share of reformation in ecclesiastical matters. In the same year he was greatly instrumental in procuring an act of parliament, which abolished the pope's supremacy, and declared the king supreme head of the church, both in spirituals and temporals; by which, at least, the chains were broken which had for ages disgracefully subjected this nation to a foreign jurisdiction. He next prevailed upon the convocation to petition the king, that the Bible might be translated into English; and diligently encouraged the printing, publication, and dispersion of it. This grand object, although it met with much oppo-

sition, was finally supported by the royal authority, and proved more successful than any other step which was taken, in weaning the attachment of the nation from the cause of Rome, and in disseminating a spirit of reformation and enquiry. The dissolution of the monasteries was another salutary measure which the archbishop strenuously promoted; as such institutions were totally inconsistent with the reformation of religion which he had in view, and were, indeed, become little better than nurseries of idleness, and the most scandalous vices. It was his wish and advice, that the ample revenues with which they were endowed should be devoted to the support of new bishoprics, and seminaries of learning in every diocese, together with hospitals, and other useful institutions. But the avarice of the king, and the rapacity of the courtiers, procured a resolution of parliament, which was passed into a law, that they should be all appropriated to the king's use. The king, it is true, afterwards founded six new bishoprics, which were endowed with a part of these revenues; but the greater share of them was divided between the crown and the king's favourites. While the affair of the monasteries was under discussion, archbishop Cranmer diligently visited the dioceses within his province, and endeavoured, by his personal labours, as well as by episcopal charges and instructions, to carry on the great work in which he was embarked, and to promote the abolition of all superstitious observances. He could not, however, inspire the king's mind with the same liberality which he himself possessed. The acquisition of power and wealth, were the principal inducements with Henry to favour the changes that had already taken place; and having secured these objects, he began to entertain a jealousy of farther innovations. This spirit was carefully nourished by the clergy who were attached to the religion of Rome; and by their persuasions the act of the six articles was passed, which has been properly called the bloody statute, and impeded all farther essential reformation during the reign of Henry VIII. By one of these articles the archbishop was obliged to send away his wife to her friends in Germany. But he did not suffer that act to pass without maintaining a zealous and manly opposition to it, highly honourable to his memory; for which he was admired and esteemed by his despotic sovereign, while his enemies were flattering themselves that it would produce his ruin. In the year 1540 he was constituted one of the commissioners for inspecting into matters of

religion, and explaining some of the chief doctrines of it. That appointment he discharged with courage and honesty, carefully guarding against the insidious attempts of his brother commissioners to propose a set of articles favourable to the old popish superstition, and obtaining, by his personal weight with the king, the circulation of a work for the instruction of the people, chiefly of his own composition, entitled, "A necessary Erudition of any christian Man." In the same year he gave evidence of his integrity, and the fidelity of his friendship, by writing to the king on behalf of Thomas Cromwell, earl of Essex, one of the great pillars of the reformation, whose death he had determined upon, in resentment for his having promoted his marriage with Anne of Cleves, to whom he conceived an unconquerable dislike. Upon the fall of that nobleman, the archbishop retired from court, and confined himself entirely to ecclesiastical affairs. In 1541 he gave orders, pursuant to the king's directions, which most probably he had himself solicited, for taking away superstitious shrines; and in 1542, by his spirited perseverance in opposition to the popish party, and his influence with the king and the lords, he procured an act to be passed "for the advancement of true religion, and the abolishment of the contrary," by which he contributed in some measure, though not so far as he wished, to moderate the severity of the six articles. By this unshaken zeal in the cause of reformation, he excited the resentment and malice of the superstitious and bigotted adherents to the Romish religion, who left no methods in their power unattempted to bring about his ruin. Under the secret directions of Gardiner bishop of Winchester, articles of accusation were preferred against him by some canons, and other clergymen belonging to his own cathedral, and even to his own household, some of whom had received from him uncommon marks of favour. He was also complained against in the House of Commons, and before the privy-council. The latter had by their importunities prevailed upon the king to suffer them to commit him to the Tower, on his appearance before them in consequence of a summons which they were to issue for his attendance. The substance of the accusations and complaints by which they justified that measure was, that he had opposed the six articles, and other parts of popery, and had so far infected the whole realm with his new doctrines, that three parts of the land were become abominable heretics. But before the meeting of the privy-council, the king exposed to him

the whole scene of hostility which was premeditated against him; and when, conscious of the rectitude of his conduct, he declared his perfect readiness to go to the Tower, and stand a trial, apprised him that his innocence would prove but a feeble support against the machinations of his enemies, and that it was necessary to take him under his protection in the most signal manner. For this purpose he delivered to him his ring, commanding him, if arguments and entreaties for justice should prove unavailing, to put a stop to their proceedings by appealing to the king, and producing that evidence of his determination to take the cognizance of the business into his own hands. After sustaining gross marks of indignity from the council, and finding himself denied the liberty of meeting his accusers, and entering on his defence, to the confusion of his malignant persecutors he followed the instructions which he had received, and took refuge from the snares laid for him, in the royal support and favour. On this, as well as former occasions, he shewed so much christian forgiveness, and mildness towards his bitterest enemies, that it became a common saying, as given in Shakspeare's Henry VIII. "Do my lord of Canterbury but one shrewd turn, and he's your friend for ever." From this time nothing farther was attempted against him during king Henry's reign. In the year 1545 he undertook to revise and reform the canon laws, which were inconsistent with the principles of the reformation; but his labours on that subject were rendered inefficacious through the artifices of Gardiner, and the influence of the popish party in parliament. He likewise published, with the sanction of the king's authority, "An Exhortation to Prayer, thought meet by his Majesty and his Clergy, to be read to the People; also a Litany, with Suffrages to be said or sung in Time of the Processions." This slight effort for farther reformation was the last he was permitted to make under Henry VIII.; over whose mind, in the latter part of life, it should seem that the archbishop's influence was considerably weakened, from the statutes which were enacted tending to lead the nation back to the worst principles of popery, and spiritual slavery. On the death of that king, in the year 1546-7, archbishop Cranmer was found to be one of the executors of his will, and one of the regency appointed during the minority of the young prince. In the same year he had the honour of placing the crown on the head of king Edward VI. The regency having chosen the earl of Hertford, one

of their number, and uncle to the young king, protector of his realms, and governor of his person, the archbishop had the happiness to find him, and the majority of the council, heartily disposed towards the great work of reformation; and proceeded, with their firm support and co-operation, to take the necessary measures for accomplishing it. For this purpose he caused the book of Homilies to be composed, and encouraged the translation of Erasmus's paraphrase on the New Testament. He likewise procured a repeal of the statute of the six articles; the establishment of the communion in both kinds, and a new office for that sacrament; the revisal and amendment of the rest of the offices of the church; and other steps to be taken favourable to the change which he had projected. To the universities he shewed himself a liberal patron, by defending their rights, securing their revenues, and offering various encouragements to literature. A strong proof of his desire for their improvement was manifested in the invitations which he gave to learned foreigners to contribute their talents and knowledge towards the illumination of his countrymen; among whom may be reckoned Martin Bucer, Paul Fagius, Peter Martyr, John a Lasco, &c. who were provided for with professorships, or recommended to the protection and support of the crown. He was also indefatigable in visiting his own diocese, and procuring royal visitations to inspect into the manners and abilities of the clergy; and in publishing short instructive pieces, for the dissemination of scriptural knowledge, and to excite a zeal to be guided by the clear determinations of the Bible, rather than idle traditions and Romish fables. In the year 1549 he ordained several priests and deacons, according to the new form of ordination in the Common Prayer-book, which, through his care, was now finished, and settled by parliament; and, after being revised and amended, was again printed and authorised by the legislature in 1552. In the same year he compiled the articles of religion, which were enjoined by the royal authority; and published his "Catholic Doctrine of the Sacrament, &c." in opposition to the popish notion of the real presence. It ought not to be concealed, that, in introducing the new order of things, power was often unwarrantably exercised, and scrupulous consciences treated with harshness and cruelty. Without dwelling on the principle of the strict laws which were enacted for establishing uniformity of opinion, on subjects concerning which it must ever be impossible for all men to

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agree; we cannot but remark, that towards some of the popish recusants was shewn too much of the same spirit which they had exercised in the day of their authority. Gardiner bishop of Winchester was illegally imprisoned for more than two years, harassed with inquisitorial interrogatories, and at length deprived, for refusing to submit to the council's supremacy while the king was under age. Bonner bishop of London, who had, on the whole, conformed to the new regulations, was deprived on an accusation of remissness in settling the new service-book throughout his diocese. And other leading men of that persuasion, suffered imprisonments and hardships, which were unjust, persecuting, and revengeful. We wish that we could exonerate the archbishop from the charge of having borne an active part in these odious measures. On the subject of the habits, likewise, and in his treatment of Hooper, and others who entertained scruples with respect to them, his conduct is far from being free from blame. But the greatest reproach on his memory is the concurrence which he manifested in persecuting, even to death, some individuals who exercised the freedom of thinking for themselves, and departed from his standard of religious belief. Not to mention his share in the persecution and condemnation of John Lambert, and Anne Askew, who were burnt in the reign of Henry VIII. for avowing doctrines which Cranmer himself afterwards maintained; his conduct in the instances of Joan Bocher and George Van Paris was as unjust and barbarous as that of the most malignant popish persecutor. Joan Bocher, from the most probable accounts, was a woman respected for her character, not only among the lower orders, but by people of rank, and zealously attached to the reading of the Scriptures; the knowledge of which she boldly communicated to others, at the hazard of her life. But having embraced an opinion concerning the humanity of Christ, which the archbishop, in common with other commissioners, pronounced heretical, and refusing to abjure, she was condemned by them to the flames. And when the young king's mind revolted against signing the warrant for her execution, by Cranmer's persuasions and importunity he was at length brought to yield; but not without declaring, with tears in his eyes, that if he did wrong, the archbishop should answer for it to God. Paris was a man of a strict and virtuous life, and very devout: but being convicted of saying, that "God the Father was only God, and that Christ was not very God," and persisting in

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that opinion, he was condemned by the commissioners in the same manner with Joan Bocher, and burnt at Smithfield in the year 1551. Such were the fruits of the old leaven of popery, from which the minds of the most celebrated among the first reformers were not sufficiently purged! Such the disgraceful consequences of their departure from the principles of the right of private judgment, and the sufficiency of the Scriptures, on which alone their secession from the church of Rome could be vindicated! In the year 1553, while the business of the new settlement of the crown upon lady Jane Grey was agitated at the council board, the archbishop was for some time prevented by illness from attending in his place. To that measure it appears that he was adverse, and more particularly as it comprehended the exclusion of the princess Elizabeth. Upon the death of king Edward, however, if not before, conceiving the interests of the reformation to be essentially involved in the success of the party which espoused the cause of Jane, he set his hand to the instrument of her succession, openly declared for her, and was made a member of her council. But the easy triumph of Mary over her rival, and the pusillanimous versatility or corruption of the lords and commons, eager to display their loyalty to their new sovereign by complying with all her wishes, soon gave him fatal warning, that his personal ruin, and that of the cause in which he had been the most conspicuous instrument, were at hand. In these circumstances, some of his friends advised him to fly from the approaching storm. But he firmly resolved to meet its vengeance; saying, "it would be no way fitting for him to go away, considering the post he was in; and to shew that he was not afraid to own all the changes that were by his means made in religion, in the last reign." Within a short time he was committed to the Tower on a charge of high-treason; partly for the share which he took in lady Jane Gray's succession, and partly on account of a declaration which he had published, of his readiness openly to justify the religious proceedings in king Edward's time. By a compliant parliament he was speedily attainted, and found guilty of the charge; when his see was declared vacant, and the fruits of it sequestered. The queen, indeed, was pleased to pardon his treason, on his humble supplication, and that of his friends, that she might seem to acquit herself of her obligations to him for having successfully interceded for her life, when her father had determined to put her to death for

refusing to renounce the authority and religion of the pope. But her gratitude was confined to this mock shew of clemency, and it was determined that he should be proceeded against as an heretic. In the year 1554 he, together with bishops Ridley and Latimer, were removed to Oxford, to dispute publicly in the schools, with some papists selected from both universities, on the leading points at issue between the Romish church and the reformers. This disputation lasted two days, before a commission, of which Dr. Weston was appointed prolocutor; and was conducted on the part of the protestant bishops, with learning, gravity, firmness, and modesty, but on that of their opponents with oppressive insults, slanderous reproaches, insidious artifice, and overbearing clamour. A few days afterwards, Cranmer and his fellow sufferers were brought before the commissioners, and refusing to subscribe to the articles of popery which were presented to them, were pronounced guilty of heresy, and had sentence of condemnation passed upon them. "From this your unjust judgment and sentence," said the archbishop, "I appeal to the just judgment of the Almighty, trusting to be present with him in heaven." After this sentence, his confinement was rendered more rigorous and severe, and he was deprived of that attendance and those conveniences which he had been permitted to enjoy. In the same year the convocation ordered his "Catholic Doctrine of the Sacraments, &c." to be burnt, in company with the English Bible and Common Prayer-book. But the sentence passed upon him being considered to be void in law, since the pope's authority was not then re-established in England, a new commission was sent from Rome, in the year 1555, to try him for blasphemy, perjury, incontinency, and heresy. When the commissioners met at St. Mary's church, and the archbishop was brought before them, he paid all due respect to the representatives of the queen, but steadily refused to shew any to the representative of the pope, that he might not seem to make the least acknowledgment of his usurped supremacy. At this meeting he defended himself with great resolution and ability; and was afterwards cited by the pope's representative to appear at Rome, within eighty days, there to deliver his vindication in person. This citation was a most flagrant and shameless act of injustice, as it was out of his power to comply with it, being closely confined within the walls of his prison. To complete the iniquity and cruelty of the joint proceedings of the court and papal see,

he was declared contumacious for not appearing at Rome within the time prescribed; and letters executory were addressed by the pope to the king and queen, and to Bonner and Thirlby, bishops of London and Ely, to degrade and deprive him. This ceremony was performed, in the beginning of the year 1556, with every possible circumstance of indecent mockery and low malice, accompanied with the most cruel and unchristian insults from the inhuman Bonner, which excited the resentment and condemnation even of his fellow commissioner, Thirlby, who melted into tears at the afflicting spectacle. While this scene was transacting, the archbishop delivered to them a written appeal to the next general council; after which he was dressed in a yeoman-beadle's gown, and a towns-man's cap, and remanded to prison. Until this time archbishop Cranmer had manifested the most undaunted courage and resolution in suffering for what he considered to be the cause of truth, and in shewing himself superior to the insults and wicked malice of his enemies. But the near prospect of a cruel death, together with a change of conduct in his persecutors, deprived him of his firmness, and afforded them a temporary triumph over his frailty. From his prison he was removed to the lodgings of the dean of Christ church, where he was treated with the greatest civility and respect, and had the most flattering promises made to him, on the condition of signing a recantation of his former errors. By this change of treatment, and the weakness of his nature, his fortitude was overcome; and he was induced to sign six different papers, one explanatory of the other, which amounted to a complete condemnation of his former sentiments and conduct, wherein he had in the least degree departed from the orthodoxy of the catholic church. When the popish party had obtained this triumph over the unfortunate archbishop, they lost no time in printing and dispersing his recantation, and then proceeded to glut their revenge upon him with the utmost baseness and perfidy. For the promises which they had made were entirely disregarded, and the merciless queen was resolved that his recantation should not save him. A warrant was accordingly sent down to Oxford for his execution, and Dr. Cole, provost of Eton, was privately instructed to prepare a sermon for the occasion. By a refinement in cruelty, worthy of the hearts of the bigotted Mary and her sanguinary advisers, the archbishop was attempted to be kept in entire ignorance of his intended fate, until the day when he was to

suffer. But he suspected the treachery which they were practising, and prepared a genuine confession of his faith, which he was determined to read when he should be called upon publicly to declare his belief in the doctrines of the catholic church. On the 21st of March, the day appointed for his martyrdom, he was brought to St. Mary's church, and placed on a scaffold opposite to the pulpit, that he might be seen and heard by the assembled crowd. Dr. Cole then commenced his harangue, in which he attempted to shew the expediency of Cranmer's suffering, notwithstanding his recantation, and magnified his conversion as the effect of the immediate hand of God; exhorting him at the same time to take courage against the terrors of death, giving him great hopes of heaven, and assuring him that dirges and masses should be said for his soul in all the churches of Oxford. While this sermon was delivering, the archbishop discovered much emotion and distress, weeping incessantly, and sometimes lifting up his eyes to heaven, and sometimes casting them down to the ground, as if ashamed of the part which he had been betrayed to act. But when, at the conclusion, Dr. Cole called upon him to make an open declaration of his faith, to the no small mortification and disappointment of the papists, he renounced the recantation which their artifices, and the fears of death, had induced him to sign; avowed his sincere and deep repentance, for having subscribed to doctrines, which his judgment and conscience condemned, and his resolution that the hand which had so offended should be burnt before the rest of his body; and concluded by openly abjuring the pope as Christ's enemy, and antichrist, and professing his entire adherence to those principles of the reformation for which he was a sufferer. This unexpected declaration filled the Catholics with rage and madness; and when he would have vindicated himself against the clamorous charges of hypocrisy and falsehood which they vociferated, he was with fury pulled down from the scaffold, and hurried to the place of execution, where his fortitude and piety carried him with admirable composure through the trying scene. After he was bound to the stake, and the fire was kindled, he stretched out his right hand into the flame, whence he never removed it but once, to wipe his face, until it was consumed, some time before the fire reached his body; being often heard to exclaim, "That unworthy hand! that unworthy hand!" At length, the fire getting up, he calmly expired, repeating the dying words of the first christian

martyr, "Lord Jesus receive my spirit." Such was the end of archbishop Cranmer, in the sixty-seventh year of his age. From the particulars above enumerated it will appear, that this prelate was, in many respects, a great and a good man. His boldness and his perseverance in emancipating his country from the yoke of Rome, entitle him to the grateful remembrance of posterity; while it is to be lamented, that his views of religious liberty were too narrow and circumscribed, and that he had not the virtue to divest himself of the odious principles of intolerance in which he had been nurtured. In the trying conflict which produced his recantation, he is greatly the object of pity; and sinks much lower in our admiration than his heroic fellow-sufferers, Ridley and Latimer, whom no promises nor threatenings could for one moment seduce from their inflexible determination to seal the testimony of truth with their blood. He possessed a considerable share of learning, particularly such as more immediately related to his profession. To the Greek and Hebrew languages, and a critical examination of the scriptures, he had devoted much time and study. With the canon law he was accurately acquainted, as well as with the writings of the fathers, from which he had formed very voluminous collections, digested, according to the testimony of Peter Martyr, with infinite pains and labour, under the heads of Councils, Canons, Decrees, &c. His talents were solid and useful, rather than brilliant; whence his writings, which were entirely confined to the controversies of the times, are more sensible and nervous than they are elegant and polished. As a preacher, he was plain, practical, and impressive. To men of learning, not only among his own countrymen but in foreign nations, he was a generous patron and friend, and maintained an intimate and constant correspondence with most of the distinguished scholars in Europe. He was a great economist of his time, commonly rising at five o'clock, and continuing in his study till nine; and afterwards regularly observing the hours which he devoted to business, conversation, or amusement. He generally contrived, however, if possible, to apply some proportion of his time to study, besides his morning hours. His temper was mild and cheerful; his manners pleasing and amiable, both in public life and in his family; and his hospitality and beneficence noble and extensive, often beyond the ample means which he enjoyed. Besides the treatises which have already been incidentally noticed, he published, and left behind him in manuscript, several works, which are particularly enu-

rated in the first of the authorities from which the preceding narrative is drawn. *Biog. Britan.* *Strype's Memorials of Cranmer.* *Burnet's History of the Reformation, vols. I. and II.* *Neal's Hist. of the Puritans, Toulmin's edition, vol. I.* *Gilpin's Life of Cranmer.*—M.

CRANTOR, a Greek philosopher and poet, was born at Solos in Cilicia, about 300 years before Christ. After acquiring honourable notice in his native country, he went to Athens, where he became a disciple of Xenocrates, together with Polemo, who afterwards succeeded their master in the chair of the academy. On this event he became one of the scholars of Polemo, who derived great honour from having among his applauding auditors, one who was well known to be himself sufficiently qualified to teach philosophy. Crantor adhered to the platonic system, of which he was accounted one of the pillars, and was the first who wrote commentaries on the works of Plato. Upon these Bayle remarks, that if he did not explain other things more clearly, than that which concerns the nature of the soul, he had as much need of a new commentator as Plato himself. He was esteemed by the ancients for the excellence of his moral writings; as may be inferred from the praises which Cicero bestows upon them in his *Tusculan Questions*, and particularly upon a treatise, now lost, on the subject of consolation in affliction. That work he calls "a small, but golden piece, adapted to heal the wounds of the mind, not by encouraging stoical insensibility, but by suggesting arguments drawn from the purest fountains of philosophy;" and has made a free use of it in his treatise *De Consolatione*. Plutarch, likewise, was indebted to that work for some thoughts in his treatise on the same subject. Besides Cicero, Horace has also intimated the high reputation in which Crantor's writings were held, in the following verses in his *Epistol. lib. I. ep. 2.*:

Qui quid sit pulcrum, quid turpe, quid utile,
quid non,
Plenius ac melius Chrysippo & Crantore dicit.
Who better taught fair virtues sacred rules,
Than Crantor or Chrysippus in the schools.

He died of a dropsy, without having arrived at a very advanced period of life. Concerning his poems we are only informed, that he sealed them up and deposited them in the temple of Minerva at Solos; but of his taste we are not led to form an unfavourable opinion from what Laertes states, that above all the Greek poets he gave the preference to Homer and Euripides. *Diog. Laert. lib. IV.* *Bayle.* *Stanley's Hist. Phil. Enfield's Hist. Phil. vol. I.*—M.

CRASHAW, RICHARD, an English poet, distinguished for devotional enthusiasm, was the son of a clergyman. He was educated first at the Charter-house, and afterwards at Pembroke-hall and Peter-house, Cambridge, of which last it appears that he was a fellow in 1637. He was then distinguished for his learning and his talent for poetry, which last he displayed in some academical Latin poems. In 1644 he was ejected from the university, with the other members who refused to take the covenant. He retired to France, where he embraced the Roman-catholic religion. When the arts of the controversialists of that religion are considered, together with the peculiarly ardent and tender disposition of the man, it appears highly unreasonable to impute his conversion to any other motives than sincere conviction. He was indeed formed to sympathise in all the rapturous and seraphic ardours which have distinguished the devotees of the catholic communion, especially those of the female sex; and his lines to St. Teresa breathe a spirit of pious enthusiasm which could only be inspired by kindred feelings. That he was no immediate gainer in point of interest by the change, appears by the distressed circumstances in which he was found, in 1646, by his warm admirer, and probably his academical friend, Cowley. By this brother poet he was recommended to the notice of the fugitive queen, Henrietta Maria, who, not having the power of doing much for him herself, gave him introductory letters to her friends in Italy. Through their means he was first entertained as secretary to a cardinal at Rome, and afterwards obtained a canonry in the church of Loretto. At that place, soon after his induction, he died of a fever, about the year 1650. His merits both as a man and a poet are commemorated by Cowley in a strain of poetic and devout enthusiasm similar to his own. The following lines in it equally display the candour of the living, and the worth of the deceased, poet:

Pardon, my mother church, if I consent
That angels led him, when from thee he went;
For e'en in error sure no danger is,
When join'd with so much piety as his.

His faith, perhaps, in some nice tenets might
Be wrong; his life, I'm sure, was in the right.

Posterity has not confirmed the opinion of Cowley and other contemporaries, of the poetical excellence of Crashaw; though, like Cowley himself, he possessed true genius, but perverted by bad models. It seems, on the whole,

to have been justly estimated by Pope in a juvenile letter to his friend Cromwell, notwithstanding that letter has been adduced as proving a mean purpose in him of depressing the fame of one from whom he has copied a few striking lines. But Crashaw was then so forgotten, that Pope's correspondent would probably never have looked into his works, had he not sent them to him along with the critique. Crashaw has many truly poetical thoughts, expressed in glowing language, and sometimes in smooth and correct versification; but he also abounds in conceits and extravagances, and is often prosaic in matter, and defective in measure. The subjects of his poems are almost all devotional. A collection of them was first published by a friend during his exile, in 1646. A selection of the most valuable ones was printed in 1785. Crashaw was the writer of the Latin epigram on the miracle at Cana in Galilee, ending with the well-known line,

"*Lympha pudica Deum vidit & erubuit:*"
The modest water saw its God, and blush'd.

Biogr. Britan.—A.

CRASSOT, JOHN, a professor of philosophy in the university of Paris for more than thirty years, was born at Langres, some time in the sixteenth century, and died in the college of St. Barbe, in 1616. After his death two works of his were published, of considerable merit for the time when they were written; one on "Logic," in 1617, and the other on "Physics," in 1618. The abbé Marolles, in his *Memoirs*, relates the following curious anecdote of this professor: that he possessed very long ears, which he could erect and contract at pleasure. *Moreri. Nouv. Dict. Hist.*—M.

CRASSUS, LUCIUS LICINIUS, of the illustrious Licinian family, born about B.C. 140, was one of the most eminent orators of his time. He devoted himself to the business of the forum, and made himself early conspicuous by an impeachment of the late consul Papirius Carbo. On this occasion he displayed great generosity in returning unopened to the culprit a box containing his private papers, which had been stolen from him by a slave. On opening the cause, Crassus was so overawed, that the prætor, Q. Maximus, perceiving his confusion, adjourned the court to the next day. He then, however, spoke with so much force and energy, that Papirius was unable to make any defence. Crassus immediately rose to the highest reputation; yet such was his natural modesty, that he was scarcely ever able to commence a speech without trembling and turning pale. He was

the great rival of the orator Marcus Antonius; and while they were undoubtedly at the head of Roman eloquence, some gave the preference to one of them, some to the other. Cicero, in his book on illustrious orators, thus characterises Crassus: "He spoke with the greatest solidity, but a solidity mingled with pleasantry and urbanity, such as becomes an orator, not a buffoon. His language was accurate and elegant, without being too studied. He had wonderful clearness of elucidation, and copiousness of argument and illustration, as well on subjects of civil law, as of common equity.—As Scævola was called the most eloquent of the lawyers, so Crassus was accounted the best lawyer among the eloquent.—He came prepared, and was listened to with expectation, and by his manner of opening always appeared worthy of that expectation. His action was moderate, without much agitation of body, alteration of voice, change of place, or stamping of the feet; yet he was sometimes vehement, and gave strong expressions of feeling. What is difficult to attain, he was at the same time highly ornate, and very concise. He had no equal in attack and reply. He was conversant in almost all kinds of causes, and early took his station among the leading orators." At the age of twenty-seven he defended the vestal virgin, Licinia, accused of unchastity, but unsuccessfully, though his eloquence on the occasion was much admired. He afterwards aimed at popularity in moving a law for a Narbonensian colony, which measure he brought to effect. He likewise pleaded in favour of the Servilian laws, which was a popular measure. He passed through the principal offices of the state, was tribune of the people, augur, consul B.C. 95, and finally censor; still continuing in all these stations to distinguish himself as a public speaker. Of both his sportive and his serious manner, Cicero has recorded a curious specimen. He was engaged against one Brutus, a man of indifferent character, who had squandered away his property. Brutus had caused to be read in court two passages from the orations of Crassus on the Narbonensian colony, and on the Servilian law, which maintained opposite opinions on some public point. Crassus, who could not repel this attack, diverted it, by causing to be read the introductions of three books on civil law, published by Brutus's father, each of which referred to one of his villas, which his son had since sold. "What is become of all these estates, Brutus, which your father has here recorded?" said Crassus. "If you had

been old enough, I suppose he would in a fourth book have mentioned bathing with his son, too." Brutus had also parted with the warm baths which were left him. In the same cause, it chanced that the funeral of Junia, an old lady of the illustrious Junian family, to which Brutus belonged, passed in view. Crassus seized upon the incident like a true orator, and burst out into a most animated invective against his antagonist, on the idea of the account Junia was about to render of him to the manes of his ancestors. "*Hæc tragica atque divina*," says Cicero—"These were the tragic and superhuman strokes of his eloquence." When he was censor he was publicly reproached by his colleague, Domitius Ahenobarbus, with the extravagance of his conduct with respect to a favourite fish (a *muræna*), which he used to adorn with jewels, and for which, when it died, he put on mourning, and built a tomb. Crassus, in his defence, turned the laugh against his colleague, by saying, "I have indeed been guilty of weeping for the death of a fish; whereas you, Domitius, have borne the loss of three wives without a tear." A decree in which the two censors joined has been a subject of speculation. Some schools of Roman rhetoric had lately been set up in the capital, which were frequented by several of the young men. These are severely stigmatised in the censorial decree, upon no other apparent grounds than that they took up the time of the young men, and were an *innovation*. As this might appear illiberal, and in Crassus an instance of jealousy of rising competitors, Cicero, in his piece on oratory, introduces Crassus himself (one of the persons in his dialogue) as stating the motives for his conduct on this occasion. He attributes it to the incompetence of these new instructors, who, being slenderly furnished with the necessary erudition, taught their scholars indecent confidence, rather than solid eloquence. He died soon after bearing this office, at the age of forty-eight, B.C. 91; and Cicero has given a striking account of the circumstances which preceded his death. In consequence of a severe attack which the consul Marcius Philippus had made upon the senate, Crassus stood up as its vindicator, and made a speech in which he surpassed even his usual eloquence. The consul was highly irritated, and complained of disrespect. "Shall I," said Crassus, "regard you as consul, when you do not regard me as senator?" And to his threats of silencing him, he exclaimed, "If you would silence Crassus, you must cut out his tongue; and even then, liberty will inspire my breath itself

to resist your tyranny." He persisted in the contest, and carried a motion against the consul; but the violence of his agitation brought on a pain in the side, and a profuse sweat, succeeded by chillness. He returned home, and was seized with a pleurisy, which carried him off on the seventh day, to the great regret of all good citizens. *Cicero de Oratore & de Clar. Orator. Univers. Hist. Tiraboschi.—A.*

CRASSUS, MARCUS LICINIUS, a distinguished person in the latter days of the Roman republic, was descended from a senatorian family, and inherited from his father a moderate property. He had a liberal education, and cultivated oratory and the studies of history and philosophy. On the death of one of his brothers, he took into his house the widow and her children; and he seems to have passed his youth free from those stains of licentiousness which began to be so frequent among the Roman nobility. His father and mother suffered under Marius and Cinna, and he himself saved his life only by making his escape to Spain. He was there concealed by a friend in a cave during eight months. On the death of Cinna, he made his appearance, and collected a body of troops, with which he joined Sylla. He served that leader on several occasions with courage and fidelity, though he felt himself depressed by the superior influence of young Pompey, whose genius and character were of a more splendid cast than his own. Crassus enriched himself by plunder during the civil war, and he afterwards made great additions to his fortune by purchasing at a low price, or begging, the confiscated estates of the proscribed. As his character developed itself, an insatiable and sordid avarice appeared to be its leading feature; and few Romans of that period seem so systematically to have followed the plans of pecuniary profit. One of his speculations was to procure a great number of slaves who were instructed in the trades of carpenter and mason, after which, he made it his business to buy, at a cheap rate, houses that were ready to fall down, or had been injured by fire, which he repaired, and thus became proprietor of a great part of Rome. He had also slaves skilled in almost all the arts of life, by whose labours he gained great profits. He possessed silver mines and cultivated lands, which he worked to great advantage by his slaves. Thus he acquired a greater mass of wealth than any other citizen at Rome, and at length equalled the measure he himself appears to have laid down, when he said, that no man ought to be esteemed rich, who could not

maintain an army from his own revenues. As he was also ambitious, he entertained strangers and the poor liberally, and lent money to his friends without interest, though his rigour in requiring payment to a day, often cancelled the obligation. That he had little real generosity in his disposition appears from his conduct, as related by Plutarch, to his master in philosophy. This modest and truly philosophical person, by name Alexander, never, during his residence with Crassus, asked him for any thing, and Crassus took care that he should obtain nothing without asking. When he took his philosopher with him into the country, he used to lend him a cloak, but always demanded it back on his return to Rome. It is no wonder, therefore, that Alexander left his house as poor as he entered it. Besides the influence of his wealth, Crassus aimed at that which in a popular government is attached to popular manners. He was extremely polite and affable in his intercourse with the citizens, and returned the salutation of the meanest by name. He also employed his eloquence and knowledge of law in defending the accused, and he assisted those who stood candidates for offices, by his interest and services. Thus he obtained an authority which balanced that of Pompey, and occasionally even surpassed it. He was prætor B.C. 71, at the time of the war of the gladiators under Spartacus; and after several generals and both consuls had been defeated, with the signal disgrace of the Roman arms, he was appointed to the command. He began by giving an example of the severity of the ancient Roman discipline; for one of his lieutenants being routed, he caused 500 of the legionaries who had fled in a cowardly manner, to be decimated. He then marched against Spartacus, and, after some variety of fortune, gave him a complete defeat, in which the brave gladiator lost his life. In the next year Crassus and Pompey were jointly raised to the consulship. They were jealous of each other, and each refused to be the first to disband his troops. At length they were in appearance reconciled, and disarmed by mutual consent. Crassus displayed his wealth in a manner that will surprise a modern reader. He gave a sumptuous entertainment to the Roman people at ten thousand tables, and he bestowed upon each man a largess of corn equal to three months' consumption of his family. He was afterwards censor, but he exercised this formidable office in a harmless way, so as to give no offence to individuals. In the Catilinarian conspiracy Crassus incurred some suspicion, and was actually accused by

one of the conspirators, but was acquitted by the senate. Indeed it is not easy to conceive what motive a man who possessed so much property in Rome could have in promoting a desperate plot, one part of which was the burning of the city. When Cæsar went to his government in Spain, deeply involved in debt, Crassus was his security for a large sum. On his return to Rome, he found Pompey and Crassus again at variance, but he convinced them that it was the mutual interest of all three to come to an agreement; and this was the foundation of the first triumvirate, as it is called, which established an influence paramount to all the powers of the old constitution. Crassus seems to have acted an under-part in this confederacy; however, he retained consequence enough to be made a second time consul with Pompey, B.C. 55. In the distribution of provinces, Syria fell to his lot, a circumstance which gave him great joy, as opening the way to the plunder of the rich eastern provinces. By the Trebonian law, he was, as well as his colleague, empowered to hold his province for five years, and to make war or peace according to his judgment. He declared his intention of engaging in hostilities with the Parthians, though an alliance then subsisted between that nation and the Romans. Accustomed as the latter were to unjust wars, this breach of faith was displeasing to many; and Ateius Capito, one of the tribunes, would have arrested the consul, had he not been rescued by eight others. Ateius, however, planted himself at the gate through which Crassus was to proceed; and putting fire into a censer, he sprinkled incense upon it as the consul passed, and, with horrid invocations, devoted his head to the infernal deities. This extraordinary incident displays in a striking manner the immunity of the tribunitial character, which could protect a person in the performance of a rite apparently so hostile to the public welfare; and there can be little doubt, considering the superstitious disposition of the Romans, that it contributed to the fatal catastrophe which followed.

Crassus proceeded to Syria; and being informed that large treasures were lodged in the temple of Jerusalem, which Pompey had spared, he marched thither, and seized them. He then crossed the Euphrates, and entered as an invader into the Parthian territories. Mesopotamia, which was almost unguarded, soon fell into his hands. He put garrisons into the principal cities, and in the autumn recrossed the Euphrates, and took up his winter quarters in Syria. There he employed himself in plunder-

ing the temples, and raising money by every kind of extortion, while he suffered his soldiers to neglect discipline, and indulge themselves in licentiousness. He was joined in Syria by his son, Publius, a gallant youth, who had obtained much reputation as a lieutenant under Cæsar in Gaul, and who brought from that commander's army 1000 horse. Orodes, then king of Parthia, sent ambassadors to Crassus in Syria, to remonstrate with him for his violation of the treaty, and to require him to withdraw his garrisons. The Roman thought it sufficient to reply, "that he should have his answer at Seleucia." Orodes, in the mean time, was raising a large force, which he divided into two armies. With one of these he marched in person to the frontiers of Armenia, to overawe the king, who was a friend to the Romans; the other he sent into Mesopotamia, under his great general Surenas, who soon recovered most of the cities which Crassus had taken. The ablest and most considerate of the officers under Crassus dissuaded him from any further attempts for the present; but the arrival of Artabazus, the Armenian king, encouraged him to persevere, though he would not comply with his advice to march over the mountains of Armenia, rather than through the plains of Mesopotamia. Crassus, with above 40,000 men, again crossed the Euphrates, and advanced to the enemy's country. His lieutenant, Cassius (afterwards the conspirator against Cæsar), advised him to keep close to the bank of the river; but Abgarus, king of Edessa, who joined the Romans for the purpose of betraying them, by artful representations persuaded him to take an inland course. He led the army over barren plains, where they endured extreme hardships from thirst and fatigue, till at length they came in sight of the Parthian host. Crassus, drawing up his legions in a hollow square, advanced inconsiderately, till he was suddenly attacked on all sides by the cavalry and archers of the enemy, the latter of whom terribly galled the close Roman ranks with their arrows, which came with a force that no armour could resist. To disperse them, young Crassus was sent with a considerable detachment. The Parthians, according to their manner of fighting, broke and fled. Hurried on by martial ardour, Crassus pursued till he was got to a distance from the main body. They then rallied, and, surrounding the Romans, threw in such showers of arrows, that the ground was covered with the slain and wounded. In this extremity, after exerting every effort of valour, the young commander took possession of a

rising ground with the remains of his detachment. They were again invested; and Crassus, pierced through the arm with an arrow, ordered his armour-bearer to dispatch him. Others followed the example; and of the whole body only a small number remained to be made prisoners. The head of young Crassus was cut off, stuck upon a spear, and shewn to his father. The unhappy chief, with despair in his heart, assumed a show of Roman fortitude, and encouraged his men bravely to resist a new attack. It continued till night, when the Romans, leaving all their wounded to a merciless foe, made a retreat, and reached the city of Carrhæ. Surenas invested the place with his whole force, and Crassus determined to seek a safer asylum. Trusting to a treacherous guide, he was led into morasses, where he was unable to advance far before the Parthians overtook him. He at length gained a hill, where his men kept the foe at a distance, and shewed so determined a countenance, that Surenas thought it safer to employ artifice than force. He pretended to be desirous of a treaty, and for that purpose proposed an interview with Crassus. The Roman commander, though little doubting of a treacherous intention, was compelled by the instances and even menaces of his men to accept the invitation. Accompanied by two of his principal officers, Octavius and Petronius, and a few legionaries, he descended the hill. He was soon met by Surenas and his party on horseback; who, affecting to be shocked at seeing the Roman general on foot, ordered a horse to be brought him with rich caparisons, which he presented to Crassus in the name of his king. "But," said he, "the articles of peace must be signed on the banks of the Euphrates, for you Romans are apt to forget your agreements." Some of the Parthians then lifted Crassus into the saddle, and began indecently to whip on the horse. Octavius and Petronius then seized the bridle, and the few Romans presently gathered round their general, and stopped him. The Parthians beginning to use violence, Octavius drew his sword and killed one of the king's grooms. He was immediately struck dead by another; and in the combat which ensued, Crassus, with most of his attendants, lost his life. His head and right hand were cut off, and shewn to his troops, some of whom surrendered. Others attempted to escape, but of these the greater part were cut off by the Arabs. Of the whole Roman army, it was computed, that 20,000 were killed in this expedition, and 10,000 taken prisoners, with the loss of all the standards of

the legions: and the ignominy affected the Roman people more than any event which had happened for centuries. (See HORACE, *Od.* v. l. iii.) This disaster, which was entirely caused by the criminal avarice, and want of conduct of Crassus, is dated B.C. 53, when he had passed his sixtieth year. *Plutarch Vit. Crassi. Univ. Hist.—A.*

CRASSUS, MARCELLUS, a native of Palermo, in the 17th century, was a monk of the dominican order of preaching friars. He taught theology and philosophy with very high reputation, and was at the same time celebrated for his knowledge of ecclesiastical history, and the canon law. His publications were, "*Examen ad Audientiam Confessionis Exponendorum, per modum Dialogi habiti inter R. R. Examinatores & Patres Confessarios;*" "*Constitutiones & Decreta, plena Synodo Agrigentina digesta;*" and some theological pieces, in the Italian language. *Moreri.—M.*

CRASSUS, or CRASSO, called also PADUANUS, from the university in which he distinguished himself, was a franciscan monk, in the 16th century, originally from Barletta, in the kingdom of Naples. He was admired for his eloquence as a preacher, and the learning and abilities which he discovered in different publications: among which were, "*The Consistency of St. Paul's Epistles,*" taken from the writings of St. Augustine, and other doctors of the church; "*De Republica Ecclesiastica;*" "*Enchiridion Ecclesiasticum.*" *Moreri.—M.*

CRATES, a cynic philosopher, and, next to its founder, the most celebrated professor of that sect, flourished about the 113th Olympiad, or nearly 300 years B.C. He was born at Thebes, in Bœotia, where he early applied himself to the study of philosophy, under the instructions of Bryso, an Achæan philosopher, who has been reckoned among the Cynics. So zealous was he in abstracting himself from all concerns that might impede him in his favourite pursuit, that he is reported to have distributed a large estate of which he was the possessor, among the poorer citizens, that his mind might not be affected by those passions which are fostered by wealth. The relations which are given by different writers, vary with respect to the mode in which he disposed of his property, but concur with respect to the fact of his reducing himself to a state of voluntary poverty. From his native city he went to Athens, where he became a zealous disciple of Diogenes, whom he imitated in his most striking singularities. By his virtues, however, and by a temper less gloomy and morose than that of his master, he

obtained considerable influence among the Athenian citizens; which he employed in correcting the public luxuries and vices, and as a friendly monitor and adviser in private circles, to which he was a welcome visitant. The respect in which he was held, inspired Hipparchia, a young lady of a good family, who was rich, and had many suitors, with an unconquerable passion for our philosopher. No remonstrances from her friends, nor even the representations which Crates himself frankly and disinterestedly made to her, of the inconveniences and hardships which attended his manner of life, could induce her to alter her mind. He accordingly married her; and she deserves to have her name mentioned among the cynic philosophers, for the strictness with which she conformed to the principles of the sect. Of the many sayings attributed to Crates by his different biographers, we shall select a few, which are characteristic of his opinions and temper. Throwing money into the sea, he exclaimed, "Perish, fatal riches! I thus make away with you, for fear that you should make away with me." "We ought not to accept of presents from all persons indiscriminately, for virtue ought not to be maintained by vice." When asked of what use philosophy was to him? "To teach me," he replied, "to be contented with a vegetable diet, and to live exempt from care and trouble." When asked by a rich miser what he should get by turning philosopher? "You will learn," said he, "to open your purse easily, and give readily, and not, as you do now, irresolutely, hesitating, and trembling, as if you had the palsy." When Alexander, whose curiosity led him to visit this Cynic, asked him whether he did not wish that his country should be restored? "To what purpose should I indulge such a wish?" said he; "another Alexander would most probably again destroy it." "Contempt of glory, and honest poverty, are to me my country; and those enjoyments set fortune at defiance." Receiving once a blow from one Nicodromus, of which the marks were visible on his forehead, the only revenge which he took was that of pasting a piece of paper under them, on which was written, "Nicodromus did this." Some of his letters are to be found in the "Epistolæ Cynicæ," printed at the Sorbonne, without a date, and a scarce book. *Diog. Laert. lib. vi. Suidas. Stanley Hist. Phil. Enfield Hist. Phil. vol. I. Nouv. Dict. Hist.—M.*

CRATES, the son of Antigenes, an Athenian, or rather Thracian, by birth, was an academic philosopher, who flourished about 270 years B.C. He was the disciple of Polemo, whom he suc-

ceeded in the chair of the academy. Not only in their principles, but in their tempers and dispositions, those two philosophers so completely harmonised, that they maintained, through life, the closest intimacy and friendship with each other, and were both buried in the same grave. Crates had for disciples several eminent characters; among whom were Arcesilaus, the founder of the second, or middle academy, Bion of Boristhenes, Theodorus, &c. At his death, he left behind him several philosophical pieces, which were highly esteemed by those who held the pure doctrine of the old academy; some comedies, and orations delivered to the people on public occasions, or during embassies in which he had been employed by his countrymen. *Diog. Laert. lib. iv. Stanley's Hist. Phil. Enfield's Hist. Phil. vol. I.—M.*

CRATINUS, a poet of the ancient Greek comedy, was an Athenian, and flourished from the time of Pindar to the Peloponnesian war. He is recorded to have composed twenty-one pieces, and to have been nine times victor. He was one of those who freely indulged in personal satire, and among other public characters is said to have attacked Pericles. He was also much addicted to conviviality; and Horace quotes his authority against water-drinking poets:

Prisco si credis, Mæcenas docte, Cratino,
Nulla placere diu, nec vivere carmina possunt,
Quæ scribuntur aquæ potioribus.

Quintilian enumerates him among the principal of the comic poets, whose works he recommends as useful in forming an orator. Notwithstanding the irregularity of his life, it was protracted to nearly a century. He died, according to Aristophanes, at the time of the first invasion of Attica by the Lacedæmonians, B.C. 431. Nothing remains of his composition but a few verses, from which no judgment can be formed. *Vossii Poet. Græc. Baillet Jugem. des Sav.—A.*

CRATIPPUS, a peripatetic philosopher, pronounced by Cicero to be the most excellent of that school whom he had ever heard, was born at Mitylene, where he was for some time engaged in teaching philosophy. From his native place he removed to Athens; in which seat of learning he rose to high reputation, and acquired the praises and esteem of some of the most eminent men of his age. Cicero sent his son to study under him, and shewed the sense which he entertained of his merits, by prevailing on Cæsar to present him with the freedom of Rome, and by engaging the court of Areopagus to pass a decree for the purpose of inducing

Cratippus to continue at Athens, as an ornament to that city, and a most valuable and successful instructor of youth. Besides Cicero, Pompey and Brutus were in the number of his friends and admirers. When, after the fatal battle of Pharsalia, Pompey went to Mitylene, Cratippus was one of the inhabitants who waited upon him to condole with him under his misfortunes. On that occasion he acquitted himself like a man of the world, as well as philosopher, with discretion, and with delicacy. Brutus was an attendant on our philosopher's lectures, at the time when he was making preparations for the war against Marc Antony. Cratippus had, likewise, many other distinguished characters, who were admirers of his professional talents, and cultivated a friendly connection with him. And he appears to have recommended himself to them, not only by the extent of his learning, and the wisdom of his precepts, but by the agreeableness of his manners, and the wit and pleasantry with which he enlivened the hours of social intercourse. By a happy exercise of these qualities, he peculiarly engaged the attachment, and encouraged the proficiency, of his young scholars; as we learn from a letter of the younger Cicero to his father. He was the author of some treatises concerning divination, which, as far as we are able to judge of their doctrine from the remarks and reasonings of Cicero, in his books on the same subject, were hypothetical and fanciful, rather than argumentative and philosophical. It is not unlikely that Tertullian refers to the above-mentioned treatises, when, in his book *De Anima*, he speaks of the writings of one Cratippus about dreams. *Bayle*.—M.

CRATO, JOHN, surnamed *de Crafftheim*, an eminent German physician, was born in 1519 at Breslau. His father's name was *Krafft*, whence, according to the custom of the age, he formed his latinised name of Crato. He was sent to study theology at Wittemberg, and was five years in the family of Luther; and it was chiefly from his notes of the conversation of that reformer that the volume of "*Luther's Table Talk*" was compiled. Not finding himself disposed to become a divine, he engaged in the study of physic, and went to Leipsic, where he contracted an intimate friendship with Joachim Camerarius, which continued through their lives. He next visited Verona, and attended the lectures of the celebrated Montanus. Returning to Germany, he first practised physic at Augsburg, and then removed to his native city, where he married. His reputation caused him

to be recommended to the emperor Ferdinand I. who made him his counsellor and first physician. At his death, in 1564, Crato would have retired; but he was retained in the same station by Maximilian II. and Rodolph II. He remained firm in the protestant cause, of which he was considered as a pillar. He died at Breslau in 1585, soon after the loss of his wife. The principal works of this physician are "*Isagoge Medicinæ*," *Venice*, 1560, 8vo.: a German work "*On Preservation from the Plague*," *Bresl.* 1555: "*In Galeni divinos libros Methodi Therapenticæ Perioche Methodica*," *Basil*, 1563, 8vo.: "*De Morbo Gallico Commentar.*" *Francf.* 1594, 8vo. After his death, Laurence Scholzius published "*Consilia & Epist. Medicinal. Cratonis*," in seven volumes, at different times. They contain, besides the epistles of our author, those of a number of eminent physicians of the time. Crato was attached to the ancients, yet not averse to the use of chemical remedies. He placed too much faith in trifling and superstitious medicines, which was the fault of the age. In general his method was formed on that of the Italians. He was also a writer in polite literature, and published some Latin poems and orations. He much resembled in features the emperor Maximilian II. *Moreri. Freher. Theatr. Viror. Erud. Halleri. Bibl. Med. Pract.*—A.

CRATYLUS, an Athenian philosopher, who lived in the 94th olympiad, or about four centuries before the christian æra. The only circumstances that we learn concerning him are, that he was the disciple of Heraclitus, and, after the death of Socrates, the preceptor of Plato. That philosopher gave the name of his master to one of his dialogistic treatises on the subject of logic; on which account we thought it proper to introduce it in this place. *Diog. Laert. lib. iii. Moreri*.—M.

CRAVETTA, AIMONE, an eminent lawyer, the son of a person of the same profession, was born in 1504 at Savigliano, in Piedmont. His constitution was so delicate, when young, that it was some time before his mother would suffer him to follow his inclination for legal studies. He received instructions in jurisprudence at Turin from Gianantonio Rossi and Gianfrancesco Corti, and made such proficiency, that he taught publicly at the age of twenty. Receiving the title of doctor at twenty-three, he was sent as jurist to Cuneo, and afterwards acted as an advocate at Turin. He married the daughter of Porporati, president of the senate; and the troubles of war soon after

breaking out in Piedmont, he was, for two years, shut up in a fortress, without his books. In 1558 he retired to Grenoble, where he was seven years professor of law; and during that time he printed, at Lyons, his "Consultations." On passing through Avignon, he was kept there to fill the chair, vacant by the death of Ferretti; but an attack he made upon the opinions of his predecessor, whose memory was greatly respected by his scholars, caused them to give him such a reception, that he quitted the place. He was next professor at Ferrara for about two years, when the pestilence obliged him to retire to his own country. He was invited to Pavia in 1556; whence Emanuel Philibert, duke of Savoy, called him to take the professorship in his new university of Mondovi. When that was transferred to Turin, Cravetta accompanied it, and was gratified with a stipend of 1200 crowns. He died in that city in 1569. He was a man of remarkable sobriety; and notwithstanding his severe application, retained a natural gaiety of temper. Besides his "Consultations," and some other pieces, he composed a work on jurisprudence, entitled, "Tractatus de Antiquitatibus temporum, &c." Lyons, 1581, 8vo. *Moreri. Tiraboschi.*—A.

CRAYER, GASPARD DE, an eminent Flemish painter, was born at Antwerp about 1585. He studied his art under Raphael Coxis, but soon, by his diligence and the force of his genius, came to surpass his master. He distinguished himself by an exact imitation of nature, and, what has not in general characterised the Flemish school, a selection of its beautiful parts; by lively expression, warmth of colouring, and facility of execution. A portrait of the cardinal infant Don Ferdinand of Austria, painted for the king of Spain, was greatly admired for its beauty and dignity, and obtained for him a gold chain and medal, and a pension. The archduke Leopold honoured him with his patronage, and employed him in various works. Brussels was the usual place of his residence; but the numerous visits he received there causing him to lose much time, he removed to Ghent. He was there visited by Vandyk, who, finding him rising from bed with one arm only in the sleeve of his night-gown, painted him in that whimsical posture. The great Rubens is said to have expressed an extraordinary esteem for him, and to have exclaimed, on viewing one of his pictures, "Cramer! Cramer! no pencil will ever surpass yours." He painted a great number of pieces for the churches of Brussels, Ghent, and other places in the Low-countries. The number of

his altar-pieces is reckoned at more than 150. There are, besides, some historical pictures of his execution in the town-house of Ghent, and various easel-pieces in different collections. Only two of his works are mentioned as being engraved. He died a bachelor, at Ghent, in 1669, at the advanced age of eighty-four. He continued to paint with all his excellence till sixty, but his performances beyond that period are marked with the languor of declining powers. *D'Argenville Vies des Peint.*—A.

CREBILLON, PROSPER JOLYOT DE, an eminent French writer of tragedy, was born at Dijon, in 1674. His father, who was chief register in the chamber of accounts, destined him for the profession of the law. He had his first education under the Jesuits in the Mazarine college, and it is said that the character he acquired among them was that of a youth of parts, but extremely graceless. He was then sent to Paris, where he went through the usual course of law, and was admitted advocate. He placed himself with a solicitor, in order to gain practical knowledge; but business was intolerably irksome to him, and his great delight was attendance on the public spectacles. The solicitor, probably well convinced that he would make no progress in the law, and perceiving, as he thought, indications of a talent for theatrical composition, ventured to advise him to renounce the profession which had been chosen for him, and follow the bent of his genius. It was some time, however, before he could prevail upon himself to try his strength; and his first composition, when read to the actors, was rejected by them. Though much mortified, he proceeded in his career, and in 1705 produced his "Idomeneus." This was acted with a success which encouraged him to persevere. His next piece was "Atreus," the great superiority of which to the former, proved the rapid advance of his theatrical talents. Though the catastrophe was almost too shocking for the French stage, it obtained a distinguished place on the theatre, which it long held. The solicitor, who was no mean dramatic critic, caused himself, though labouring under a mortal disease, to be carried to the first representation of Atreus; and when it was finished, he embraced Crebillon with rapture, saying, "I die content—I have made you a poet, and I leave a man to the nation." Crebillon fell in love and married; but the match, together with his poetical character, so little pleased his father, that he disinherited him. He afterwards, however, restored his son to his birthright; but so little property remained at

his death, that the poet found himself left with scarcely any resource but his genius. In 1708 he produced his "Electra," which was highly successful, though it has since been severely criticised by Voltaire, who wrote his "Orestes" in rivalry of it. He rose to the summit of his fame in 1711, when his "Rhadamistus" appeared, which was acted thirty times in the same season. This tragedy ranks among the masterpieces of the French theatre, and displays much strong delineation of character, with interesting situations. The severe Despréaux, however, who was now old and sickly, could not bear to have it read through to him, and affected to consider the author as infinitely beneath the Boyers and Pradons whom he had formerly satirised. As style was the greatest of all merits in his eyes, he could not pardon the occasional negligence of the language, and harshness of the versification, though compensated by many of the excellences most essential to tragedy. The public, however, did not concur with him in opinion. Two editions of the play were printed in one week, and it was highly praised even at Versailles. This flattering reception of his work induced Crébillon to try his fortune at court. He frequented the levies at Versailles for two years without obtaining notice or reward; and at length quitted it as a scene in which he was not qualified to shine. He was even unable, during the most brilliant period of his fame, to gain admission into a society more fitted for him, the French Academy. Petty cabals were formed to exclude him; and these, which were at first instigated by jealousy, were rendered more inveterate by the provocation of a satire he composed to ridicule their chiefs, though he had the prudence not to print it. These disappointments, joined to the loss of his wife, drove him to a singular state of solitude. He plunged himself into an obscure retreat, where he adopted a frugal and almost an ascetic mode of living, sleeping little, and upon a hard bed, and scarcely admitting any society but that of domestic animals, with a number of which his apartment was always crowded. "As for men, I know (said he) what they are." Yet he was by no means of a gloomy or sour disposition; on the contrary, his character was that of a modest, sincere, candid, and friendly man, easy to converse with, and delighted with the success even of rivals in the same literary walk. He continued to produce pieces for the stage. His "Semiramis" appeared in 1717, and was followed by "Pyrrhus" and "Xerxes." These, however, had neither the merit nor the success of Rhadamistus. A singular occupation of his solitude was

that of imagining subjects for romances, which he composed in his head without committing to writing; for his memory was prodigious. He was so fond of the old French romances, that he read little else, and had his head stored with their plots and adventures. So deeply was he sometimes engaged in this play of the fancy, that he could not bear to be interrupted. A person once entering his room in one of these moments, he cried out, "Do not disturb me—I am just going to hang a knavish minister, and turn out an incapable one." After a long period of obscurity, the nation all at once seemed to remember that such a person existed. He was made a member of the French Academy in 1731, on which occasion he exhibited the novelty of returning his thanks in verse. A line which he recited in this piece,

Aucun fiel n'a jamais empoisonné ma plume;
No gall has e'er shed venom on my quill;

received the plaudits of the assembly in attestation of its truth. He, besides, obtained favours from the court, and the patronage of some persons of distinction. He seems, however, again to have sunk into oblivion, till his "Catiline" was industriously brought forward, in 1749, for the purpose, it is said, of depressing the rising fame of Voltaire. It completely failed, however in this view, nor did it acquire any new laurels for the author. The "Triumvirate," written when he had passed his eightieth year, was but just heard, and then was withdrawn. This closed his dramatic labours. He died in 1762, at the mature age of eighty-eight. The players honoured his memory by a solemn service, to which the members of all the academies, and other men of letters, with many persons of high rank, were invited. A public mausoleum to his memory was projected, which, after long delays, appears to have terminated in a marble bust, executed by Le Moine, on his tomb in the church of St. Gervais. A Louvre edition was given of his works in two volumes quarto. They contain some pieces of poetry, besides his tragedies.

Before Voltaire had distinguished himself as a dramatic writer, it seems that Crébillon ranked immediately after Corneille and Racine. His character is strength and vigour, particularly in representing scenes of atrocity, and exciting terror. This passion, accounted so essential to tragedy by the ancients, he has excited in a higher degree than any other French writer, and indeed has proceeded to the utmost limits that the stage of his nation could endure. There is also considerable grandeur and dignity in the

sentiments of his best pieces; and he has happily expressed, on some occasions, what he himself warmly felt, a detestation of that tyrannical and arrogant disposition of the Romans, which we are too much taught to admire. On the whole, there is a gloominess of colouring thrown over his pieces, which gives them a general similarity, and renders them more striking than agreeable. *Eloges de D'Alembert. Nouv. Dict. Hist.—A.*

CREBILLON, CLAUDE PROSPER JOLYOT DE, son of the preceding, born in 1707, was a man of letters, and lived with his father as a friend and a brother. By marriage with an English woman, he incurred a temporary breach with his father, but it was soon healed. The only place which he obtained was that of censor-royal. His walk in literature was novel-writing, in a particular species of which he acquired great fame. It is thus characterised by D'Alembert. "In romances full of ingenuity, and dictated by a profound knowledge of all the secret folds of the human heart, he has represented, with the most delicate and accurate pencil, the refinements, the shades, and even the graces, of our vices: that seductive sprightliness which renders the French what is termed *amiable*, a word which does not signify *worthy of being loved*; that restless activity which makes them feel listlessness even on the bosom of pleasure; that perversion of principle, disguised, and in some measure softened, by the mask of decencies; in fine, that united corruption and frivolity of our manners, in which the excess of depravity is allied with the excess of absurdity." It is only to the earliest of his works that the commendatory part of this character applies; and in the best, the style is considerably liable to censure. They are also licentious in their descriptions; and they are rendered tedious by a want of action and a sameness of manner. For one of them, which contained some satirical allusions to events of the time, the author was put into the Bastille. The best known of these productions is "*Les Egaremens du Cœur & de l'Esprit*," 1736, in three parts. It is not worth while to copy the titles of the others, the last of which dates as late as 1771. He died at Paris in 1777. *Eloges de D'Alembert. Nouv. Dict. Hist.—A.*

CREECH, THOMAS, a person of some eminence for his poetical translations, was born in 1659 at Blandford in Dorsetshire. He was educated in grammar learning at the free-school of Sherburn, whence he was removed to Wadham college, Oxford. After taking the degree of M.A. in 1683, he was elected probationer-

fellow of All-Souls college. He had the year before printed his translation of Lucretius, which established his reputation as a scholar; though it appears that there were not wanting persons who warmly censured the publication of such a performance by a member of an university, and one engaged in its system of education. He also translated several other pieces from the ancient writers; as parts of Ovid and Virgil; almost the whole of Horace; the thirteenth Satire of Juvenal; the Idylls of Theocritus; the Astronomicon of Manilius; and several of Plutarch's lives, with other pieces of that author. He likewise gave an edition of Lucretius in the original, with an interpretation and annotations. He was made B.D. in 1696, and three years afterwards was presented to the rectory of Welwyn in Hertfordshire. But he never took possession of it, unhappily putting an end to his life at Oxford in 1700. Various causes have been assigned for this action; but from a letter extant, it appears to have proceeded from the cold reception he met with from a fellow-collegian on applying to him for a loan of some money, in addition to several he had before been indulged with. He is said to have been of a morose temper, which had engaged him in several quarrels. He was attached to a lady in Oxford, whom he made his executrix, and wished to have married; but the union was opposed by her friends, and this circumstance probably disposed him to the melancholy catastrophe.

Creech owes his principal fame to his translation of Lucretius, which was probably admired at the time as an extraordinary exertion of scholarship; for the many incorrect and slovenly translations of that period afford but an unfavourable view of the literary talents of its writers. The poetical merit of the translation is, indeed, very small. It fails miserably in almost all the splendid passages of the original, but exhibits some skill in versifying the argumentative and mechanical parts. His other translations never seem to have been much esteemed; yet Dr. Joseph Warton (in his *Ess. on Pope*, v. II.) has spoken handsomely of parts of his Theocritus and Horace, and particularly of his Satire of Juvenal. As an editor of Lucretius; he is chiefly valuable for his explanations of the epicurean philosophy; but he has been detected in this as a considerable plagiary of Gassendi. *Biog. Britan.—A.*

CRELL, LEWIS CHRISTIAN, a German protestant divine and philosopher in the seventeenth century, was born at Neustadt, in the principality of Coburg, in the year 1671. After

a preparatory education in the schools of Meimungen and Zeitz, he entered at the university of Leipsic, in 1690, where he made extraordinary progress in the study of classical literature, philosophy, and theology, and took his degree of M.A. in 1693. By his learning and talents, which he displayed in the public exercises of the university, he recommended himself to the situation of corrector of the school of St. Nicholas, at Leipsic, in the year 1696; before which appointment he had been admitted to the degree of bachelor in divinity. In the year 1699 he was made rector of the school of St. Nicholas, and assessor of the faculty of philosophy. In 1708 he was created professor-extraordinary of philosophy, and professor in ordinary in 1714. He died in 1735, after having been four times dean and twice vice-chancellor of the faculty of philosophy. The greater part of his works consists of philological and philosophical dissertations on different subjects; among which are "De Civis Innocentis in Manus Hostium ad Nervum Traditione;" "De Scytala Laconica;" "De Providentia Dei circa Reges constituendos;" "De eo quod in Anacreonte venustum ac delicatum est, &c." He was also the author of several Latin Poems. *Moreri.*—M.

CRELLIUS, JOHN, a learned German protestant divine, and one of the ablest defenders of the unitarian doctrine, was born near Kittinga, a town in Franconia, in the year 1590. His father was a lutheran minister, eminent for his piety and learning, who himself superintended the earlier years of his son's education, and afterwards sent him to a public seminary at Nuremberg, where the brightness of his parts, the diligence of his application, and the modesty of his manners, soon rendered him a favourite with his tutors and patrons. After quitting Nuremberg, he studied successively in other German academies, and particularly at Altdorf; where, with the assistance derived from the instructions of very able professors, he made considerable advances in every branch of literature and science. In his acquaintance with the Latin, Greek, and Hebrew languages, and with philosophy as taught by Aristotle and his more rational interpreters, he particularly excelled. He likewise carefully read the works of the most celebrated divines; but not until he had formed the liberal determination of embracing no opinions concerning the truth of which he should not be perfectly satisfied from his own enquiries, and of submitting to no formularies which his judgment and conscience should not thoroughly approve. Having allowed himself this latitude, he soon conceived

a dislike to the lutheran system, in which he had been educated, and, by degrees, adopted notions entirely incompatible with an honest profession of that communion. In this state of things, his literary merits and excellent character induced the academical senate of Altdorf, about the year 1610, to nominate him to the office of inspector of the youth in that university; an honourable situation, and desirable to a person wishing to rise to the chief appointments in the lutheran church. But with the turn of thinking which he had indulged, he could not conscientiously accept of it; and in a modest petition assigned reasons for declining the office, which were admitted in favour of some other more ambitious or less scrupulous candidate. The reputation which he had acquired, however, and the wishes of his friends, who were urgent for his advancement in the lutheran church, had placed him in a situation in which he found himself obliged either to violate his integrity, in order to comply with their views and inclinations, or to withdraw to some other scene, and other connections, where he might enjoy full and unbiassed liberty of conscience. In this painful predicament he had the fortitude to make all other considerations yield to a sense of duty; and determined to remove to Poland, where he had no friends, but where freedom of enquiry was at that time cultivated with greater zeal, and with less molestation, than in any other part of Europe. He set out from Nuremberg in the year 1612, and arriving at Racow, was received into the communion of the unitarian church at that place. He was also patronised by Jacob Sieniensis, palatine of Podolia, under whose encouragement he prosecuted his theological studies with increased ardour, having resolved to devote himself to the profession of the ministry. In the year 1613 he was appointed by the synod of Racow professor of Greek in the university of that place; and in 1615 commenced the office of a public preacher with great acceptability. In the year 1616 he was nominated rector of the university; which post he filled for five years, with improvement to himself, and acknowledged advantage to the public. At the expiration of that period he resumed his ministerial functions, and was fixed upon as one of the stated pastors of the church at Racow. About this time he first appeared in the field of theological controversy, in opposition to the celebrated Grotius, who had attacked the principles of Faustus Socinus on the subject of the satisfaction of Christ. The learning, abilities, and candour, which he displayed in that con-

test, secured him the applause of those parties whose opinions were most dissonant from his own; and drew such commendations from Grotius himself, that some zealots were led to insinuate that his orthodox faith had been shaken by the arguments of his adversary. During the remaining years of his life, Crellius assiduously applied himself to the duties of the pastoral office, and to the composition of various treatises in defence of the tenets which he had embraced, or in illustration of the Scriptures according to the principles of the unitarians. The most important among his controversial works, besides his "Answer to Grotius," were "Two Books concerning the one God, the Father;" "A Treatise concerning God and his Attributes;" "A Treatise concerning the Holy Spirit;" and "A Defence of Religious Liberty." He wrote likewise different treatises in "Ethics," "Sermons," and other pieces of a moral and religious kind. His paraphrases and commentaries were chiefly published from notes, taken down during his delivery of his theological lectures, and afterwards digested and corrected by the author, or by some of his learned friends. They comprehend expositions of a considerable part of the New Testament writings, and form nearly one half of the four volumes folio, which this author's works fill in the Bibliotheca Fratrum Polonorum. In the year 1633, while intent on planning other useful works, he was attacked by an infectious fever, to which he fell a sacrifice in the forty-third year of his age; leaving behind him a character highly respected for erudition, integrity, virtue, and piety. *Vita Joh. Crellii Op. Pref. Toulmin's Mem. of Socinus. Moreri.—M.*

CREMONINI, CÆSAR, a celebrated Italian philosopher, was born at Cento in the Modenese, in the year 1550. In his early youth he discovered an inclination for literary pursuits, which was strengthened by the acquaintance he was enabled to form with Pigna, Tasso, and other learned men who frequented the court of the princes of the house of Este. Cremonini particularly attached himself to the study of the Aristotelian philosophy, and obtained the character of being one of the first peripatetics of his age. For seventeen years he taught philosophy at Ferrara; and for forty years afterwards in the university of Padua, where he was at first the colleague, and upon his death the successor, of the famous Piccolomini. So high was his reputation, that his decisions were considered as little less than oracular; and princes and kings were eager to obtain his portrait. But if we may judge from the writings which he has left,

the literary fashion of the times must have had considerable influence in establishing that reputation. Bayle informs us, that his printed books did not sell well; and they certainly do not afford evidence of any superior claims to knowledge, judgment, or taste. He was reckoned a freethinker, particularly on the subject of the immortality of the soul. The utmost, however, that can be proved from his writings is, that he considered that doctrine to depend on the evidence of revelation, and not on the deductions of reason. If he was in reality more sceptical than a liberal construction of his language warrants us to suppose, he has not used any terms or expressions in conveying his ideas, which many modern sound believers in the future existence of man would at all hesitate to adopt. He died of the plague in 1630, in the eightieth year of his age. His personal character is far from being represented in an amiable light. While his exterior manners are said to have been uncommonly polite and engaging, he is reported to have been insincere, interested, and envious, and to have delighted in fomenting those divisions among scholars which are ruinous to the progress of improvement and liberality. Among his other works he published "Aminta e Clori, Favola Silvestre," 1591, 4to.; "De Physico Auditu," 1596, folio; "Il Nascimento di Venetia," 1617, 12mo.; "De Callido Innato," 1626, 4to.; "De Sensibus et Facultate Appetiva," 1644, 4to.; "De Cælo;" "De Semini," &c. *Moreri. Bayle. Landi Hist. de la Lit. d'Ital. tom. IV.—M.*

CREQUI, FRANCIS, marquis of, marshal of France, a distinguished commander, was brought up to arms. He was made lieutenant-general in 1655, general of the galleys in 1661, and marshal in 1668. In the German war, being at the head of a small army, he was defeated at Con-sarbruck, in 1675, by a superior German army then besieging Treves, and with difficulty escaped with only three attendants. Through numerous perils he threw himself into Treves, which he defended with great valour, till the garrison mutinied, and one of the captains signed a capitulation without his knowledge. He refused to be comprehended in it, and was made prisoner of war. He afterwards made his escape, and commanded in the campaigns of 1677 and 1678. In these, with great skill and vigilance, he foiled all the attempts of duke Charles V. of Lorraine to enter into that province, beat him in some actions, took Friburg and the fort of Kehl, and burned the bridge of Strasburg. He took Luxemburg in 1684, and

died at Paris in 1687. Voltaire characterises him as a man of bold enterprise, capable of the most brilliant and the rashest undertakings, equally dangerous to his country and the enemy. He was thought to have been the general most likely to repair the loss of Turenne, when experience should have moderated his ardour. *Voltaire Siècle de Louis XIV. Moreri.—A.*

CRESCEMBINI, JOHN-MARY, or MARIO, the son of a lawyer at Macerata, was born in that city in 1663. He was educated in the Jesuits' college, and made such a progress in polite literature, that he was admitted at the age of fifteen among the members of the academy of *Disposti* in Jesi. Being destined to the profession of the law, he was made a doctor in that faculty in 1679. He afterwards went to Rome, where he divided his time between the studies of jurisprudence and of letters. His taste in poetry, which hitherto had partaken of the inflation and conceit then in vogue, was purified by reading the best authors; and he not only changed his own style, but undertook to amend the taste of his contemporaries. With this view he employed himself with great zeal in the institution of a new academy under the name of *Arcadia*, every member of which should have the title of an Arcadian shepherd, and take a name from some place in the ancient realm of Arcadia; a fancy which one would scarcely expect to be the forerunner of a correct and manly taste in literature. The academy was instituted in 1690, and Crescembini, under the name of *Alfesibeo Cario*, was made its director, a post which he occupied thirty-eight years. Its success was extraordinary: more than forty of the principal towns of Italy chose to associate their academies to that of the *Arcadi*, and to receive laws and statutes from it. A great reformation in taste is said to have been the consequence, with the banishment of much of that affectation and tinsel which before had infected the Italian poetry. Crescembini, whom his literary occupations had diverted from legal pursuits, embraced the ecclesiastical profession, and was presented by pope Clement XI. in 1705 to the canonry of St. Mary in Cosmedino. He was made archpriest of the same church in 1719, on which occasion he took all the sacred orders. He died in 1728, having in his last illness taken the simple vows of the Jesuits. He was a member of most of the academies in Italy, and of the Society *Natura Curiosorum* in Germany. He was a little lean man, of a bilious constitution, and with a hoarse and broken voice; but his gentle and engaging manners made him universally beloved. He was

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the author of a number of works in verse and prose, of which it will suffice to mention some of the principal. His "*Istoria della Volgar Poesia*," of which, with its successive additions, a complete edition was given at Venice, in 7 vols. 4to. 1731, is reckoned a valuable collection of information concerning the lives and works of the Italian and Provençal poets. It is, however, not without considerable errors, being written, says Tiraboschi, "at a time when neither had criticism made all the progress necessary to distinguish the true from the spurious, nor had libraries and archives been searched with the learned curiosity which has enriched modern times with so much valuable knowledge." "*History of the Academy of Arcadi, with Lives of its principal Members*," 7 vols. 4to. 1708; the lives are partly by Crescembini, partly by others: "*Le Rime & le Prose degli Arcadi*," 12 vols. 8vo.; in this collection are many of his own pieces: "*Notitie Istoriche di diversi Capitani illustri*," 1704, 4to.: "*A Translation in Verse of the Hundred Apologues of Bern. Baldi*," 1702, 12mo.: "*A Translation into Italian of the Homilies and Discourses of Pope Clement XI.*" folio, 1704. *Moreri. Tiraboschi. Nouv. Dict. Hist.—A.*

CRESCENS, a native of Megalopolis, in the second century of the christian era, and a cynic philosopher. He was an eloquent declaimer in praise of abstinence, magnanimity, and contempt of death; but by his vices was a disgrace to the character which he assumed. He principally distinguished himself by his inveterate hatred to the Christians, and by the infamous calumnies which he propagated concerning their principles and their practices. These calumnies occasioned Justin Martyr to write his second apology for the Christians. Crescens, however, if he could not triumph over his opponent in argument, gave proof of his dexterity in rendering the prejudices of the times subservient to his malicious enmity against the new sect: for, by accusing them and their apologist of atheism, he was principally instrumental in instigating the Roman Magistrates to condemn Justin Martyr to a cruel death. *Euseb. Hist. Eccl. lib. iv. cap. 16.—M.*

CRESCONIUS, or CRISCONIUS, an African bishop, who lived towards the close of the seventh century. He is principally entitled to notice for having formed a collection of ecclesiastical canons, which, after remaining for ages among the MSS. in the Vatican library, was thought worthy of being published in an abridged form at Paris, in the year 1609, and afterwards at full length in 1661, by Voël and

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Justel, editors of the *Bibliothèque du Droit Canon*. Cardinal Baronius appears to have been the first person by whose notice this collection was rescued from oblivion; which is certainly a work of some curiosity to ecclesiastical historians. *Moreri.*—M.

CRESPET, PETER, a French friar of the celestine order, was born at Sens in the year 1543, and died at Vivares, in 1594. He sustained a high character among his contemporaries for learning, prudence, and piety, which recommended him to honourable stations in the order of which he was a member, and induced pope Gregory XIV. to make him an offer of a bishopric. But he steadily refused that dignity, and chose to devote his whole time to the services of the monastic life, and literary pursuits. He was well read both in profane and ecclesiastical writers, and wrote a variety of works, which are at once evidences of his industry and of his learning. Among others are, "*Summa Ecclesiasticæ Disciplinæ, & totius Juris Canonici*," published after the author's death, in 1598; "*Absolutissimi Legis Evangelicæ Pandectæ, Figuris, Prophetiis, & Sanctæ Scripturæ Testimoniis elucidati*," 1566; "*The Garden of Pleasure and Spiritual Recreation*," 2 vols. 1587; "*Catholic Discourses on the Origin, the Essence, the Excellence, and Immortality of the Soul*," 2 vols.; "*Twelve Dialogues on Virtue*," translated from the Italian of father Marcellini; and other pieces in catholic theology and ecclesiastical history. *Moreri. Bayle.*—M.

CRESSEY, or CRESSY, HUGH-PAULIN, or SERENUS, an English catholic divine, and celebrated controversialist, was born at Wakefield in Yorkshire, in the year 1605. His parents, who were respectable members of the church of England, after he had received the necessary preparatory education at a grammar-school in his native place, sent him to Oxford in the year 1619; where, notwithstanding some disadvantages which he at first experienced for want of a vigilant tutor, he applied to his studies with great vigour and diligence, and, in the year 1626, was admitted fellow of Merton college in that university. After taking the degrees of B.A. and M.A. he entered into orders, and became chaplain to Thomas lord Wentworth, then lord president of the north, with whom he appears to have continued in that capacity for some time after his patron was raised to the earldom of Strafford. In the year 1638 he went to Ireland, as chaplain to the accomplished and virtuous Lucius lord viscount Falkland; and when that nobleman became secretary of state, was through his influence made canon of Wind-

sor in 1642, and also dean of Laughlin in Ireland. By the distracted state of the times, however, he was rendered incapable of deriving any benefit from those appointments; and by the subsequent death of his patron and friend, who was killed in the battle of Newbury, he found himself reduced to embarrassed circumstances. In this situation he accepted an offer that was made to him of becoming tutor to Charles Bertie, esq. afterwards earl of Falmouth, and accompanied his pupil on his travels to the continent in 1644. During his progress through the catholic countries, the hopeless state of the church of England, and the persuasions of the Romish divines, concurred in producing a rapid change in his religious sentiments; and, in the year 1646, he made a public profession at Rome of his being reconciled to that church. Soon after this event he went to Paris, where he published his "*Exomologesis, or a faithful Narration of the Occasion and Motives of his Conversion to Catholic Unity*," 1647. This work the catholics then considered, and still consider, to be a complete answer to the writings of the advocates for the protestant faith, and particularly to the arguments of the learned and judicious Chillingworth. Of this work he sent a copy to his friend Dr. Henry Hammond, who conceived it unnecessary to expose the vein of fallacy which runs through the whole of it; but whose liberality and kindness towards the author induced him to urge his return to his native country, with an assurance that he should be comfortably provided for, and left at perfect liberty on subjects of religion and conscience. Mr. Cressey was not deficient in grateful acknowledgments for this generous and disinterested offer, but he declined complying with it, as inconsistent with the resolution which he had formed of embracing the monastic life. He was for some time inclined to enter into the Carthusian order in an English monastery at Nieuport in Flanders; but by the persuasion of his catholic countrymen, who were apprehensive that the severe discipline of that order would deprive them of those defences of their religion which they expected from his pen, he was led to relinquish that design. While he continued at Paris he was taken under the protection of Henrietta-Maria, queen-dowager of England, from whom he received a temporary support, and supplies to bear his expences to Douay in Flanders; where he became a member of the benedictine college of English monks, and, on taking the vows, changed his baptismal name of Hugh-Paulin for that of Serenus de Cressey.

In that college he continued, subject to the discipline of the order, for seven years, or more; and, during his residence there, published a large work in mystical theology, entitled "Sancta Sophia, or Directions for the Prayers of Contemplation, &c. extracted out of more than forty Treatises, written by the late Rev. Father Aug. Baker, &c." 1657, 2 vols. 8vo. After the Restoration of king Charles II. if not before, he was appointed to the mission in England; and, upon that king's marriage with Catharine, the infanta of Portugal, was nominated chaplain to the queen, and chiefly resided from that time at Somerset-house in the Strand. In this new scene he maintained the reputation which he had acquired among the catholics, as an active and zealous champion for their faith, by a variety of controversial pieces, published in answer to the writings of learned and distinguished protestants, and different illustrations of catholic credenda, principally of the mystical kind. Those readers who have sufficient curiosity to learn what were the subjects, and who were the antagonists selected by our author, we must refer to the authorities at the end of this article. The work, however, on which father Cressey bestowed his chief attention was "The Church History of Britanny, from the Beginning of the Norman Conquest, under Roman Governors, British Kings, the English-Saxon Heptarchy, the English-Saxon and Danish Monarchy, &c." 1668, folio. This church history is unquestionably a work which displays considerable erudition, and much laborious diligence; but what is valuable in it is intermixed with so many fabulous relations, and superstitious notions, that we imagine few of the author's communion in the present day would choose to appeal to it as one of the most authentic of their ecclesiastical chronicles. It was the author's intention to have published another volume of this history, carrying down the events from the Norman conquest to the dissolution of monasteries by king Henry VIII.; but he died without completing that design, in the year 1674, at East Grinstead, in the county of Sussex, whither he had retired from the labours of study and the noise of controversy. Father Cressey was harshly accused by some of his opponents of having deserted his protestant principles, when the church of England was likely to be supplanted by presbytery, for the sake of obtaining subsistence, or from interested motives; but we think, that his conversion to popery is more fairly to be attributed to the gloomy and enthusiastic turn of mind which he possessed; and that no circumstances in his life

leave us any room to question his sincerity or disinterestedness in embracing the catholic persuasion. Although a zealous advocate for the new system which he had adopted, he appears uniformly to have maintained the character of an open, candid, and good-tempered disputant; while, by the regularity of his manners, the prudence, mildness, and humility of his deportment, he secured the respect and esteem not only of those who belonged to his own communion, but of his protestant adversaries. *Wood's Athen. Ox. vol. II. Biog. Britan.—M.*

CREVIER, JOHN-BAPTIST-LEWIS, an useful and industrious writer, was born in 1693, at Paris, where his father was a journeyman printer. He studied under the celebrated Rollin, and, after his death, became professor of rhetoric in the college of Beauvais. He was a man of worth, and carefully instructed his pupils in religion, as well as in letters; but he did not possess the engaging manners of his predecessor. He died in 1765. The works of Crevier were, an edition of "Livy," 6 vols. 4to. Paris, 1735, and 7 vols. 12mo. 1747, with learned and concise notes, and a preface: "A Continuation of Rollin's Roman History, in French," from vol. ix. to vol. xvi.; Crevier's part is less digressive than that of Rollin, but it is also inferior in point of style and sentiment: "History of the Roman Emperors to Constantine, inclusive," *Fr.* 1749, & seq. 6 vols. 4to. and 12 vols. 12mo.; this is a work of considerable accuracy and research, and may be regarded as a valuable compilation of facts, though the details are not always well chosen, and the reflections frequently betray professional prejudices; the style is accused of latinisms: "History of the University of Paris," 7 vols. 12mo.; also esteemed for its exactness in matter of fact: "Observations on the Spirit of Laws," 12mo.; not very profound: "French Rhetoric," 1765, 2 vols. 12mo.; this is accounted a judicious work, but somewhat dry. *Nouv. Dict. Hist.—A.*

CREW, NATHANIEL, an English prelate of high rank, but of a servile spirit, in the end of the seventeenth and beginning of the eighteenth century. He was the fifth son of John lord Crew, of Stene, in the county of Northampton, where he was born in the year 1633. In the year 1652 he was admitted commoner of Lincoln college, Oxford, of which he was elected fellow, soon after he had taken his degree of B.A. in 1655-6; and in 1658 he proceeded to the degree of M.A. At the restoration of king Charles II. "he turned about," as Anthony Wood expresses it, "and no man seemed greater for the royal cause and prelacy than

he." The historian's language would lead us to surmise, that, during the existence of the republic, and of the presbyterian church discipline, he had at least affected a zealous attachment to antimonarchical and antihierarchical principles. The time-serving conduct which he displayed in his subsequent life renders such a surmise highly probable. In 1663 he was one of the proctors of the university, and in the following year took the degree of doctor of law; soon after which he entered into orders. In 1668 he was elected rector of Lincoln college; and in the year 1669 made precentor and dean of Chichester, and appointed clerk of the closet to the king. In the year 1671 he was nominated to the bishopric of Oxford, with which he held in commendam the living of Whitney, and the rectorship of Lincoln college. In 1674 he was translated to the bishopric of Durham, which had been kept vacant ever since the death of bishop Cosin in 1671-2. For his promotion to the rich see just mentioned, Dr. Crew was indebted to the interest of James duke of York, with whose most obnoxious measures he seemed perfectly disposed to comply. But a circumstance was connected with that event which would have startled a prelate of a more tender and scrupulous conscience, as too nearly resembling a simoniacal contract: for, after he had received the promise of that bishopric, finding difficulties in obtaining the possession of it, occasioned by a private grant from the king to one of his mistresses, of a sum of money to be paid out of it, bishop Crew applied to her through an agent, and expedited his business by an agreement to furnish that lady with five or six thousand pounds. In the year 1676 he was chosen of the privy-council to king Charles II. Upon the accession of James II. to the throne, that prince, who was well acquainted with the compliant temper and slavish spirit of our prelate, appointed him dean of the chapel royal, in the room of Dr. Compton, bishop of London, who was displaced on account of his zealous opposition to popery; and, within a short time afterwards, admitted him into his privy-council. The next office which he accepted, and his behaviour in it, reflect the greatest disgrace on his memory, notwithstanding that he was weak enough to be proud of the situation, by filling which "his name would be recorded in history." It was that of one of the commissioners in the new ecclesiastical commission erected in the year 1686; in which he was an active promoter of all the tyrannical and scandalous measures which made the yoke of James II. insupportable to his subjects, and cost that monarch

his crown. When, indeed, bishop Crew found that ruin approach his royal master, which was the proper desert of his illegal and bigotted proceedings, his alarms were excited for the consequences of the measures in which he had concurred, and he wished to reconcile himself to the party who had determined to support the interference of the prince of Orange. With this view he absented himself from the council-board, and wrote a letter to the king, urging him to retract the offensive steps which he had taken; and also expressed his sorrow to the archbishop of Canterbury, for having been an instrument in prosecuting the views and politics of the court: and in the convention parliament, which assembled in 1688-9, to consider of filling the throne, he was one of those who voted that James II. had abdicated the government. But, notwithstanding these outward signs of political repentance, so obnoxious had he become to the nation, by his criminal compliances in the late reign, that he was exempted by name out of the pardon granted by king William and queen Mary in 1690, to those who had abetted the designs of the fallen monarch. This mark of ignominy had such an effect upon him, that he absconded for some time, and even offered to resign his bishopric to Dr. Burnet, on the consideration of receiving an allowance of a thousand pounds per annum during his life. Through the lenity of government, however, and the intercession of Dr. Tillotson, he was suffered to make his peace on very easy terms, and permitted to retain his dignity, with its valuable privileges. In the year 1691 he succeeded to his father's title by the death of the last of his elder brothers. From that time he remained unmolested, and little noticed, chiefly confining himself to the concerns of his diocese, excepting that, in the year 1710, he was one of the lords who opposed the prosecution carried on against Dr. Sacheverel, and protested against the steps taken in that affair. The latter part of his life he spent in works of munificence, hospitality, and charity, and died in 1721, at the advanced age of eighty-eight years, having held the episcopal office for rather more than half a century. On the whole, lord Crew left behind him no memorials of his learning, or of his virtues, which can entitle him to be ranked among the ornaments of the church of England; but the principal events of his life exhibit a line of conduct to be carefully shunned by every English prelate who respects his own character, or the true interests of that body of which he is a member; and with this view only are they

deserving of being recorded. *Wood's Athen. Ox. vol. II. Biog. Britan.*—M.

CRICHTON, JAMES, a person whose extraordinary accomplishments of mind and body, exaggerated by nationality and the love of wonder, have fixed upon him the epithet of *The Admirable*, was descended from a good family in Scotland, in which country he was born, according to the common accounts, in 1551. He was educated at Perth and St. Andrew's, and appears to have made a most rapid progress through the whole circle of letters and sciences as then taught. He travelled abroad, and is said first to have visited Paris, and have given there most wonderful proof of his abilities as a linguist and a disputant, as well as of his dexterity in all sorts of games and martial exercises; but the account of this matter may well be suspected of great exaggeration, if not of absolute fiction. A display of a similar kind at Rome is next attributed to him. It is more certain that he was at Venice, where he endeavoured to conciliate the public favour by a Latin poem in praise of the city, and where he contracted an acquaintance with several eminent literary characters. Among these was Aldus Manutius the younger, from whose testimony is collected almost the only authentic account of Crichton's uncommon talents. From his narration, contained indeed in a high-flown dedication of the *Paradoxes of Cicero* to Crichton himself, it appears, that he possessed, or pretended to, the knowledge of ten languages, as well as of all kinds of science, and all gymnastic exercises; that he had spoken with the greatest applause before the doge and senate of Venice, and in many assemblies of learned men, who flocked from all parts to behold him; and that, in particular, he had held a solemn disputation before the university of Padua, commencing with an extemporaneous poem in its praise, and maintained six hours, with the most eminent professors, on a variety of topics, especially the aristotelian philosophy; all concluded with an unpremeditated oration in praise of ignorance. He afterwards sustained a scholastic conflict for three days, against all opposers, in any form which they chose. This scene appears to have passed in 1580. He then visited Mantua; and a story is told, but from no good authority, of his killing in a duel a famous master of the sword, who had foiled the most eminent fencers of the time, and had lately killed three antagonists. His reputation caused him to be chosen by Gonzaga duke of Mantua, preceptor to his son Vincenzo, a riotous and dissolute youth. Not long after, as he was rambling one

night of the carnival in the streets of Mantua, with his guitar, he was attacked by some assassins, and, after a brave defence, lost his life; and his own pupil was suspected to have been a contriver and actor in the deed. This is said to have happened in 1583. Such appears to be the outline of Crichton's life and character, divested of the marvellous and manifestly false additions of some of his biographers, particularly of the absurd and bombastical sir Thomas Urquhart. From this it may be gathered, that he possessed uncommon dexterity of body and quickness of understanding, with a due degree of confidence. His great readiness at disputation will not be highly estimated by those who know how easy it was to hold arguments upon any topic whatsoever in the forms of the schools; and it may be regarded as certain, that real knowledge would never have made such boastful pretensions. Of his classical proficience he has, rather unfortunately, left specimens by which it may be measured. These are four Latin poems, of such very moderate poetical merit, and so faulty in language and prosody, that they must absolutely exclude him from the rank of the eminent and cultivated scholars of that age. They are his only relics. The rest of him is an air-blown bubble of reputation, which at length appears to have burst from the tenuity of its texture.

The article of "Crichton," in the new edition of the *Biographia Britannica*, from which this account is abridged, is a masterly piece of biographical criticism.—A.

CRILLON, LOUIS DE BERTHON DE, a knight of Malta and distinguished captain, was of an illustrious family, originally from Italy, settled in the Venaissin, and was born in 1541. He served at the siege of Calais at the age of fifteen, and afterwards signalised himself in the battles of Dreux, Jarnac, and Moncontour, against the Huguenots. He was at the battle of Lepanto, as knight of Malta, in 1571, and was chosen, though wounded, to carry the news of the victory to the pope and the king of France. He assisted at the siege of Rochelle in 1573. Notwithstanding his zeal for the catholic religion, he took part against the League, in favour of his lawful king, Henry III.; and he was so much esteemed by that monarch, as to be created by him mestre-de-camp of his regiment of guards, and knight of his orders. Yet, when that weak prince ventured to propose to Crillon the assassination of his capital foe, the duke of Guise, the generous soldier refused to be concerned in such a deed, but of-

ferred to fight the duke. At the accession of Henry IV. Crillon transferred his loyalty to the new sovereign, and served him with the utmost fidelity. He repulsed the leaguers from before Boulogne; and, when Quillebœuf was invested by the army of Villars, he entered the place in a boat, with only two attendants; and to the besiegers' summons replied, "Crillon is within, and the enemy without." The gallant Henry considered him as a sort of brother in arms, always called him *the brave Crillon* (an epithet which has adhered to his name), and treated him with the familiarity which made a conspicuous part of his character. After the battle at Arques, the king wrote him the following laconic billet: "Hang yourself, Crillon! We have fought at Arques, and you were not there. Adieu, brave Crillon! I love you, right or wrong (*à tort & à travers*)."

He was, however, sparing enough of his favours to the man he loved so well, giving this royal reason: "I was sure of the brave Crillon, and had to gain over those who persecuted me." A bad state of health obliged Crillon to retire from the service. He spent his latter days in exercises of piety and penitence, and died at Avignon in 1615, in his seventy-fifth year. With all his real courage, Crillon appears to have been somewhat given to rhodomontade. It is related of him, that once hearing a sermon on the passion, when the preacher came to the description of Christ's flagellation, the warrior clapped his hand on his sword, crying "Where wert thou, Crillon?" This story is possibly made out of a resembling incident in the history of Clovis (see his life); and indeed it is more suitable to a barbarian convert, than to a Christian by birth and education. A more characteristic trait is that which occurred on a trial of Crillon's courage by the young duke of Guise. Crillon had been sent by king Henry IV. to the duke at Marseilles; when, by way of putting his presence of mind to the proof, that young nobleman caused an alarm to be sounded at the door of his lodging, at which he had previously placed two horses saddled. The duke then ran up stairs, awakened Crillon, and told him that the enemy had got possession of the town and port, and proposed that he should withdraw, rather than give the victor the glory of making him prisoner. Crillon quietly took his arms, and declared that it was better to die sword in hand than survive the loss of the place. As they descended the stairs together, the duke burst into a violent fit of laughter, which apprised Crillon of the trick played him. He immediately put on a stern countenance,

and grasping Guise firmly, said to him with an oath, "Young man, never again amuse yourself with sounding the courage of a man of character. By heaven! if you had made me betray any weakness, I would have stabbed you." *Moreri. Nouv. Dict. Hist.—A.*

CRINESIUS, CHRISTOPHER, a learned German protestant divine, was born in Bohemia, in the year 1584, and afterwards became an eminent professor of theology in the university of Altdorf, where he died in the year 1626. He was the author of various works, abounding in erudition; among which are, "*Exercitationes Hebraicæ*;" "*Gymnasium & Lexicon Syriacum*," 2 vols. 4to.; "*Lingua Samaritica*," 4to.; "*Grammatica Chaldaica*," 4to.; "*De Auctoritate Verbi divini in Hebraico Codice*," 1646, 4to.; and "*A Dissertation on the Confusion of Tongues*." *Nouv. Dict. Hist.—M.*

CRINITUS, PETER, in Italian, *Pietro Riccio*, was a native of Florence, and studied under Angelo Poliziano, whose works, after his death, he took pains in collecting. He was also a friend of Pico of Mirandola, and enjoyed a considerable reputation in polite literature. He succeeded Poliziano in the Florentine school, and also is charged with imitating him in those infamous pleasures which have too much disgraced the scholars of that age and country. His premature death is said by Paul Jovius to have been the consequence of his vicious dispositions; for being at an entertainment with some of his pupils, and indulging in licentious discourse, one of them, unrestrained by any respect for such a master, threw either a cup of water, or a bottle, at him, with which affront he was so much affected that he died a few days after. This happened about 1505, when he was in his fortieth year. Crinitus wrote a work, in twenty-five books, entitled, "*De Honesta Disciplina*," treating, in imitation of Aulus Gellius, on various questions of erudition, some useful and important, some trifling and ridiculous; also, "*De Poetis Latinis*," in five books, which, though held cheap by Vossius, and defective in accuracy, gained him much applause, as being the first work of the kind. He likewise composed many Latin poems, inserted in the first volume of "*Deliciae Poetarum Italorum*." These are elegant, but abound more in words than ideas; and it is said both of his verse and prose, that he is rich in promise, but poor in performance. *Lil. Gyrald. Poet. Moreri. Tiraboschi.—A.*

CRISP, TOBIAS, a divine of the church of England, and one of the principal champions

of the doctrines of Antinomianism, was born at London, in the year 1600. After receiving a classical education at Eton school, he entered at some college in the university of Cambridge, where he took the degree of B.A.; whence he removed to Baliol college, Oxford, where he was incorporated in the same degree, in the year 1626. In the following year he became rector of Brinkworth in Wiltshire, and in a few years afterwards proceeded to the degree of doctor in divinity. In early life he had been a favourer of the arminian doctrines; but, changing his opinions, he became zealously attached to the principles of the Antinomians; according to whom the whole work of man's salvation was accomplished by Jesus Christ, on the cross, so that nothing else is now requisite to justification and eternal life, besides a firm belief that Christ suffered death for us. By insisting on this fundamental tenet, which afterwards proved the subject of much discussion in the theological world, he excited considerable attention, and drew after him numerous followers, who were charmed with the compendious track to heaven which was laid down in his system of preaching. Unfavourable, however, as his opinions were to the interests of rational moral Christianity, Dr. Crisp was himself remarkable for the chasteness of his piety, the purity and sanctity of his manners, and the humility and modesty of his deportment. He likewise devoted an ample income, arising from a large estate, to works of commendable hospitality and beneficence. Upon the breaking out of the civil war he was obliged to fly to London, in 1642, to avoid the insolences of the king's soldiers, among whom he was an object of persecution on account of his being ranked with those divines who were puritanically inclined. In that city the peculiarity of his opinions engaged him in numerous contests, which he did not live to carry to any great length, having contracted a disease which proved mortal in the year 1642-3. He published nothing during his life-time, but after his death his "Sermons" appeared, in 3 vols. 8vo. which were afterwards reprinted by his son, with additions, in one volume quarto, about the year 1689. *Wood's Ath. Ox. vol. II. Neal's Hist. of the Purit. vol. III.—M.*

CRISPUS, or CRISPO, JOHN BAPTIST, a learned Italian divine and poet, in the sixteenth century, was born at Gallipoli, in the kingdom of Naples. Rome was the place in which his talents excited notice and encouragement, and whither many persons of consideration resorted

for the benefit of his instructions in jurisprudence, philosophy, and theology. He died in that city about the year 1595, when pope Clement VIII. was on the point of rewarding his merits with the episcopal dignity. He was the author of a critical work entitled "*De Ethnicis Philosophis cautè legendis*," 1594, folio; on which Possevin bestows very high commendations. He also published "*De Medici Laudibus, Oratio ad civos suos Gallipolitanos*," 1591, 4to.; "*The Life of Sannazario*," 1583, 8vo.; "*A Description of the City of Gallipoli*," 1591; and different poetical pieces, of which he was either the original author, or illustrative editor. *Moreri. Bayle.—M.*

CRITIAS, an Athenian, son of Calæscrus, was nobly descended, and possessed many advantages from nature and education. He was eloquent, and instructed in philosophy, having been a disciple of Socrates; whom, however, he seems to have followed rather for the purpose of learning the art of reasoning, than for moral improvement. His character, both public and private, was vicious. Having been obliged by his political intrigues to retreat into Thessaly, he became the enemy and slanderer of his country; and upon his return when the Lacedæmonians had gained possession of Athens, he urged Lysander to the demolition of the walls, and the depopulation of the country. He became one of that unjust aristocracy called the thirty tyrants, and is said to have surpassed all his associates in avarice and cruelty. He prohibited his old master, Socrates, from teaching. He was one of the chief promoters of the deaths of Alcibiades and Theramenes; and he displayed his hatred to the banished by expelling them through his menaces from the Grecian towns in which they had taken refuge. Reduced to despair, they at length assembled in arms under the conduct of Thrasybulus, and made an attack upon the Piræus, in the defence of which Critias was slain, B.C. 400. He is enumerated among those who dogmatized against a divine Providence. Some elegies of his composition are cited by Plutarch and Athenæus. *Bayle. Moreri.—A.*

CRITO, an Athenian philosopher, who flourished in the ninety-fourth olympiad, or about four centuries before Christ. He was the disciple and steady friend of Socrates, whom he carefully provided with necessities during life, and for whom he wrote an apology against the unjust sentence under which he was put to death. He was also the author of seventeen dialogues on moral, philosophical, and literary subjects, of which the titles are speci-

fied by Diogenes Laertius. Being a rich man, and of a quiet and easy temper, who would sooner part with his money on no ground than engage in a suit at law, he was harassed and plundered by a set of men who are in all places, and at all times, ready to take advantage of such a disposition; until, by the advice of Socrates, he fixed upon a poor, but able lawyer, of that troublesome cast, and by constantly retaining him to fight his former associates at their own weapons, preserved himself and his friends from being molested by their knavish arts. *Diog. Laert. lib. ii. Xenoph. Mem. lib. ii. cap. 9. Suidas. Bayle.—M.*

CRITOLAUS, a peripatetic philosopher, was a native of Phaselis, a sea-port town of Lycia. Arriving at Athens, he became the successor of Aristo, and, excepting Diodorus who was his disciple, the last who filled the chair of the peripatetic school in uninterrupted succession. Of the high estimation in which his talents were held we may form an idea from the circumstance, that he was fixed upon by the people of Athens, jointly with Carneades the academic, and Diogenes the stoic, to undertake an embassy to the Roman senate, to obtain the mitigation of a fine laid on the inhabitants of that city, without their having been heard in their own defence, and to impress the Romans with favourable sentiments of the literature and eloquence of Greece. We have already noticed the effects produced by their embassy under the article Carneades. Critolaus was said to have held the doctrine of the eternity of the world. *Stanley's Hist. Phil. Enfield's Hist. Phil. vol. 1.—M.*

CROESE, GERARD, a Dutch protestant divine, was born at Amsterdam, in the year 1642. After going through the usual course of studies preparatory to the ministerial office, in that city and at Leyden, he accompanied the son of the famous admiral De Ruyter to Smyrna, most probably in the capacity of chaplain. On his return he made some stay in England, where he was invited to settle at Norwich; but preferring his native country, he was successively minister to the Dutch troops in garrison at Ypres, and pastor of the church at Ablas, near Dordt, in South Holland. At that place he died in the year 1710. He was the author of "*Historia Quackeriana, sive de vulgo dictis Quackeris, ab ortu, usque ad recens natum schisma,*" 1695, 8vo.; "*Homerus Hebræus, sive Historia Hebræorum ab Homero, Hebraicis nominibus ac Sententiis conscripta, in Odyssea & Iliade, exposita & illustrata,*" 1704, 12mo.; together with "Disser-

tations" on various subjects, &c. These works, whimsical and strange as the author's turn of thinking may appear from the subject of the second article above enumerated, will furnish the learned reader with numerous ingenious criticisms and profound investigations, from which he will receive entertainment, if not instruction. *Moreri. Nouv. Dict. Hist. Dict. Bibliog. &c.—M.*

CRÆSUS, a prince famous in ancient history, was the fifth and last king of Lydia. At the age of thirty-five he succeeded his father Alyattes, the date of which is reckoned about B.C. 557. Actuated by the ambition of extending his dominions, he first made war upon the Ephesians, whose city he took. He next attacked the Greek states of Ionia and Æolia, which he obliged to pay him tribute. Proceeding in his career of conquest, he reduced all the states of Lesser Asia between his own kingdom and the river Halys; and it is said that he also obtained a signal victory over the Sacæans, a nation of Scythia. By these successes he became one of the richest and most powerful monarchs then living, and the *wealth of Cræsus* passed into a proverb. He was extremely liberal of his donations to all the celebrated temples of his time; a species of piety for which conquerors in all ages have been distinguished. He also entertained learned men at his court, and the visit he received from the Athenian legislator, Solon, is a celebrated incident in the life of that philosopher. When Cræsus had made a display before him of all his treasures, he asked Solon whom he conceived to be the most fortunate man he had ever known; not doubting that the compliment would be paid to himself. Solon first named Tellus, a virtuous Athenian, who died fighting victoriously for his country; then Cleobis and Biton, two young Argives, who died suddenly in the temple of Juno, after having given a signal display of filial piety. "And what do you think of me?" said the disappointed monarch. "I pronounce no man fortunate," replied Solon, "before his death." Cræsus, it is said, dismissed the philosopher contemptuously, as one unacquainted with the world; but soon after he was made to feel the instability of his happiness, by the loss of his favourite son Atys, who was accidentally killed in a wild-boar chase. The conquests of the great Cyrus, king of Persia, then began to make him uneasy, and he determined, if possible, to check his progress. Before he engaged in this undertaking, he consulted all the most celebrated oracles concerning the future event. That of

Delphos, which had particularly gained his confidence, is said to have returned for answer: "If Croesus crosses the Halys, he will put an end to a great empire." Understanding this response in a favourable sense, he raised forces, made alliances, and marched into Cappadocia. He took several towns, and at length encamped near Sinope, where he was met by Cyrus at the head of a numerous host. A general engagement ensued, which was indecisive in the field; but Croesus thought proper next day to begin his retreat. He reached his capital, Sardis, and imprudently disbanded his troops; soon after which he was surprised by an invasion from Cyrus. He prepared for a vigorous resistance; and the Lydians with their cavalry, in which they excelled, made an attack upon the Persian army. Cyrus repelled it by using the stratagem of placing in front his camels, the first sight and smell of which horses are unable to support. Croesus was compelled to shut himself up in Sardis, which was soon after invested, and taken by assault, B.C. 544. The king was near losing his life in the action, but it was saved, according to the story, by the extraordinary effort of his only remaining son, who was born dumb. This young man, beholding a soldier about to kill his father, suddenly found his voice, and cried out, "Soldier, spare king Croesus!" It is added, that thenceforth he continued to speak readily. Croesus was made captive, and, according to Herodotus, was near undergoing a worse fate than that he had escaped. He was condemned by the conqueror to be burnt alive, along with fourteen young Lydians. He was ascending the pile, when a recollection of the words of Solon came into his mind, and he thrice loudly called upon his name. Cyrus, on hearing him, enquired by an interpreter, who was the subject of his exclamation; Croesus then related the story of that philosopher's visit and discourse to him. The conqueror was so much moved with this striking instance of the mutability of fortune, that he pardoned Croesus, and received him to favour. The first request of the unfortunate king was, that he might be allowed to send to Delphos the fetters he had worn, as a token of the event of the oracle. This was done; but the oracle replied by referring to the ambiguity of its response, and laid the blame, as usual, upon the decrees of fate; and it is said, that Croesus was satisfied with the excuse. Cyrus afterwards treated his captive with distinction, allowing him to retain the royal title, and taking him as a companion in his expeditions. Upon a revolt of the Ly-

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dians against the Persian dominion, when Cyrus was preparing to extirpate the whole nation, Croesus is related to have obtained pardon for his former subjects, and to have advised, that in order to quench all remains of a martial spirit, they should be obliged to wear long garments, and employ themselves exclusively in occupations ministering to luxury; in consequence of which they became the most effeminate and dissolute people of the East. Cyrus at his death recommended Croesus to his son Cambyses, as one in whose counsels he might confide; but that frantic and vicious prince soon began to treat him ill, and one day took up his bow to shoot him. Croesus escaped, but the king ordered him to be put to death. This sentence, however, was not executed, and Cambyses testified much satisfaction at seeing him alive, though he punished the disobedience of his officers with death. It is not known what farther became of Croesus, but it is probable he did not long survive. *Herodotus, l. i. Plutarch in Solone. Univers. Hist.—A.*

CROFT, HERBERT, a respectable divine and prelate of the church of England, in the seventeenth century, was the third son of sir Herbert Croft, of Croft castle in Herefordshire, and born in 1603, at Great Milton, near Thame, in Oxfordshire, his mother being then on a journey to London. His early education he received in the county of Hereford; whence, about the year 1616, he was sent to the university of Oxford, and entered, as is supposed, in Christ-church college. But his father having soon afterwards embraced the popish religion, and becoming a lay brother in the benedictine monastery at Douay, upon his command he went over to him, and was placed in the English college of Jesuits at St. Omer's; where he was prevailed upon to reconcile himself to the church of Rome, and to enter into the order. Some time before his father's death, however, which took place about five years after Mr. Croft had quitted his native country, having occasion to return thither to transact some family affairs, he became acquainted with Dr. Morton, bishop of Durham, who was the means of bringing him back into the bosom of the church of England. Soon afterwards, at the desire of Dr. Laud, he went a second time to Oxford, and was matriculated there, and admitted a student at Christ-church college. In the year 1635 he supplicated the university that the time which he had spent in the study of theology in foreign nations might be reckoned to him as if he had continued there; which being allowed, he performed

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with applause the exercises required by the statutes, and was in the following year admitted to the degree of batchelor in divinity. About the same time he entered into orders, and became minister of a church in Gloucestershire, and rector of Harding, in Oxfordshire. In the year 1639 he attended the earl of Northumberland in his expedition to Scotland, as his chaplain; and was also collated to a prebend in the cathedral of Salisbury. In the following year he was admitted to the degree of doctor in divinity, being then chaplain in ordinary to his majesty; and in 1640 was made a prebendary of Worcester. In the year 1641 he was promoted to a canonry of Windsor; and in the year 1644 was nominated dean of Hereford, in which city he chiefly resided, until his spirited attachment to the cause of royalty, and the freedom with which he defended the interests of that church of which he was a member, rendered him an object of resentment to the parliamentary forces who had obtained possession of it. From the time of the commencement of the civil war, he had often been employed in services on behalf of the regal party, attended with no small difficulty and personal hazard. His exertions in these services were a severe tax on his small fortune; especially as from the circumstances of the times he was enabled to derive little, if any, benefit from his different preferments. In the year 1659, by the successive deaths of his elder brothers, he succeeded to his family estate, and was delivered from his pecuniary embarrassments; but the part which he had taken against the men in power, induced him to retire from his native county, where he was a more immediate object of notice and jealousy, and to wait, in privacy, the result of the political contests of that period, at a friend's house in Worcestershire. On the restoration of king Charles II. he was reinstated in his different preferments in the church; and, in the year 1661, was promoted to the see of Hereford. He had afterwards, more than once, offers of more valuable bishoprics, but he constantly declined them, and would accept of no additional office, excepting the deanery of the chapel royal, to which he was appointed in the year 1669, and which he did not retain longer than two years. From that time he appears to have been so disgusted with the profligate manners, and intolerant practises of the court, that he confined himself chiefly to his bishopric, the duties of which he discharged in the most conscientious and exemplary manner. He was exceedingly strict in examining into the characters and abilities of candidates for

orders; and very commendably refused to confer the prebends of his cathedral on any who would not engage to reside within his diocese, that the duties of the church might not be neglected, and that he might have it in his power to encourage active and useful clergymen, by granting those dignities as augmentations to small livings. He at the same time set before them an admirable pattern of the clerical character, both in the sanctity and amiableness of his manners, and his diligence in plain practical preaching, in visiting the sick, and promoting, on all proper occasions, edifying and improving conversation; and, in proportion to his comparatively small income, he was singularly hospitable and charitable, but without the least mixture of ostentation. His lordship's memory, however, deserves to be held in particular respect, on account of the moderation and candour which he shewed towards those whose consciences would not permit them to conform to the church of which he was a prelate, and his avowed abhorrence of every measure of the legislature which wore the least appearance of persecution. Influenced by this truly christian spirit, in the year 1675, when the enmity of the court against the dissenters was at its greatest height, and when the best friends to the church of England, and to the protestant religion, were desirous of extending to them the benefits of a legal toleration, he published a little work, entitled "Naked Truth; or, the true State of the primitive Church," 4to. In this work, which excited uncommon notice and attention at the time when it appeared, he pleaded the cause of christian union, forbearance, and humanity, with a zeal and freedom that reflect the highest honour on his principles, and on his temper. The change in the circumstances, manners, and controversies of the times, renders it a work of comparatively little importance in the present day, but does not detract from the great merit due to the author for the spirit and motives with which he sent it into the world. It gave occasion to a controversy, in which argument, invective, and wit, were alternately employed by the different combatants, as the curious may learn from the notice taken of their productions in the authorities referred to below. Bishop Croft, however, took no part in the debate, satisfied with having done his duty in recommending the conduct which appeared to him most congenial with the true genius of that religion of which he was a minister, and regardless of the obloquy which bigots and party politicians endeavoured to at-

tach to his character. Some time after this controversy subsided, our prelate gave another strong proof of his conscientiousness and disinterested spirit, by forming a resolution to resign his bishopric; the motives for which he explained in a long letter to the learned doctor Stillingfleet. The principal of them were, the deriving the chief income of his see from inappropriate tythes, which he thought ought in justice to be applied to the maintenance of parochial ministers; the power of lay chancellors, who are supreme and uncontrolled in the bishop's court, and may be guilty of abuses, or countenance disorders which the bishops are incapable of remedying; the necessity that he was under of ordaining men, poorly qualified, for small livings, which men of better capacities would not accept; the troublesome lawsuits to which bishops became liable, for the sake of defending the rights of their sees; and the obligation which he was under to attend the service of parliament, incompatible with the appropriate duties of a minister of religion. But he was prevailed upon by the answer of Dr. Stillingfleet, and the remonstrances of numerous friends that such a step would prove highly detrimental to the interests of the established church, to relinquish his determination, and to continue his pious labours in the episcopal character until his death, which took place in the year 1691. Besides his *Naked Truth*, bishop Croft published "A Letter to a Friend, concerning popish Idolatry," 1679, 4to.; "Some Animadversions on a Book entitled, *The Theory of the Earth*," 1685, 8vo.; "A short Discourse concerning the Reading his Majesty's late Declaration in Churches," 1688, 4to.; "The Legacy of the Right Reverend Father in God, Herbert, Lord Bishop of Hereford, to his Diocese; or, a short Determination of all Controversies we have with the Papists by God's Holy Word," 4to.; consisting of an epistle to the people within his diocese, a preface, some sermons, together with a supplement, and a tract on the Lord's supper: and single sermons, preached on different occasions. *Wood's Ath. Ox. vol. II. Biog. Britan.—M.*

CROFT, WILLIAM, Mus. D. a musical composer of merit, was born in 1677 at Nether Easington, in Warwickshire. He was educated in the chapel-royal under Dr. Blow, and his first preferment was to the place of organist at St. Anne's, Westminster. In 1707 he was made joint-organist of the chapel-royal with his master; and upon Dr. Blow's death, in 1708, he obtained the place of sole organist, with that of master of the children, and composer for the

chapel; and likewise that of organist to Westminster-abbey. He exerted himself with diligence in these posts, and maintained great respectability of character, avoiding all professional parties and quarrels, and acting on all occasions with propriety and dignity. In 1712 he published, anonymously, a collection of select anthems used at the chapels-royal, under the title of "Divine Harmony:" it contains the words only, not the music. In 1715 the degree of doctor of music was conferred upon him by the university of Oxford. His exercise on this occasion was the setting of two odes, one in Latin, the other in English, written by Mr. (afterwards Dr.) Joseph Trapp. He was frequently employed to commemorate the victories in queen Anne's reign, by the composition of thanksgiving hymns or anthems, performed when the queen celebrated those events by going to church in state. In 1724 he published, by subscription, a collection of his own choral compositions, in two volumes folio, under the title of "Musica Sacra, or select Anthems in Score." This splendid work, which was the first of the kind engraven on pewter plates in score, is the foundation of his musical fame. Dr. Burney, after some particular remarks upon the principal pieces, concludes with observing, that the author, "though he, perhaps, never reaches the sublime, yet is sometimes grand, and often pathetic. His allegros are always more feeble than his slow movements." Dr. Croft died in 1727, and was buried in Westminster-abbey, where a monument was erected to his memory by his friend and admirer Humphrey Wyrley Birch, esq. Dr. Croft, besides his church music, composed some solos and sonatas, and set several songs, among which is the well-known piece of Mr. Byrom, "My time, O ye Muses." *Burney's Hist. of Music. vol. III. Hawkins's Hist. Music, vol. V.—A.*

CROFTON, ZACHARY, an accurate and learned non-conformist divine, in the seventeenth century, was born and received the principal part of his education in the city of Dublin. He was one of the fugitives from Ireland into England, when his native country became a scene of civil war and massacre, during the reign of Charles I. and arrived in a destitute condition at Chester, with only one groat in his pocket, which he spent the first night after he came on shore. His sufferings, however, and excellent character and abilities, soon procured him friends; and not long afterwards he obtained the living of Wrensbury in Cheshire. In this situation he met with much trouble, partly, if not principally, on account of his attachment

to the cause of royalty, and was finally deprived of his benefice for refusing to subscribe to the instrument of government called *the Engagement*, and for his zealous efforts in persuading others to follow his example. On this event he came to London, with strong testimonials in favour of his character and worth, from several neighbouring ministers, and from his parishioners; and after having officiated as minister for some time at St. James's, Garlickhithe, obtained the living of St. Botolph, Aldgate, which he appears to have held till he was ejected under the act of uniformity. Soon after the restoration he entered into a controversy with bishop Gauden, respecting the obligation of the *solemn league and covenant*; for which he pleaded with much spirit, not as binding a man to rebellion, or to any thing unlawful, but as a proper national vow of reformation, obliging every one that took it to be against schism, popery, prelacy, and profaneness, and to defend the king. By the boldness and freedom which he displayed in this controversy, he provoked the indignation of the bishops and the court, and was committed prisoner to the Tower, where he was detained for a long time, at a vast expence, notwithstanding that his means of subsistence were but scanty, and that he had to support a wife and seven small children. His "Case soberly considered and plainly stated, &c." which was published in 1661, and dedicated to the earl of Clarendon, must have made an ingenuous adversary blush at the means of confutation to which his opponents had recourse. Having at length obtained his liberty by a petition to the crown, he retired into Cheshire, where he was again harassed by imprisonment; and when he was released, endeavoured to maintain his family by keeping a grocer's shop. From that county he afterwards removed to a small farm in Bedfordshire; whence, in 1667, he returned to London, and set up a school in the parish of Aldgate, where the knowledge of his virtues and abilities procured him much encouragement. In this situation he died about the year 1672. While he was in the Tower he constantly attended the chapel-service, and, most probably, the service of the established church in the other places of his residence; since, in his judgment, he was averse to separating from the parish churches, notwithstanding their conformity, when he was not himself obliged as a minister to use the common prayer, or the ceremonies. This kind of communion gave rise to a variety of publications, by himself, and less complying non-conformists, which are now forgotten. Besides the pieces to which we have already adverted,

he was the author of numerous controversial tracts, sermons, &c. the titles of which may be seen in Calamy's account of the ejected ministers, and continuation of that account, from which the preceding particulars are extracted.—M.

CROIUS, or DE CROI, JOHN, a learned French protestant minister, in the seventeenth century, was born at Useze, and officiated as minister successively in the church at Beziers, and that of his native place. He died in the year 1659. He was the author of several books of controversy, in the French language; one of which was designed to prove the Confession of Faith of Geneva from the scriptures, and dedicated to our Lord Jesus Christ; and another, entitled, "Augustine Supposititious, or Reasons that make it appear that the four Books of the Symbol, which are in the ninth Volume of St. Augustine's Works, are none of his, but of several Authors who took his Name, &c." But the works which do him most honour are written in Latin, and afford sufficient evidence of his intimate acquaintance with the languages, with critical and Jewish learning, with ecclesiastical antiquity, and with philology and general literature. They are "Specimen Conjecturarum & Observationum in quædam Origenis, Irenæi, & Tertulliani Loca," 1632; and "Observationes sacræ & historicæ in Novum Testamentum," 1644. In the celebrated disputes among the French protestants, occasioned by Amyraut's treatise On Grace and Predestination, he at first joined the Particularists, or high Calvinists; but afterwards embraced the sentiments of the Universalists, which do not differ essentially from Pelegianism or Arminianism. Bayle.—M.

CROIX-DU-MAINE, FRANCIS GRUDE' DE LA, a writer often quoted by French bibliographers, was born in the province of Maine, in 1552. He was educated at the university of Paris, and at an early age displayed a great passion for the collection of books. In 1584 he published his "Bibliothèque Française," which is a general catalogue of all French writers who have written in their own language. As the earliest of the kind, and the fruit of considerable research, it is valuable, though imperfect and incorrect. He promised also a Bibliothèque Latine of French authors, and an account of libraries and cabinets in France, but it does not appear that he made any progress in executing them. He published, however, the plan of a complete library, addressed to king Henry III. in 1583. He had the misfortune of being assassinated at Tours, in 1592. The last edition

of his Bibliothèque was given, along with that of Verdier, by M. Rigolet de Juvigni, in 5 vols. 4to. 1772, 1773. *Moreri. Nouv. Dict. Hist.—A.*

CROMWELL, THOMAS, earl of Essex, a person of great authority in the reign of Henry VIII. was the son of a blacksmith at Putney in Surrey. His father, who seems to have been a man of some property, gave him a tolerable education at a private school. What was his original destination in life does not appear; but he found some means of indulging an early inclination for travelling into foreign countries, and by his diligence acquired a knowledge of business, and an acquaintance with modern languages. His qualifications caused him to be employed as clerk to the English factory at Antwerp. In 1510 he embraced an opportunity of making a visit to Rome. A large interval of his life here occurs of which we have no certain information. It is said that he served some time as a soldier in the duke of Bourbon's army, and that he was present at the sack of Rome. As that event happened in 1527, Cromwell's presence at it is incompatible with what follows. On returning to England, he was taken into the family of cardinal Wolsey; and he so well approved his industry and talents for business to that minister, as to be employed by him in affairs of great importance, and at length to become his most confidential servant. He particularly assisted in Wolsey's foundation of his two colleges at Oxford and Ipswich; and in procuring, in 1525, the suppression of some small monasteries for their endowment. At the cardinal's disgrace in 1529, Cromwell used his utmost efforts for restoring him to the king's favour; and in the House of Commons, of which he was then a member, he opposed with so much effect the articles of treason sent to it against Wolsey, that they could not pass. This faithful attachment to his master gained him much credit, and caused him, after the cardinal's death, to be taken into the king's service. In this he seems to have engaged with all his soul, and with very little scruple as to means. He is said to have suggested to the king a project for raising a sum of money from the clergy, which was, to involve them all in the charge of a *premunire*, on pretext of the illegality of the oath of allegiance taken to the pope by the bishops on consecration. He was sent to the convocation under the king's authority to acquaint the clergy with this unwelcome news, and by producing a copy of the consecration oath, he so intimidated them, that they agreed to compound for the alleged crime by a gift

of near 120,000*l.* By this and other good services to the crown, his advancement proceeded rapidly. He was knighted, was made a privy-counsellor, had several lucrative offices conferred upon him, and, in 1534, rose to the posts of principal secretary of state and master of the rolls. In 1535 he was appointed to the important, but very invidious, office of visitor-general of all the monasteries in England, in order to their suppression. In the exercise of this trust he seems more to have regarded the will and interest of his master, than the principles of justice and humanity, and many instances are recorded of the illegal violence with which he and his commissioners proceeded in procuring a forced surrender from the monks and nuns. His services, however, were well received at court, and were rewarded by advancement to the post of lord-keeper of the privy-seal, and a seat in the House of Peers, by the title of baron Cromwell of Okeham. After the abolition of the pope's supremacy, lord Cromwell was created the king's vicar-general, and vicegerent in spiritual affairs, and thus was placed at the head of the whole ecclesiastical power in the kingdom. This he employed, as openly as he could, in promoting the reformation, to which he was probably inclined as well from conviction as political interest. It is said that, in the earlier part of life, he got by heart Erasmus's translation of the New Testament; and his residence in the Low-countries was very likely to have given him a prepossession in favour of the principles of the reformers. The articles of religion which he caused to be published by the royal authority, differed considerably from those of the Romish church; they acknowledged only three sacraments, made no mention of tradition, and spoke doubtfully of purgatory. In his injunctions to the clergy he decried the superstitious regard to images, relics, pilgrimages, and the like, and exhorted them to instruct the people in plain points of doctrine and morals. He encouraged an English translation of the Bible, which was Coverdale's; of which, when finished, he directed that a copy of the large size should be provided for every parish-church. His honours still accumulated. He was made chief justice itinerant of the forests beyond Trent, knight of the garter, and, finally, in 1539, earl of Essex, and lord high-chamberlain of England. At the same time his fortune increased in proportion to his titles, and he obtained many noble manors and ample estates out of the property of the dissolved religious foundations. He equally, however, accumulated a load of envy and ill-

will. The clergy and zealous catholics hated him as their bitterest enemy. The ancient nobility were offended that one of so mean an origin should have intruded into their order; and the families of Bouchier, who had last possessed the earldom of Essex, and of de Vere, in whom the office of high-chamberlain had long been hereditary, looked upon him with particular displeasure. He made himself odious to the friends of law and justice, by his arbitrary proceedings in procuring bills from parliament for the condemnation of persons on the charge of treason, without a hearing, by which, among others, the countess of Salisbury, and marchioness of Exeter, both of the blood-royal, were sentenced to death. But none of these circumstances were so fatal to him as his interference in promoting the king's marriage with Anne of Cleves, from whom, as being a Lutheran, he expected support. Her person unfortunately proved so disagreeable to Henry, that he conceived a violent aversion to Cromwell, on account of his share in the match; and as it was his character to sacrifice, without the least feeling or compunction, those who had rendered him the most faithful services, if ever they incurred his displeasure, he resolved to make a merit with Cromwell's enemies in giving him up to their resentment. He had now, also, fallen in love with Catharine Howard, a lady allied to the principal catholic families, which the more readily disposed him to the ruin of one who ranked with the reformers. In June, 1540, Cromwell was arrested at the council table by the duke of Norfolk, on a charge of treason, and was committed to the Tower. The articles against him combined the accusations of treason and heresy; but the instances alleged of the first were either futile, or utterly improbable. A bill of attainder was, however, passed upon them; and the example he himself had given of condemnation without hearing, was practised against him. During his confinement he wrote a very humble letter to the king to clear himself of any treasonable intention: it concludes, "written with the quaking hand, and most sorrowful heart, of your most sorrowful subject." The king had it thrice read to him, but without changing his purpose. Of all Cromwell's former friends, archbishop Cranmer alone ventured to intercede for this fallen favourite. He wrote an urgent letter to the king, attesting, from his own knowledge, the loyal attachment of the prisoner, who, he believed, "loved his majesty no less than God"—a singular praise from a prelate! but all dignity

of sentiment was then lost in servile and groveling loyalty. Lord Cromwell was beheaded on Tower-hill, July 28, 1540, with his last breath declaring that he died in the faith of the catholic church, from which he confessed he had been seduced. Though it is perfectly in the moral order of things, that the instrument of a tyrant should die by tyranny, yet it is impossible not to feel a detestation of the merciless despot who could thus sacrifice to his caprice, or convenience, one whose greatest fault was having served him too well. From the part this statesman acted, it was impossible that he should not have had two very different characters from the contrary parties which then divided the nation; yet these, in reality, are not incompatible with each other; for while the papists dwell upon his ambition, violence, and injustice, the protestants extol his industry, solidity, dexterity, and all the qualities which fitted him for the management of great affairs. It seems agreed that he bore his good fortune with moderation, was charitable to the poor, and disposed to do kind offices to the deserving; and that he returned with gratitude favours which he had received when in an humble condition. John Stowe, the historian, however, mentions an instance of his abuse of power, in taking away a piece of ground from his (Stowe's) father, without recompence, in order to enlarge the garden of his great house in Throgmorton-street. He left a son, who, soon after his death, was created lord Cromwell, which title continued in the family for several generations. *Biog. Britan.—A.*

CROMWELL, OLIVER, one of the most remarkable persons in English history, who, from an obscure condition, raised himself to sovereign power, was the son of Robert Cromwell, a gentleman of moderate property near Huntingdon, who was himself the second son of sir Henry Cromwell of Hinchbrooke, and who married the daughter of sir Richard Stuart of the Isle of Ely. Oliver was born at Huntingdon on April 25, 1599. He was educated first at the free-school of his native town, and thence was removed to Sidney college, Cambridge. Nothing occurred during these periods of his life, which would have attracted notice in a common person. He seems, on the whole, to have manifested a turbulent temper, with little disposition for learning; and a moderate acquaintance with Latin was probably all he carried with him from the university, at which his stay was short. The death of his father called him home; and his irregularities, in an

unemployed state, gave his mother much uneasiness. She sent him for improvement to Lincoln's-inn; but the capital was not a likely place to amend his morals. He pursued a course of licentious pleasure, and became addicted to gaming; at the same time his manners appear to have been rude and boisterous. This course, however, could not have lasted long, since he married before he had completed his twenty-first year. His relations, among whom were the Hampdens of Buckinghamshire, and the Barringtons of Essex, probably interfered to reclaim and settle him; for he obtained for a wife, Elizabeth, daughter of sir James Bouchier of Essex, the descendant of an ancient family. He soon after settled at Huntingdon, and began to lead a grave and sober life. Whether in this change there was any thing of hypocrisy, it is not easy to determine; but a project he adopted, of getting into his hands the estate of his maternal uncle, sir Thomas Stuart, by applying for a commission of lunacy against him, seems to argue a crafty and designing character. His petition for this purpose was dismissed by the king as groundless, and his uncle, naturally, was much offended by the attempt. His mother, however, effected a reconciliation; and sir Thomas, at his death a few years after, left Cromwell an estate of 400 or 500 l. *per annum*. Before this time, he had been returned member for the borough of Huntingdon, to the first parliament of Charles I. in 1625. On succeeding to his uncle's estate, he removed into the Isle of Ely; and this was about the period of his deserting the church of England, to which he, as well as his family, had hitherto adhered, and attaching himself to the puritans. He is represented by a physician who attended him during his residence at Huntingdon, as a fanciful man, subject to the vapours, and occasionally impressed with whimsical notions; and there is no doubt that enthusiasm always constituted a fundamental part of his heterogeneous character. He was a member in the parliament of 1628; and being appointed one of the committee of religion, distinguished himself by his zeal against popery. On his return into the country after the dissolution of that parliament, his religious turn was manifested by the frequency of his attendance on the sermons and lectures of the silenced ministers, whom he often invited to perform their devotional exercises at his own house. As a proof of the sincerity of his conversion, it is mentioned that he made restitution to persons of whom he had formerly won money by gaming. Indeed, that he really felt strong religious impressions cannot be

doubted, however they might be allied with views of interest. His worldly affairs, meantime, fell into disorder; and to remedy them he took a farm near St. Ives, which he held five years, but rather to his disadvantage than profit. So unfavourable were his prospects, that he formed an intention, about 1637, of going to settle in New England; and he would probably have put it in execution, had he not been prevented by a proclamation issued against such emigrations. He soon after displayed the spirit and vigour he was capable of exerting in public business, by joining in an opposition to the scheme of draining the fens, set on foot by the earl of Bedford, and other persons of rank, which, though certainly an useful undertaking for the country, appeared in some respects to violate the rights of individuals. Cromwell took the lead in the measures pursued to counteract it, and conducted them in such a manner as to give his friends an idea of the use which might be made of his services in matters of higher importance. At the meeting of the long parliament, in 1640, Cromwell was returned a member for the town of Cambridge. It appears that some election artifice was used by the puritanical party on this occasion, as the state of Cromwell's circumstances was not otherwise likely to have obtained him this honour. He appeared in that assembly as a plain man, blunt and downright in his discourse, zealous, assiduous, and a frequent speaker; though his oratory was not of a kind to gain him credit for more than warm attachment to his principles, for he was at all times a tedious, inelegant, and perplexed speaker. He was very active in promoting the famous remonstrance of 1641, which was almost the direct cause of the civil war. From that time he was admitted into the most secret councils of the opposition, and obtained every facility of studying the characters of parties and individuals, the perfect knowledge of which became so useful to him in the progress of his public life. In the beginning of 1642, when the parliament determined upon the levy of forces, he went down to Cambridge, and by his interest soon raised a good troop of horse, of which he took the command by commission from the earl of Essex. He made Cambridge his head-quarters, and behaved with considerable rigour to the university, the plate of which, sent to the king, he narrowly missed seizing. Though under a superior command, he undertook some spirited enterprises by his own authority, one of which was the seizure of sir Thomas Coningsby, sheriff of Hertfordshire, and another, the surprisal of some

gentlemen at Lowestoft, with a quantity of arms and military stores. By this success he was enabled to raise a body of a thousand horse, of which he became colonel. He was now engaged in a profession for which nature seems peculiarly to have fitted him, and which gave full scope for all the force and activity of his mind; nor can it be doubted that it was the distinction he acquired in his *military* character, which laid the foundation of the pre-eminence he afterwards acquired. In civil contests, when the appeal is made to the sword, martial talents are those which stand foremost, and for a time eclipse all other excellence. He soon made his regiment the best in the parliament service; and the means he employed cannot be better narrated than they have been in one of his own speeches, where he relates a conversation between him and Mr. Hampden, respecting the inferiority hitherto shewn of the parliament's soldiers to the king's. "Your troops, said I, are most of them old decayed serving men, and tapsters, and such kind of fellows; and their troops are gentlemen's younger sons, and persons of good quality. And do you think that the mean spirits of such base and mean fellows will ever be able to encounter gentlemen that have honour, and courage, and resolution in them? You must get men of a spirit; and, take it not ill what I say, of a spirit that is likely to go on as far as gentlemen will go, or else I am sure you will be beaten still: I told him so. He was a wise and worthy person, and he did think that I talked a good notion, but an impracticable one. I told him I could do somewhat in it: and I accordingly raised such men, as had the fear of God before them, and made some conscience of what they did. And, from that day forward, they were never beaten, but, wherever they were engaged against the enemy, they beat continually." Here we see nothing of the fanatic, but the master-mind, capable of applying to the best advantage the instruments and principles with which he was to act. His levies, we are told, consisted of his countrymen, substantial freeholders, or their sons, all acquainted with him, and with one another. He trained them in excellent discipline, and gave them the true pride and spirit of soldiers. By way of trying his men, he placed at their first muster a dozen troopers in ambuscade, who suddenly rushed out upon them. About a score of his recruits rode off the field as fast as their horses could carry them. These he cashiered, and enlisted bolder spirits in their place. He likewise engaged their confidence, and prepared them to

follow him to all extremities, by telling them plainly, that "he did not mean to cozen them with the perplexed terms in his commission, *to fight for king and parliament*; for should the king be in the opposite army, he would as soon fire his pistol upon him as upon another man."

To give a particular account of Cromwell's military transactions, would be to write a history of the civil war. It will be enough for our purpose to mark the most considerable and characteristic of them. Having, by various important services, acquired the confidence of the parliament, he was made lieutenant-general of the horse in the army commanded by the duke of Manchester; and at the battle of Marston-moor, 1644, which gave the first severe blow to the royal party, it is allowed that his cavalry turned the fortune of the day. He distinguished himself also at the second battle of Newbury; and so popular did his name become, that he was styled by his party *The Saviour of the Nation*. This party was composed of the independents, who now began to take the lead, and by whose policy the *self-denying ordinance* passed in parliament, the professed purpose of which was to exclude the members of either house from commands in the army. This proved an effectual exclusion to the earl of Manchester, with whom Cromwell had quarrelled, and to many other persons of rank and consequence; while the favourite commander, on account of extraordinary merit, was first temporarily, and afterwards absolutely, exempted from its operation. And this manœuvre must be regarded as one of the grand steps in his elevation. The chief command was then committed to sir Thomas Fairfax, a brave soldier, and honest man, but much too deficient in sagacity to cope with a man like Cromwell, who was at the same time made lieutenant-general of the army. He continued to distinguish himself by brilliant exploits; and it was through his counsel that the decisive battle of Naseby was brought on in June, 1645. In that combat Cromwell had the command of the right wing; and after Ireton, in the left wing, had been beaten and rashly pursued out of the field by prince Rupert, it was Cromwell's timely charge which broke the king's infantry, and secured the victory. This success was vigorously followed up; and the reduction of the royal forces in the west was the business of the remaining part of the year and the next spring, in which Cromwell had a principal share. As a pecuniary reward for his services, the sum of 2500 l. *per annum* was voted him by parliament; and when he resumed his seat

in the house, thanks were returned to him in the warmest expressions, which he received with great humility, and declarations of profound submission to the pleasure of that body. After the war was ended, by the delivering up of the king by the Scotch army, it was proposed to disband part of the forces. Cromwell, whose overgrown authority it was meant to check by this measure, had the art to turn it to his advantage; for by his emissaries he impressed the soldiers with a sense of the ingratitude of the parliament towards their merits; and, in the reduction, he contrived to procure an exemption for Fairfax's army, which was, in fact, his own. The death of the earl of Essex, in 1646, removed another obstacle to his ambition. From this time, till the king's trial and execution, it is difficult to trace the crooked and intricate paths of Cromwell's politics, who alternately deceived the parliament, the army, and the king, as it suited his temporary views during the various shiftings of the scene. His durable connections, however, were with the army, and he only appeared to be the servant of the parliament, and the friend of the king, in order to cover his real designs, and to prevent that agreement of the two latter, which might have reduced him to insignificance. It was at his instigation that cornet Joyce seized the king's person at Holmby-house, and carried him to the head-quarters of the army. His behaviour to the king in this situation was so respectful, and almost affectionate, that it may be suspected he had some real intention of being the instrument of his restoration. He even went so far as to procure a letter from the army to the parliament, in which they avowed the king's cause to be theirs. At the same time he, and his son-in-law, and most confidential agent, Ireton, fomented the mutinous spirit of the army against the parliament, which, after a struggle, terminated in the victory of the former. The next game he played was to remove the king from Hampton-court, where he seemed to be regaining much of his consideration; which Cromwell effected by intimidating him with suspicions of danger to his life, from the party of levellers which was sprung up in the army. Charles imprudently withdrew in secrecy, and put himself into the hands of Hammond, governor of the Isle of Wight, a person devoted to Cromwell. A second civil war then arose, in which the Scotch, and some of the former parliamentarians, joined with the loyalists in attempting to restore the monarchical constitution. This called Cromwell, and the other military leaders, again into the field. Cromwell marched into

Wales, and, with great celerity, quelled an insurrection in that country. His conduct there admirably characterises his disposition. Without passion or resentment, he aimed merely at performing his business effectually, and with dispatch, which last was a very necessary point. If he could procure a surrender upon terms, no commander gave better, or kept them more faithfully; if he was obliged to make use of force, he shed blood unsparingly, but not beyond the limit of the occasion. Having thus, in a month, effected what would have employed many for six, he marched northwards to join Lambert, who was attending the motions of the Scotch army under the duke of Hamilton, and a body of English under sir Marmaduke Langdale. These were entirely defeated by the parliament leaders, and of the Scotch not a tenth part reached home again. Cromwell then proceeded into Scotland, put the power there into the hands of the other party, and left a body of troops to maintain them in it; and then returned to London. Mean time the parliament had set on foot a treaty with the king, which appeared likely to come to a conclusion. To prevent this, a detachment of the army again seized the king's person, and lodged him in Hurst-castle, while their brethren in London purged the House of Commons, leaving no members but such as were disposed to go to all extremities with them. The fate of Charles now drew on apace, and it is acknowledged that Cromwell was the prime mover in the bloody catastrophe. He acted his part with all the hypocritical craft which belonged to his character; but he openly sat in court at the trial, signed the warrant, and urged on the execution.

After this event, which decisively changed the form of the constitution, a council of state was formed, of which Cromwell was a principal member. It was now necessary to control that spirit in the army which, for a temporary purpose, he and his party had fostered; and when their *agitators* (men elected by the soldiers for managing their political concerns) presented a remonstrance to the council, they were severely treated as mutineers. This occasioned a real mutiny to break out; and several regiments of horse, Cromwell's among the rest, put on white cockades, and appointed a rendezvous at Ware. Cromwell suddenly appeared among them with some forces on whom he could depend, surrounded one regiment, called out, by name, four of the mutineers, and made them cast lots for the lives of two. The two fortunate ones were then obliged to shoot their companions upon the spot, and this vigorous measure pro-

duced the immediate submission of the rest. The flame, however, broke out again, and four regiments began a march from the west to support their comrades. Fairfax and Cromwell went to meet them; but the matter appeared so serious, that Cromwell thought it advisable to delude the mutineers with a pretended treaty. By this they were thrown off their guard, and then suddenly surprised; and the punishment of a few reduced the body to obedience. This was not the most honourable mode of effecting his purpose; but when a thing appeared to Cromwell of indispensable necessity, no scruples stood in his way respecting the performance. The promptness, intrepidity, and decision, he displayed in this very dangerous conjuncture, were truly characteristic. The state of Ireland now called the attention of the republican government, and it was resolved to send over a powerful army to settle the distractions of that island, where three parties, the native catholics, the royalists, and the parliamentarians, were in arms against each other. Cromwell undertook the command; and with the title of lord-lieutenant, and very ample powers, embarked for that country in August, 1649. He carried with him his veteran troops, well furnished with every thing necessary; and resolving to act upon his usual plan of vigorous dispatch, he stormed Drogheda, which was held by sir Arthur Aston, with 2500 old troops. Here he practised the utmost rigour of the law of arms, so that it is said not more than thirty men escaped military execution. He soon after treated Wexford in the same manner;—and there the sword was stained by the blood of many unfortunate women. By these severities, he struck such a terror into the Irish, that scarcely any thing durst resist him, so that his spring campaign almost secured the reduction of the island. He left it in June, 1650, constituting Ireton his deputy; and, upon his return to London, was received with the most triumphant exultation. His presence at home was now become very desirable. The Scotch had invited Charles II. and were preparing an army for the invasion of England. On consulting upon the measures to be pursued, it was Cromwell's decided opinion, that the danger should be prevented by a previous invasion of Scotland; but Fairfax, who neither possessed the same boldness of design, and who was moreover restrained by religious scruples, as being himself a strict presbyterian, and having taken the covenant, disapproved of the proposal; nor could all the arguments that were urged move him to take the command in such an expedition. Cromwell, who had with

apparent sincerity used all his influence to persuade him, reaped the benefit of his refusal. Fairfax's commission was revoked, and an ordinance passed, constituting Cromwell general and commander in chief of all the forces of the commonwealth—thus leaving him but one step more to supreme power. He still retained the lieutenancy of Ireland, which the parliament would not suffer him to resign; and he had the art to send thither the staunch republican Ludlow, with the honourable commission of lieutenant-general of the horse, that he might be out of the way of giving opposition to his projects.

Cromwell marched to Scotland with 20,000 chosen troops. A larger army was raised to oppose him, but chiefly consisting of new levies, more inspired by the spirit of fanatics than that of soldiers. It was accompanied by a body of ministers, who, as they had always done in that country, arrogated a high authority in affairs extraneous to their profession. The cautious old general Leslie followed the plan of starving out the English army in a wasted country; and, by taking a strong position near Dunbar, had nearly reduced Cromwell to the resolution of embarking his infantry, and breaking through the enemy with his cavalry; when the enthusiastic confidence of the Scotch clergy, who fancied that they had received from heaven full assurance of victory, compelled the general, contrary to his judgment, to venture an engagement. As soon as Cromwell, from their motions, discerned their intention, he exclaimed, that "the Lord had delivered them into his hands." The battle of Dunbar, fought September 3, 1650, terminated in a complete and shameful defeat of the Scots, with great loss on their part, and comparatively none on that of the English. The surrender of Edinburgh castle was the consequence; and Cromwell obtained various other successes, but was not able to draw the remaining Scotch army, under the king, out of their strong camp near Stirling. He pushed to Perth in the summer, and reduced it; in the mean time Charles took the bold resolution of trying his fortune in England. The parliament were greatly alarmed at this motion, and raised additional forces. Cromwell followed the king's army, but they had reached Worcester before he overtook them. There, on September 3, 1651, he obtained what he called his *crowning-victory*, attended with almost the total destruction of the royal army, which, indeed, was much inferior in number to his own. Proceeding thence to London, he was met by the parliament and its speaker, the council of state, the magistrates of the city, and made his entry

with all the pomp of a conqueror and a deliverer. A general thanksgiving was appointed for his successes, and the sum of 4000 l. *per annum* was settled upon him out of some forfeited estates. He was now so great, that, in the natural progress of ambition, he looked forwards to a greatness without competitors. He could not brook submission to a parliament which he knew was far from possessing the attachment of the nation, and which was chiefly occupied in perpetuating its own power. The *necessity of an establishment* was therefore the new topic or cant of his discourses, and various conferences were held among the leading men on this subject. In these he sufficiently displayed his own preference of single government to republican, though he continued to shew external deference to the authority of parliament. Having lost, by death, his firm and able coadjutor Ireton, he made a marriage between his daughter, Ireton's widow, and colonel Fleetwood, for whom he procured the commission of lieutenant-general of the army in Ireland, and thus secured his interest in that country. The time at length came for throwing off the mask. The long parliament was become generally unpopular, and though they had talked of dissolving themselves, they still found pretexts for delay. Cromwell, after having called a council of officers, in April, 1653, resolved upon a decisive stroke. Placing a guard of 300 men about the parliament-house, he entered, and after sitting for a time to hear the debates, he started up, bade the speaker leave the chair, and told the house they had sitten long enough unless they had done more good. He then addressed himself to some individual members in terms of coarse abuse; and when some attempted a reply, "Come, come, said he, I will put an end to your prating—You are no parliament—I say you are no parliament;" and, stamping with his foot, he bade them for shame begone, and give place to honester men. The soldiers at this signal entering the house, he commanded one of them to "take away that bauble," meaning the mace. An officer at the same time took the speaker by the arm, and led him down from his seat. Then Cromwell, addressing the members, said, "It is you that forced me to this, for I have sought the Lord night and day, that he would rather slay me than put me upon the doing of this work." In conclusion, he seized their papers, turned the members out of the house, and locked the doors. With such a vulgar mixture of rudeness and cant did he act in this extraordinary and important scene, in which he seems rather to have

given way to his natural habits, than to have studied any political refinements. The affront Charles I. had offered to the House of Commons cost him his throne; but Cromwell possessed real power enough to commit a much more audacious action with impunity. With equal ease he dissolved the council of state, and for some time he governed the nation by means of his council of officers. Desiring, however, a more specious source of authority, he summoned, by warrants under his own hand, a pretended representative of the nation, consisting of 142 persons, who, from the name of one of their members, have been contemptuously styled *Barebone's Parliament*. This body, consisting for the greater part of ignorant fanatics, were soon thrown into such perplexities, that the majority agreed to resign their power into the hands of Cromwell; and the refractory remainder were forcibly dismissed. The council of officers again taking upon them the supreme power, drew up an instrument of government, placing the administration in the general and a select council, conferring on the former the office of *Protector of the Commonwealth of England, Scotland, and Ireland*; and he was accordingly, on December 16, 1653, solemnly invested with this high trust in Westminster-hall, being then in the fifty-fourth year of his age. It may be observed, as a singular coincidence, that just at the same age, Julius Cæsar was created Perpetual Dictator.

Cromwell from this time is to be viewed as the sovereign of a great nation, and in many respects it appears as if he was capable of filling this high station with adequate splendour and ability. But it must ever be the first concern of an usurper to maintain himself in his usurpation; whence we need not wonder to find a great part of his policy directed to this point. The public transactions of the protectorate belong rather to history than to biography; we shall therefore notice them no farther than is necessary to elucidate the character of the protector. He immediately concluded a peace with the states of Holland, between whom and the English republic a bloody naval war had for some time been carried on; and whatever in this peace there was favourable to the honour and interest of the nation, may justly be placed to the account of his predecessors in power. He likewise made treaties with Denmark and Portugal, and cultivated a close friendship with Sweden. The rivalry of France and Spain caused both powers to make advances to him, which proved how readily the proudest courts can stoop to humiliations subservient to their political pur-

poses. The general state of Europe was indeed highly favourable to the relative consequence of England; and Cromwell is judged to have deserved less praise for the lofty spirit which he displayed on some occasions of national contest, than censure for the short-sightedness of his politics in aiding that preponderance of the French interest in Europe, which now began to manifest itself, and has since been so severely felt. In his domestic administration, he is to be commended for the dislike he always showed to religious persecution, and his respect for the rights of conscience, as far as was compatible with the security of his government. He is allowed to have filled the courts with able judges, and to have entertained liberal ideas of the reformation of the law. He displayed great zeal for justice, and refused all solicitations for pardoning the brother of the Portuguese ambassador who was legally convicted of murder. He was at least equally severe in punishing conspiracies against himself, and at different times caused several persons to be executed on charges of that kind; yet he was never wantonly cruel, and on various occasions behaved with great moderation towards those whom he knew to be disaffected to his person and government. Finding that the sanction of parliament was necessary to him in his projects for raising money, and doing other acts of power, he summoned one according to a very enlarged plan. In this, Scotland and Ireland were united with England by the right of sending representatives, and the greater part of the members were elected by counties. So much did this scheme conduce to parliamentary independence, that notwithstanding Scotland and Ireland returned chiefly military officers, the protector found himself at their meeting in danger of being deposed; whence he was obliged to practise the arbitrary measure of stationing a guard at the door of the Parliament-house, to prevent the entrance of members till they had taken an oath of fidelity to him. After all, he was so dissatisfied with this assembly, that he dissolved it, after a session of five months. His mother dying about this time, he buried her, contrary to her desire, in king Henry VII.'s chapel; and it may perhaps be reckoned one of his weaknesses, that on all public occasions he affected a personal state, equal to that of the greatest monarchs, by which he gave additional offence to the republicans, without dazzling the eyes of the royalists. In 1655 an insurrection broke out in the west of England among the king's friends, which Cromwell, who, by means of his spies, was acquainted with all their proceedings, suffered to go to a

certain length, and then quelled in the blood of the principal contrivers. No sovereign, indeed, ever established a more perfect system of *espionnage*, and wonderful stories are told of his secret intelligence, and the consummate skill with which persons, without any knowledge of each other, were made to act in concert. The sums expended in services of this nature were almost incredible. His administration was by no means a frugal one, and the want of money had led him to the unjustifiable measure of seizing 400,000*l.* belonging to the king of Spain. This was followed by a war, of which an expectation of pillage is supposed to have been the chief motive. In the spring of this year a very formidable expedition under the command of admiral Penn and general Venables, sailed against the Spanish settlements in the West Indies. Through misunderstandings and bad management, it totally failed in the main purpose; but the important island of Jamaica was taken, which has ever since remained in the possession of the English. The glorious successes of Blake in the Mediterranean this year, gave a splendour to the protector's government, and raised him high in the opinion of foreigners; one consequence of which was, a treaty with France, whereby the English royal family were compelled to quit that country. It was also stipulated, that a body of English troops should join the French in the Low-countries, who were acting against the Spaniards; and a reward for their services, which is considered as one of the most honourable events in the protector's reign, was the delivery of Dunkirk to England, when taken by the united forces. A splendid embassy from Sweden was received with great parade; but Cromwell wisely declined the honour of a proposed visit from queen Christina. After the dissolution of parliament, his domestic government was little better than a military despotism. For filling his coffers he issued an ordinance, inflicting the penalty of *decimation* (of income) upon all who had borne arms for the king, and commissioners were sent into the counties to levy this imposition, who were empowered to compound for it on the terms of three years' purchase. Moreover, the whole country was divided into a certain number of districts, over each of which a major-general was made president, with powers to imprison all delinquents or suspected persons at their pleasure. Still a parliament was thought a necessary instrument of tyranny, and accordingly it was again assembled in 1656; but before it could be trusted with business, about 200 members were excluded by the requisition

of oaths. The remainder passed money-bills, and performed other services to their master, for which the nation was gratified by the abolition of the odious major-generals. But a further piece of complaisance was expected from them; for, in a project of the settlement of government which was brought forwards under the title of *The Humble Petition and Advice*, a blank was left for the designation of the supreme governor, which Cromwell was desirous of filling up with the word *king*. The obsequious parliament, after due deliberation, agreed that there was nothing peculiarly offensive in the four letters composing that word; but Cromwell, finding that it did not well go down with some of his best friends and relations, was content again to assume the style of *protector*, in which office he was re-inaugurated, with all the pomp of a coronation. He also attempted to give lustre to the government by framing a new house of lords, to which he called his two sons, Richard and Henry, and several other persons; but the ancient nobility of the realm refused to make a part in such a body. About this time, the publication of a pamphlet by captain Titus, entitled "Killing no Murder," strongly arguing in favour of tyrannicide, so impressed his mind in the midst of all the semblance of lawful authority he had accumulated round him, that he thenceforth never thought his life secure. He wore armour under his clothes, carried loaded pistols about him, and gave every token of feeling at least as much apprehension as he inspired. He had the mortification, also, of seeing his new frame of government fall to pieces, the commons refusing to act with the lords; so that he was obliged to dissolve the assembly. New conspiracies were discovered to be in agitation, and several cavaliers suffered on the occasion, among whom was Dr. Hewett, a clergyman, whose life the most urgent intercessions of Mrs. Claypole, Cromwell's favourite daughter, were unable to save. She soon after fell ill and died; and Cromwell was extremely affected, as well by her bitter upbraidings, as by her death. Tormented with cares, fears, and anxieties of every kind, his robust constitution began to give way. He was seized with a slow fever, which terminated in an intermittent, and weakened him so fast, that it soon became apparent to his physicians that he must sink under it. The patient, however, either politically affecting a confidence he did not feel, or buoyed up by his natural enthusiasm, seemed sure of recovery. His fanatical chaplains asserted, that they had received positive assurances from heaven to the same pur-

pose, in answer to their prayers. He visibly grew worse, however, became lethargic, and died on September 3 (his victorious day), 1658, aged fifty-nine years and four months. A violent storm, which happened on that day, gave scope to the fancies of superstition and of poetry. A very magnificent funeral was ordered for him at the public expence; and his memory was celebrated by the most elaborate strains of the poets of the time. He died at a period when, according to the opinion of bishop Burnet, which seems well grounded, "his life and his arts were exhausted together, so that, if he had survived longer, he would scarcely have been able to preserve his power." The fabric of his greatness was all false and unsound. By an unparalleled course of cunning and deceit, he had got into a situation which those arts could no longer support; and though force might, for some time, have continued to supply the place of legal right and public attachment, that force was becoming daily more formidable to himself. His own children were either republicans or royalists; and perhaps not a person in the nation was a sincere and disinterested well-wisher to his government. He left two sons, Richard, his fugitive successor; and Henry, whom he had made chief governor of Ireland; likewise four daughters, all married. As a husband and a father, and, in general, in the offices of private life, he was commendable. His household was administered with decency and frugality, and he never was enslaved by the love of pleasure; yet he sometimes unbent with his intimates, and gave way to boisterous mirth and conviviality. But as he did nothing which was not suspected of design, it has been supposed, that when he seemed most off his guard, it was for the purpose of rendering others so. He took advice well, and would occasionally converse with great openness and frankness, with those of whose sense and honesty he had a good opinion. He paid a respect to literature, and prevented some of those injuries to learning which fanaticism was disposed to offer. The sincerity of his religion has been questioned; and stories have been told, which prove that he was capable of sporting with the credulity of the fanatics about him. It seems probable, indeed, that his experience of the folly and hypocrisy of many of the religionists with whom he was connected, had, in some degree, unsettled his principles, and relaxed his seriousness; yet there is reason to believe that his early convictions never entirely lost their effect upon his mind. Of his public character, and of the extent of his abilities, very different

opinions have been entertained; but after the summary we have given of his actions, we think it unnecessary to protract the article by quoting the sentiments of writers, few of whom have been sufficiently free from party prejudice to make a just estimate. *Biog. Britan.*—A.

CROMWELL, RICHARD, eldest son of the protector Oliver, was born at Huntingdon in 1626. He appears to have had no other literary education than that of a country grammar-school; and when, in his twenty-first year, he was entered at Lincoln's-inn, he seems to have pursued his pleasures rather than his studies. He had as little disposition for active employment as for speculation, and never caught the warlike flame from his father, who was then rising to the summit of military distinction. His social connections, indeed, were with the opposite party, and he joined the cavaliers in drinking success to the cause to which his father was the most formidable foe. On the condemnation of the king, Richard is said to have pleaded for his life upon his knees before his unrelenting parent. He married a lady of good fortune, the daughter of Richard Major, esq. of Hursley in the county of Hants; and retiring from all the busy scenes of public life, he passed several years at his matrimonial estate, in the amusements of a mere country gentleman. It was probably at first against his inclination, that his father, when elevated to the office of protector, brought him forwards as a coadjutor, and made him take a seat in parliament and at the board of trade, and succeed himself as chancellor of the university of Oxford. He also placed Richard at the head of his newly-formed House of Peers, and taught him to entertain the prospect of a succession to the sovereign power. Richard at least acquiesced in this destination, and accepted at his father's death that inheritance of the protectorship, which was immediately conferred upon him with all the solemnity and apparent faithful attachment that could be displayed towards the successor of an established throne. Addresses were poured in from all parts of the united dominions, and from all public bodies, in which the memory of the deceased sovereign, and the hopes of the new reign, were celebrated with all the servile adulation customary in such compositions. Foreign nations joined in the acknowledgment of his succession, and nothing occurred during five months to make him question the firmness of his authority. He had, however, found it necessary to summon a parliament; and though it had been called upon the old model, in which a majority of

borough members gave a better chance of procuring a return favourable to the ruling powers, yet it was impossible to be secure of a popular assembly at such a critical period. A formidable spirit of opposition soon appeared. The recognition of Richard's title met with delays, and a previous resolution was passed of limiting the power of the protectorate, so as that it should not interfere with the liberties of the people. Mean time the army began to shew disaffection, and a grand council of the officers sat at Wallingford-house, which the parliament, notwithstanding its resolutions, was unable to dissolve. It was therefore itself dissolved by Richard after sitting less than three months, and his power terminated along with it. The officers invited the surviving members of the long parliament to resume their seats, and the republican government was restored. It is affirmed, that a colonel Howard, in a conference with Richard at this time proposed to him to secure his authority by boldly cutting off the leaders of the opposite party; but that he refused to purchase power at such a rate. This determination is honourable to his humanity; but would be more so, if it had not also been conformable to the indolence and want of enterprise which were radical in his character, and also if the chance of success in such a dreadful struggle had been greater. It may, however, well be supposed, that he had too much principle to shed blood for the possession of unlawful power. He quietly submitted to all the sacrifices and resignations that were required of him, and was chiefly solicitous to procure a protection from the debts in which he was involved by the expences of his father's pompous funeral. The parliament gave him a security for this purpose, and promised a handsome provision for himself and his family. It is said, that when he left Whitehall, he expressed, in a kind of sarcastic pleasantry, his sense of the little reliance to be placed on public professions. Appearing particularly careful about the removal of two old trunks which stood in his wardrobe, a friend asked him the reason of his solicitude: "Oh," said he, "those trunks contain no less than the lives and fortunes of all the good people of England!" They were filled with the *addresses* he had received. During the subsequent agitations he remained totally inactive, joining with no party, though Lambert appears to have had a design of bringing him again upon the stage as his pageant. At the restoration he thought it prudent to retire to the continent, but so much was he forgotten, that his name was not

once mentioned in either house of parliament; and lord Clarendon asserts, that he fled more through fear of his creditors than of the king. He took up his residence for some years at Paris, where he lived under a feigned name in great obscurity. Thence, upon an alarm of war between England and France, he withdrew to Geneva. In his journey thither, as he passed through Pezenas, he waited upon the prince of Conti, governor of the province. The prince, receiving him affably as an English gentleman, began to converse with him on the late transactions in England, "Oliver Cromwell," said he, "though a traitor and a villain, was a man of great courage and ability, and was worthy to command; but for his son Richard, he was a mere poltroon and idiot;—what is become of the fellow?" Richard replied, that "he was betrayed by those whom he most trusted, and who had been most obliged to his father;" and then put an end to the conversation by withdrawing. Two days after, the prince was informed who the person was of whom he had spoken so freely before his face. Richard returned to England about 1680, and fixed his residence at Cheshunt in Hertfordshire, where he passed under the name of Clark, only known by a few select friends. He did not avoid social conversation, but scarcely ever hinted at his former condition. After the death of his only son in 1705, he became entitled to the jointure estate which the son had inherited from his mother, and sent his youngest daughter to take possession of it. She and her sisters determined to keep it for themselves, considering their father as superannuated. Exasperated at this treatment, he commenced a process at law against them; and as it was necessary for him to appear in court, he was conveyed thither in the coach of his sister, lady Fauconberg. The judge, mindful of his former greatness, treated him with much respect, and caused him to sit covered. A decree was given in his favour. He had the curiosity on this occasion to visit the House of Lords; and being asked by a person present, if he had ever seen or heard the like, "Never," said he, "since I sat in that chair;" pointing to the throne. Richard enjoyed to his death the vigour proceeding from temperance and a tranquil mind. He had been reconciled to his daughters, to whom, just before his departure, he said, "Live in love, I am going to the God of love." He died in 1712, in his eighty-sixth year; undoubtedly a much happier and better man than his father, though he is entitled to biographical commemoration only as the son

and successor of so distinguished a person. *Biog. Britan.*—A.

CRONSTEDT, AXEL FREDERICK, a celebrated Swedish mineralogist, son of lieutenant-general Cronstedt, director of the royal fortifications, was born in Sudermania in 1722. At an early age he shewed a strong attachment to natural history; and on being sent to the university of Upsal he paid particular attention to mineralogy, along with his other pursuits. In the year 1742 he entered into the Royal College of Mines, and in 1744 was appointed to visit the different mines in Sweden, and to give in a report respecting their nature, state, and condition. In 1746 he was admitted as a notary in the college of mines, and the same year was appointed amanuensis to the cabinet of the Royal College, and the library belonging to it. He was many years actively employed in various departments belonging to the mines, during which he was often exposed to great danger by various accidents. In the year 1753 he was elected a member of the Royal Academy of Sciences at Stockholm, and in 1755 made a tour to Norway to inspect the mines of that country. In 1756 he was appointed to superintend the opening of a new silver mine, said to be found on the borders of Norway and Sweden; and in 1758 he received a commission to be inspector of all the western mines, an office which he held with great reputation till the period of his death, which happened on the 19th of August, 1765. His works, besides a great many papers on metallurgy, economy, &c. are, "An Inaugural Dissertation on improving the State of Mineralogy," 1754, published in 1758; "An Attempt towards an Arrangement of Minerals, or of the different Substances of the Mineral Kingdom," *Stockholm*, 1758. This was one of the first scientific systems of mineralogy, and the author was the inventor of most of those terms which have been since applied to the distinction of the external characters of mineral bodies. *Biographiska Lexicon*, by Gezelius.—J.

CROUSAZ, JOHN PETER DE, a Swiss divine, and celebrated philosopher and mathematician, was born at Lausanne, in the year 1663. His father, who was colonel of a regiment of fusileers, originally designed him for the military life, and had him carefully instructed in the different branches of knowledge requisite to prepare him for entering on that profession. But as he early discovered a greater propensity to indulge in literary pursuits, than to become a proficient in the art of arms, he was permitted to follow his inclination, and soon distin-

guished himself by the progress which he made in philosophy and mathematics, under able professors, at Geneva and Lausanne. To the writings of Descartes, in particular, he closely applied himself, and they principally contributed to form his future taste, and more favourite habits of study. He, at the same time, did not neglect the lectures of the theological professors, and appears to have well grounded himself in the principles of the reformed communion. In the year 1682 he resorted for farther improvement to the university of Leyden; and thence went to Paris, where he became acquainted with the celebrated father Mallebranche, and other eminent men, who in vain attempted to convert him to the catholic religion. In the year 1684 he returned to his native country, where he was ordained minister, and appointed honorary professor. For fourteen years he continued pastor of the church at Lausanne, and during that time was indefatigable in that literary application, which rendered him peculiarly qualified for the honourable offices which he afterwards filled. In the year 1699 he was made professor of Greek, and of philosophy, in the academy of Lausanne; of which he was appointed rector in 1706, and was raised to that dignity a second time in the year 1722. By this time he had acquired such an extensive reputation, that he was fixed upon for mathematical and philosophical professor at the university of Groningen, in the year 1724; and two years afterwards was chosen a foreign member of the Royal Academy of Sciences at Paris. About the same time he was appointed tutor to prince Frederick of Hesse-Cassel, to whose education he devoted his attention and care until the year 1732; when he received the honour of being nominated counsellor of embassies to the king of Sweden, uncle to his pupil, attended with a suitable pecuniary stipend. In the year 1737 he was unanimously elected professor of philosophy and mathematics in the academy of Lausanne, with the respectful indulgence of a power to fix upon a substitute to discharge the duties of that situation, whenever the infirmities of increasing age should render them burdensome to him. He died at his native town, in the year 1748. He was the author of a variety of works in theology, morals, metaphysics, and mathematics, distinguished by learning, acuteness, perspicuity, and liberality. In this number are, "Five Sermons on the Truth of the Christian Religion, &c." 8vo. 1722; a volume of "Sermons," on various subjects, 8vo. 1723; "A System of Reflections that may contribute to the Illustration and extension of Knowledge, or a new

Essay on Logic," which first appeared in 1712, in 2 vols. 8vo. and, after undergoing intermediate impressions, in 6 vols. 12mo. in 1741; an abridgment of the preceding, in one volume, published in 1724, under the title "Systema Logica, juxta principia ab Autore in gallico opere posita;" "Summa Logica, cum adjuncta præfatione de Logici Officio, et Logicæ utiliter exponendæ vera methodo," 1724; a treatise "On the Education of Children," two vols. 12mo. 1722; a treatise "On the Beautiful, in which is shewn wherein it consists, by Examples chiefly taken from the Arts and Sciences," two vols. 12mo. 1724; "An Examination of the Discourse of Free-thinking, by Anthony Collins;" "The Geometry of Lines, and of rectilinear and circular Surfaces," two vols. 8vo. 1718; "An Examination of ancient and of modern Pyrrhonism," fol. 1734; "A Treatise on the Human Understanding," in which the hypotheses of Leibnitz and Wolff, respecting the pre-established harmony, are combated; "De Mente humana Substantia a corpore distincta & immortalis, Diss. Phys-theol." 1726, 12mo.; a treatise "On Algebra," 1726; "An Examination of Pope's Essay on Man;" and "A Commentary on the Abbe du Resnel's Translation in Verse," of that essay, 1737 and 1738, 12mo.; "Various Works," in two vols. 8vo. 1737, containing discourses, essays, dissertations, &c.; and numerous treatises in rhetoric, philosophy, mathematics, &c. *Moreri. Nouv. Dict. Hist.*—M.

CROXAL, SAMUEL, an English divine, poet, and miscellaneous writer, was born, in what year is uncertain, at Walton-upon-Thames in the county of Surrey, of which place his father was vicar. After receiving a classical education at Eton school, he was sent to St. John's college, Cambridge, where he principally made himself known by his zealous attachment to the whig interest, and the poetical pieces which he published in favour of that party, during the latter part of queen Anne's, and in the following, reign. These were, "Two Cantos, in Imitation of Spenser's Fairy Queen," as a satire on the earl of Oxford's administration; a poem to the duke of Argyle, upon his obtaining a victory over the rebels, in the year 1715; and "The Vision, a Poem," addressed to the earl of Halifax. These pieces are not without poetical merit, but on account of their relation to temporary politics, are now forgotten. In the year 1720 he published, but without his name, "The Fair Circassian," a free translation, or rather imitation, of Solomon's Song, in which the most voluptuous scenes in that amorous poem are depicted

with greater freedom and animation than is consistent with the decorum of European manners. About this time he appears to have entered into orders, and to have been instituted to the vicarage of Hampton in Middlesex. In the year 1722 he published "Fables of Æsop, and others, translated into English, with instructive Applications." This work was well received, and continues still in the possession of the schools; but is more to be commended for the utility of many of the maxims which it inculcates, than for that general correctness of sentiment, and elegant simplicity of style, which should ever be predominant features in elementary works. Mr. Croxall wrote also the dedications prefixed to the Select Novels, printed in 1729; and was concerned, with several others, in a translation of Ovid's *Metamorphoses*. In 1730-31 he was instituted to the united parishes of St. Mary Somerset, and St. Mary Mountshaw, in London, which he held till his death. He was also made chancellor, prebendary, canon residentiary, and portionist of the church at Hereford; doctor in divinity; house-chaplain to the royal palace at Hampton-court; and, in 1732, chaplain to the king, and archdeacon of Salop, in the diocese of Hereford. In 1734 he obtained the vicarage of Selleck in Herefordshire; and in the following year published, in octavo, "Scripture Politics; being a View of the original Constitution, and subsequent Revolutions, in the Government, religious and civil, of that People, out of whom the Saviour of the World was to arise, as it is contained in the Bible." This work will be found chiefly useful to unlearned and general readers. In the year 1750 Dr. Croxall published a poem entitled, "The Royal Manual," stated in the preface to be the production of Andrew Marvel, but more probably the production of the editor; and another poem called "Collin's Mistake," has also been attributed to him. He was likewise the author of several single sermons, published on different occasions. He died, at a very advanced age, in the year 1752. *Biog. Britan.*—M.

CROZE LA MATHURIN VEYSSIERE, a learned French writer, was born at Nantes, in the year 1661. His father, a merchant of that city, being fond of letters, bestowed a good education on his son; and the latter, having a happy natural genius, made a rapid progress in his studies. At the age of fourteen he undertook a voyage to the West-India islands, where his father traded; and his intercourse with the English, Spaniards, and Portuguese,

enabled him to acquire a competent knowledge of the languages of these three nations. On his return to Nantes, in 1677, finding the affairs of his family deranged, he was at first uncertain what course to pursue. The profession of physic was for some time the object of his views; but a few conferences which he had with some members of the Congregation of St. Maur, induced him to embrace their order. He performed his noviciate at Saumur in 1677, and entered the Congregation in 1682. Here his propensity to study, and his taste for ancient manuscripts, found ample gratification, and the justness of his criticism was considerably improved by the opportunity he had of examining a variety of old charters. The ease and tranquillity of this kind of life were not, however, capable of fixing him within the walls of a cloister: he saw truth, and obeyed the dictates of his conscience. Some papers were found in his cell, which contained things contrary to the dogmas of the Romish church; and as he was already suspected by the order, he soon got intelligence that a plan was formed to immure him in a prison. Alarmed by the threatened danger, he found means to escape, took shelter under the roof of a lutheran friend, and repaired to Basil, where he made his abjuration in the spring of the year 1696. There he remained four months, and then set out for Berlin, where he endeavoured to extricate himself from his difficulties by instructing young people; and soon had several pupils distinguished by their rank, and others who afterwards became so by their learning. In the year 1697 he was appointed librarian to the Academy of Sciences, with a pension of 200 crowns; and in the same year he married a lady named Rose, originally from Dauphiné, with whom he lived many years in the happiest union. As the life of La Croze, like that of many other men of letters, was, for the most part, spent in study, and the composition of his works, it can present few facts worthy of being recorded by the biographer. He had the honour of teaching the princes and princesses of the royal family, among whom was the princess royal of Prussia, afterwards margravine of Bareuth. Towards the end of the century he formed an acquaintance with the celebrated Leibnitz, which was soon after changed into friendship; and they carried on a long and learned correspondence, some curious extracts from which may be seen in the account of the life and writings of La Croze, published by M. Jordan, at Amsterdam, in 1741. La Croze had also a very extensive correspond-

ence in the republic of letters in general. On account of his great erudition, he was considered as a kind of oracle, and was often consulted from all quarters. Two attempts were made to induce him to quit Berlin, which he had some thoughts of leaving, as his situation there was not always equally advantageous. The first was in 1714, by the university of Helmstadt, which offered him a professor's chair; but as it was required that he should enter into the lutheran communion, and subscribe to the articles of that church, he refused to assent to these conditions. The second offer came from his own congregation; Dom Bernard Pez, a Benedictine, wrote a letter in 1731, to exhort him to return within the pale of the church, and offering him a very desirable place in the abbey of Gottwic in Austria; but this offer was rejected as the former, and his answer, inserted along with the letter of Dom Pez, in the above account of his life, is a sufficient proof of the sincerity of his proselytism. He remained, therefore, at Berlin, except when he undertook a few literary tours, as to Brandenburg in 1697, to Hamburgh in 1713, and to Leipsic in 1715. In the year 1723 he was attacked by a severe illness, and after that period his studies were much interrupted by great infirmities. He was subject to the gravel, and his extraordinary bulk, which rendered him exceedingly unweildy, obliged him during the last years of his life to confine himself to his apartment. He died in 1739, in the seventy-eighth year of his age. La Croze was a man of great learning, and had a most retentive memory. His friends, who sometimes amused themselves in putting it to the test, never found it to fail. He was acquainted with almost all the dead and living languages; the Chinese is the only one that baffled his application, or, at least, in which he was not able to attain to that degree of knowledge which he wished. He possessed an inexhaustible store of the most curious anecdotes, and knew a multitude of tales and bon-mots, which he introduced into his conversation in the most agreeable manner: had any one taken the trouble to collect the Croziana, they would have surpassed any collection of the kind. He was of a mild, affectionate, and tender disposition; but perhaps too sensible to certain impressions, which, however, if readily received, were as readily lost. His judgment, it must be confessed, was not equal to his other faculties, particularly towards the close of his life; he became a real child in every respect, though still the same repertory of knowledge. He published useful and valu-

able works; but might have written a great many more, had his time been less occupied with the study of languages, and the compilation of his dictionaries. He was often urged to write an ecclesiastical history, which he was very capable of doing; and he engaged to undertake it, but he suffered the years to glide away without ever performing his promise. His principal works are: "*Dissertations Historiques sur divers Sujets*," Rotterdam, 1707, 8vo. vol. I.: there are three dissertations in this volume, a second to which was never published; the first contains reflections on Socinianism and Mahometanism; the second is a short examination of the new system of Harduin, in regard to the ancient authors, all of which, a few excepted, he considered as forgeries; the third contains historical researches on the ancient and modern state of the christian religion in India. "*Vindiciæ veterum Scriptorum contra Harduinum*," Rotterdam, 1708, 8vo. La Croze paid a great deal of attention to the system of Harduin, and his opinion on this subject is well known. He imagined that the paradoxes hazarded by that Jesuit were the result of a plot formed by the whole society; it appears that he was firmly persuaded of it, and he continued in the same opinion till his death; but he never sufficiently proved this accusation. It, however, gave rise to a great many interesting discussions; and the *Vindiciæ* is a very instructive work. At the end of it is a well-written letter of M. des Vignoles, on the same subject, in which he deduces from chronology very conclusive arguments against Harduin. "*Entretiens sur divers Sujets d'Histoire*, à Cologne," 1711, 8vo.: this work is divided into two parts; the first contains four conversations with a Jew, and the second a dissertation on atheism and modern atheists. In the third, Basnage is attacked by La Croze in a manner which it is hardly possible to justify. This bitterness arose from his former works having been treated with some severity in the *Histoire des Ouvrages des Savans*, a journal published by Basnage's brother. The treatise on atheism was translated into English, and appeared at London in 1712. "*Histoire du Christianisme des Indes*," à la Haye, 1724, 8vo.: this is La Croze's master-piece; it established his reputation, and was highly spoken of in all the journals. "*Histoire du Christianisme d'Arménie et d'Éthiopie*," à la Haye, 1739, 8vo.: this was the last work of the author, and exhibits marks of the infirmities of age. Besides these works, La Croze left the following in manuscript: "*Histoire du Couronnement de S. M. Frederic I. Roi*

de Prusse ; traduit de l'Allemand de M. Besser, Grand-maître des Cerémonies sous Frédéric I. ; " A Slavonic and Latin Dictionary ; " " An Armenian Dictionary," in two vols. of more than 1300 pages ; " Traduction d'un Poème historique Armenien, avec d'autres Pièces relatives à cette Langue ; " " A Coptic Dictionary ; " " A Syriac Dictionary." His Coptic dictionary was published at Oxford in 1775, with additions by Schulz, under the title of " Lexicon Ægyptiaco-Latinum, ex veteribus illius linguæ monumentis summo studio collectum et elaboratum a M. V. la Croze. Quod in compendium redegit, ita ut nullæ voces Ægyptiæ, nullæque earum significationes omitterentur Christ. Schulz. Notulas quasdam et indices adjecit Carol. Gothofr. Woide Oxonii," 1775, 4to. As La Croze carried on a very extensive literary correspondence with many eminent men, professor Uhl, who died at Frankfort on the Oder in the year 1790, did a great service to literature by making this correspondence known. It was published at Leipsic in 1742 and 1746, in three volumes quarto, illustrated with plates, under the title of " Thesaurus epistolicus La Crozianus, ex Bibliotheca Jordaniana, edidit J. L. Uhl." All these letters are of importance, as they abound with useful researches respecting the Coptic, Armenian, and Chinese languages ; the history and antiquities of the church, the discoveries of Hippolytus Martyr, the Christians of Malabar, the Maronites, the celebrated Servetus, &c. In the first part, which contains 320 letters, those of T. S. Bayer, Bergler, Breitingen, Brucker, Drakenborch, John Albert Fabricius, Hemsterhuys, Heumann, Jablonsky, Mascov, and Mosheim, are particularly worthy of notice. The greater part of the second volume is occupied with letters from the learned Wolf of Hamburgh to La Croze, which contain many important events relating to the literary history of the eighteenth century. The most valuable letters in the third volume are those of T. S. Bayer, S. Crell, Jablonsky, De Vignoles, David Wilkinson, and Heumann. Bayle, to whom La Croze had communicated several observations respecting his dictionary, speaks of him in his letters with no less respect than other literary men ; such as Mosheim, for example, who calls him, in his life of Toland, *virum nulli ingenio et doctrina secundum*. *Hirsching's Manual of eminent Persons who died in the Eighteenth Century. Elopes des Academiciens de Berlin, par Formey.*—J.

CTESIAS, a Greek historian and physician, a native of Cnidus in Caria, was present with

Cyrus the younger in the battle fought by him B.C. 401, against his brother Artaxerxes Mnemon. Ctesias was taken prisoner, and was employed to cure Artaxerxes of a wound. He followed his profession in that king's court for the space of seventeen years. He wrote there the " History of the Assyrians and Persians," in twenty-three books, having, as he asserts, had the advantage of copying his narrative from the royal archives. As he differs greatly from Herodotus, and also from the Jewish Scriptures, it has been a subject of controversy what faith is to be placed in his accounts. Diodorus Siculus, Trogus, and others, preferred his authority to that of Herodotus ; and the lists of Assyrian kings in Eusebius and Syncellus are primarily borrowed from him. But these lists have many marks of forgery ; and Ctesias, from the quotations given by Aristotle and Pliny of stories which he has recorded relative to natural history, appears to have been either very credulous, or much addicted to fable. Besides the work above mentioned, he wrote " On Indian Affairs," " On Mountains," " On Rivers," and " On the Tributes of Asia ; " of all which nothing remains but some excerpts in Photius. The fragments of Ctesias are annexed to the folio edition of Herodotus, *Lond.* 1679, and to other editions of that historian. *Vossii Hist. Græc. Univers. Hist. Moreri.*—A.

CTESIBIUS, of Alexandria, a mathematician, who lived in the time of Ptolemy king of Egypt, surnamed Physcon, about 120 years before Christ, in the 165th Olympiad. He was the first inventor of the pump. An accidental circumstance developed his taste for mechanics. Upon lowering a mirror in his father's shop, he observed that the counterpoise, which was included in a cylinder, produced a sound, by driving the air before it ; and upon examining the phenomenon more strictly, he concluded that he might make an instrument in which sounds should be produced by means of the action of water driving the air before it. This invention, in which he succeeded, was again carried into effect by Nero, as we learn from Suetonius, in the life of that emperor. He also made a clepsydra, in which the fall of a column of water gave motion to a wheel, or perhaps a train of wheels. A treatise of geodesia, or the art of dividing and measuring bodies, composed by Ctesibius, is to be found, as Poitevin affirms, in the library of the Vatican. *Vitruvius, Pliny, Athenæus, & Vossius de Scient. Math. quoted by Moreri.*—W. N.

CTESIPHON, a famous architect, who is likewise named Chersiphron, made the de-

signs for the celebrated temple at Ephesus, which was partly executed under his direction, and partly under that of his son Metagenes, and other architects. Ctesiphon invented a machine which he used to transport the columns of the temple, after having brought them from the quarries, as far as Ephesus. It consisted of a square frame of wood of sufficient dimensions to inclose one of the columns, and afforded a socket at each end, into which certain strong iron pivots, proceeding from the column itself, were received. By this contrivance the column became a kind of rolling stone, and was drawn to its place of destination.

Plutarch speaks of another CTESIPHON, an historian, who had composed a history of Beotia. *Vitruvius and Pliny, quoted by Moreri.*—W. N.

CUDWORTH, RALPH, a learned English divine and philosopher, was born at Aller in Somersetshire, of which place his father was rector, in the year 1617. Under his father's care, and, after his death in 1624, under that of his father-in-law, the rev. Dr. Stoughton, he made such progress in grammar-learning, that at the age of thirteen he was sufficiently qualified to be admitted a pensioner of Emanuel college, Cambridge, in which university he was matriculated in the year 1632. Of his diligence in application to academic studies, and the great improvement which he made in solid learning and useful knowledge, his subsequent works afford abundant testimony. In the year 1639 he took the degree of M.A. and being about that time elected fellow of his college, became so eminent a tutor, that the number of his pupils exceeded all precedent, even in the largest colleges of the university. Not long afterwards he was presented by his college to the rectory of North Cadbury in Somersetshire. In the year 1642 he published "A Discourse concerning the true Nature of the Lord's Supper;" and "The Union of Christ and the Church shadowed, or in a Shadow." In the first of these treatises he maintains the doctrine afterwards supported by several considerable divines, particularly by bishop Warburton, and more lately by Dr. Cleaver, the present bishop of Chester, that the Lord's supper is a feast upon a sacrifice. The controversy to which it gave rise, some years after our author's time, produced many able defences of the more rational notion, that the Lord's supper is merely a commemoration of the death of Christ; among which our readers will recollect bishop Hoadly's plain account, and the more recent publication of Dr. Bell, prebendary of Westminster. Their construction of the direct words of the

institution is certainly most conformable to common sense, and the natural meaning of language, and, on that account, most probably expresses the true intention of him who appointed it. About the year 1644 Mr. Cudworth took the degree of bachelor in divinity; and in that year was chosen master of Clare-hall, in the room of Dr. Paske, who had been ejected by the parliamentary visitors. In the following year he was unanimously nominated regius professor of Hebrew, for which office his great knowledge of the oriental languages eminently qualified him; and from that time applied himself almost entirely to his academical employments and studies. In the year 1647 he printed a sermon preached by him before the House of Commons at Westminster, to which he prefixed a dedication, containing sentiments upon the nature of religion, and the value of learning, which reflect great honour on his openness and liberality of mind, and was a proper reproof to the bigotry and fanaticism of the times. In the year 1651 he took the degree of doctor in divinity; soon after which he appears to have been obliged to quit the university for a time, on account of embarrassed circumstances. The high respect in which he was held, however, soon occasioned his recall to a situation in which his talents were so usefully and honourably employed; and, in 1654, he was chosen master of Christ's college, Cambridge. In that place he spent the remainder of his days, after having taken to himself a wife. In the year 1656-7 he was one of the divines appointed by the grand committee for religion, to consult about a new English translation of the Bible, whose labours were terminated by the dissolution of the parliament. After the restoration of king Charles II., in the year 1662, he was presented by Dr. Sheldon, bishop of London, to the vicarage of Ashwell, in the county of Hereford; and, in 1678, was installed prebendary of Gloucester. In the year last mentioned he published his grand work, entitled "The true intellectual System of the Universe, the First Part; wherein all the Reason and Philosophy of Atheism is confuted, and its Impossibility demonstrated;" folio. This work is an immense storehouse of ancient literature, and has deservedly given to the author an high rank among the most learned and candid divines and philosophers of his country. When Dr. Cudworth commenced this undertaking, he intended only to draw up a discourse against the fatal necessity of all actions and events. But considering that this doctrine of necessity is maintained by several persons upon very differ-

ent grounds, he has distributed their opinions under three different heads, constituting what he calls a *tripartite fatalism*: "the first of which, *supposing the material necessity of all things without a God*, he tells us, is *absolute atheism*; the second, *immoral theism*, or *religion without any natural justice and morality*, all just and unjust, according to this hypothesis, being factitious, made by arbitrary will and command only; and the third, such a theism as acknowledges not only a God, or omnipotent understanding being, but also natural justice and morality founded in him, and derived from him, nevertheless no liberty from necessity any-where, and therefore no distributive or retributive justice in the world." It was his design to have confuted this threefold fatalism in three several books. The work before us, however, is confined to the first head, or to a refutation of the principles of atheism; and it must be pronounced a most able and masterly production, in which strength of genius, acuteness of reasoning, and a vast extent of erudition, are most powerfully and usefully displayed. But it is not an unexceptionable production. The author's attachment to the principles of the Platonic philosophy, particularly as they were taught in the Alexandrian school, has led him to advance some fanciful metaphysical opinions, which wear too much of the appearance of mysticism and incomprehensibility. In his physics he has adopted the corpuscular system, adding to the doctrine of atoms that of a certain middle substance between matter and spirit, to which he gave the appellation of plastic nature, which he supposed to be the immediate instrument of the divine operation. This hypothesis afterwards gave rise to a famous contest between Bayle and Le Clerc; the former of whom maintained that Dr. Cudworth, by his doctrine of a plastic nature, gave great advantage to the atheists. Besides the articles already mentioned, Dr. Cudworth published, in 1664, a sermon preached at Lincoln's-inn, and a treatise entitled "*Deus Justificatus, or the Divine Goodness vindicated and cleared, against the Assertors of absolute and inconditionate Reprobation.*" He also left several books in MS. of which one only has been printed since his death, entitled "*A Treatise concerning eternal and immutable Morality,*" with a preface by Dr. Chandler, bishop of Durham. The titles of his other unpublished writings, which are now lodged in the British Museum, are, "*A Treatise concerning Moral Good and Evil,*" containing near a thousand folio pages; "*A Treatise of Liberty and*

Necessity, wherein the Foundations of the Philosophy of Atheism are destroyed, the Certainty of Morality established, and the Nature of it explained," of an equal bulk with the former; "*A Commentary on the Seventy Weeks mentioned by the Prophet Daniel, wherein the several Explications of them by the Jews, and some Christian Writers, are examined and confuted,*" two volumes folio; "*A Treatise of the Creation of the World, and the Immortality of the Soul,*" a volume in octavo; "*Of the Learning of the Hebrews;*" and "*An Explanation of Hobbes's Notions concerning the Nature of God, and the Extension of Spirits.*" He has also mentioned, in some of his works, "*A Treatise of the Truth of the Christian Religion, against the Jews,*" which has not been found among his remaining MSS. The history of the fate of these MSS. as given in the *Biographia Britannica*, is curious, but too long to be introduced in our pages. On the whole, Dr. Cudworth was not only distinguished by very extensive learning, and profound metaphysical and philosophical knowledge, but by exemplary piety, and great moderation and prudence, which rendered him an honour to the institutions where he was educated, and in which he presided, "to the whole university of Cambridge, which he adorned, and to the church and age in which he lived." He died at Cambridge in 1688, in the seventy-first year of his age. *Biog. Britan. Intel. System. Enfield's Hist. Phil. vol. II.—M.*

CUGNIERES, PETER DE, one of the first who ventured to oppose ecclesiastical usurpation in civil matters, was advocate-general to the parliament of Paris in the reign of Philip de Valois, and bore a high character for legal knowledge and integrity. He undertook, in 1329, to defend, in presence of the king, the regal rights against the clergy, who had assumed jurisdiction in many causes purely civil, such as every thing concerning widows, orphans, the poor, and the sick, under pretext of charity; and had multiplied the censures of the church on frivolous occasions, merely to extort money. He was answered by Peter Bertrand and another prelate; and though their arguments were of little solidity, they had much weight in an ignorant and superstitious age. Philip himself gave judgment against his own advocate, who gained nothing by his zeal but the ridicule and abuse of the clergy, and the imputation of heresy. However, he has the credit with posterity of having made a commencement of those retrenchments of clerical power which have been

equally serviceable to true religion and to the civil interests of states. *Moreri. Millot Elem. de l'Hist de France.*—A.

CUJAS, JAMES, the most celebrated jurist of his time, was born of parents of mean condition at Toulouse in 1520. By great natural abilities, and an elevated mind, he surmounted the obstacles of his birth, and, with scarcely any instruction, made himself master of the Greek and Latin languages, and the several branches of polite literature. He studied law for some time under Arnoul Ferrier; but the great progress he made in the knowledge of ancient jurisprudence was chiefly the result of his own researches. The two principal guides in his enquiries were the analogy of words, and the facts of history. After having taught for some time in his native city, he was invited to the university of Cahors, and then to that of Bourges. He was next removed to Valence, where he had permission from the king to take a seat among the counsellors of the parliament of Dauphine, as an illustrious interpreter of the law. Emanuel-Philibert, duke of Savoy, prevailed upon him to occupy the professorial chair at Turin, and treated him with great respect. He finally returned to Bourges, whence he declined an invitation to Bologna from pope Gregory XIII. Cujas was a man of a social and friendly disposition, and lived upon the most familiar terms with his pupils. "He was," says Joseph Scaliger, "the father of his scholars, and lost more than 4000 livres by lending money to young people. He also lent his books to all who asked him." Some of the most celebrated magistrates in France were educated under him. He has been charged with indifference to religion; and it is reported, that once, when asked his opinion concerning the dissensions which then prevailed between the catholics and reformers, he only replied, "Nihil hoc ad edictum prætoris"—"All this has nothing to do with the prætor's edict;" but it is fair to regard this answer merely as intended to parry a treacherous question, which was probably put to him with a malicious design. From De Thou's account of him it seems as if his life had actually been threatened by the bigots of the time; and to his deep regret for the subversion of all justice and regard to the public good by the religious contests, that writer imputes the death of Cujas, at an age beyond which he might have been expected, from the soundness of his constitution, to have lasted. He died at Bourges in 1590, at the age of seventy. He had been twice married; first

to a physician's daughter at Avignon, and secondly, in advanced years, to a lady of Bourges. It is said that he never gave a lecture without the premeditation of six or seven hours—an example worthy the imitation of all public teachers. His works, which have been highly valued for the clearness of their elucidation of the Roman law, were printed at Paris in 1584, in five volumes folio. They were afterwards reprinted, with all his additional tracts, by Fabrot, in ten volumes, 1658-59. Cujas directed by his will, that his valuable library should be sold piece-meal by auction, lest, if it were to fall into one hand, some crude publications, under his name, might be made from his marginal notes and manuscripts. *Moreri. Thuan Hist. Freheri Theatr.*—A.

CULLEN, WILLIAM, an eminent physician and medical teacher, was born in 1712, in the county of Lanerk in Scotland. He served an apprenticeship to a surgeon and apothecary in Glasgow, and afterwards went several voyages to the West Indies, as surgeon to a trading ship. He at length settled at the town of Hamilton, practising chiefly in the medical and pharmaceutical branches. It is a very singular circumstance in the history of medicine, that William Hunter, afterwards so eminent as an anatomist and accoucheur in London, should at one time have been partner with Cullen in an inconsiderable country town. It appears, however, that, at this early period of their lives, neither of them limited his ambition to such a confined circle; for it was the spirit of their partnership to provide means for enabling them alternately to enjoy those further advantages of education which scanty circumstances had hitherto denied them. In consequence of this agreement, Cullen studied one winter at the university of Edinburgh, while Hunter was practising on the common account. Hunter, the next year, visited London, and followed his fortune in that metropolis, under the auspices of Dr. Douglas the anatomist. Cullen, during his abode at Hamilton, attracted the notice of the duke of Argyle, who happened to be on a visit in the neighbourhood, and was intent upon some chemical researches. It was not difficult for a man of his discernment to discover in the young apothecary a person superior to the station he then occupied. Soon after, a sudden illness of the duke of Hamilton, whose seat is adjacent to the town of his name, occasioned Cullen to be sent for; and his treatment of the case appeared so judicious to Dr. Clark of Edinburgh, who was afterwards consulted, that he

became his liberal encomiast. Cullen's improving prospects induced him to form a matrimonial connection with an amiable woman, the daughter of a neighbouring minister. He afterwards took the degree of doctor of physic, and settling at Glasgow, was appointed, in 1746, chemical lecturer in the university of that city. Here he began to display those talents for teaching, which ever afterwards so advantageously distinguished him. His enunciation was distinct, his manner lively and familiar, and he peculiarly excelled in the art of clear and methodical arrangement. He soon became a great favourite with the students, and rendered chemistry an object of ardent pursuit among them, the effects of which were afterwards happily exemplified in the discoveries of his pupil, the celebrated Dr. Black. His private practice kept pace with his growing reputation; and, in 1751, he was more directly engaged in the service of the healing art, by his appointment of professor of medicine in the university. The fame of Edinburgh as a medical school has by nothing been so much promoted as by the vigilance of its curators to seize upon every man of distinguished merit within their reach, and incorporate him among their professors. Thus, on the death of Dr. Plummer, the chemical professor, in 1756, Dr. Cullen received an unanimous invitation to the vacant chair; and he did not hesitate to quit all his advantages at Glasgow for a station in the university of the Scottish metropolis. Here he soon arrived at that extraordinary degree of academical popularity which for so many years distinguished him beyond all his brethren, and for which he was indebted, not only to his merit as a teacher, but to the laudable pains he took to ingratiate himself with his pupils. He was cordially attentive to all their interests, admitted them freely to his house, conversed with them on the most familiar terms, solved their doubts and difficulties, gave them the use of his library, and in every respect treated them with the affection of a friend, and the regard of a parent. It is impossible for those who personally knew him in this relation ever to forget the ardour of attachment which he inspired. His influence upon young minds was augmented by the novelty of his opinions, and the freedom of his animadversions upon the medical systems then chiefly in vogue, but which undoubtedly presented several points of attack. The older professors had all been educated in the Boerhaavian school, and though men of merit, were naturally prejudiced in favour of the doctrines they had imbibed. Dr. Cullen called in ques-

tion some of the fundamental principles of the theory of the Leyden professor, especially those which depended upon the humoral pathology. He introduced new speculations, which, if not always satisfactory, never failed to be ingenious, and afforded animated topics for the debates and discussions of the students. Whilst he was chemical professor, he had no public opportunity of delivering his medical opinions, except in the clinical lectures which fell to his share in course. Indeed, at the death of Dr. Alston, in 1760, he was desired to finish the course of materia medica which that professor had begun; and this gave occasion to some further display of his systems. It was not till the decease of Dr. Whytt, in 1766, that a proper medical chair became vacant. The body of students then made a great effort to procure Dr. Cullen's appointment to the practical professorship; but this was occupied by Dr. Gregory, who succeeded to Dr. Rutherford. A compromise, however, took place between them, by which they agreed to give lectures on the theory and practice of physic in alternate years; and some have accounted this period to have been the most flourishing for medical science which Edinburgh ever witnessed. This arrangement was broken by Dr. Gregory's lamented death; after which Dr. Cullen continued to hold the practical chair till within a few months of his own decease. His private employ kept pace with his academical reputation, and he rose to be the first physician in point of practice in Scotland. He was likewise frequently consulted from England, and other countries, which were filled with practitioners who had been his pupils, and retained a high veneration for his talents. In the account of Dr. J. Brown, it has been mentioned, that, from being the votary, he became the rival and opponent of Dr. Cullen, who at length began to feel some of that jealousy towards an innovator which he himself had once inspired. The history of academical squabbles would improperly be introduced into this sketch; we therefore close the life of this eminent person with mentioning, that he died on February 5, 1790, in his seventy-seventh year. Notwithstanding the sources of emolument he enjoyed, a large and expensive family, and inattention to economy, so far exhausted his income, that he left a slender provision for the survivors, which was augmented by a pension from the crown, granted upon the ground of his having been king's physician for Scotland.

Dr. Cullen's scientific merits are now more particularly to be discussed. As a chemist, no

considerable discovery can be ascribed to him; but he was an extremely useful teacher of the science, from the liberal and comprehensive views he took of it, and the great clearness of method with which he treated it. He likewise, from an accurate collection of facts, formed very complete histories of several of its departments, particularly those connected with medicine and the materia medica; and it is certain that no man in these kingdoms has done so much to render chemistry a popular study, especially among the medical faculty.

His character, as a preceptor and improver in the theory and practice of physic, is to be estimated from the works he published, as a sort of text-book of his lectures, and of which various successive editions appeared, enlarged and altered according to the progress of his professional labours. Of these the principal is that which, in a bald translation of the Latin term, *Prima Lineæ*, used by Haller and others, he entitled "First Lines of the Practice of Physic." The complete edition of this work appeared in 1784, in four volumes octavo. Regarding the affections of the motions and moving powers of the animal economy as the leading enquiry in considering the diseases of the human body, he assumes the general principles of Hoffman, but corrected and extended in their application. He disclaims, however, all those hypothetical opinions which are usually called theories; and asserts, that the doctrines he lays down are only inductions from that generalisation of *facts* relative to the sound and diseased body, which it has been his great business to collect. Nor has any systematist more fairly deserved the praise of being a faithful collector of facts, and allowing them all due weight in his reasonings. He has not, however, been contented with a merely empirical basis for medical practice, but has always endeavoured to investigate the proximate cause of diseases, and to build upon it a consistent method of cure. The most remarkable of his attempts of this kind is his doctrine of the proximate cause of fevers, in which he endeavours to prove the co-existence of spasm and atony in the body. Whatever be thought of the subtle reasonings upon which his opinions in this and other instances are founded, no candid judge will deny the great merit derived to his work from the excellent descriptions and sagacious discriminations it contains, and the full and commonly just views of practice which it displays. Dr. Cullen affords the rare and instructive example of a man naturally addicted to all the refinements of speculation, who yet pays such a re-

spect to experience, as to submit to its decision in all points of practice, even at the hazard of appearing inconsistent with his own doctrine. This disposition, which has given his opponents some advantage over him in argument, greatly adds to his value as a guide in an art so uncertain in its principles as that of medicine. Another of his class-books is his "*Synopsis Nosologiæ Methodicæ*," of which the third edition, in two volumes octavo, appeared in 1782. This contains the several nosologies of Sauvages, Linnæus, Vogel, and Sagar, with one of his own, meant as an improvement upon all these. As methodical arrangement was one of his peculiar talents, it might be expected that he should succeed in this task as far as the nature of the subject would admit; and, without disparagement to his predecessors, it may be pronounced that he has improved upon them all in the elegance of his characteristic definitions, and the judiciousness of his distribution. The "*Lectures on Materia Medica*," which we have mentioned as drawn up by Dr. Cullen on an emergency, were thought so ingenious, that copies of them were multiplied among the students; and at length, in 1772, one of them surreptitiously reached the press. The doctor obtained an injunction to stop the sale of this imperfect publication; but, with some corrections, it was afterwards suffered to proceed. He promised, however, at some period to give an improved edition of his own; and this appeared in 1789, in two volumes quarto. This is a work very different from the common systems on the subject, and indeed, as a critic has observed, rather deserves the title of the philosophy of the materia medica than the simple history of it. The arrangement is taken from the medical indications, and to each class are prefixed introductory observations, which form a system of therapeutics. Many of the general doctrines of medicine are likewise detailed. As it contains a number of the mature opinions of the author on the most important topics, it is well entitled to attention, although it is in many points defective as a treatise on the subject assigned. Its general spirit is that of medical scepticism; of a man who has read much, thought much, and determined little: and it has been remarked of Dr. Cullen's writings in general, that he has been more successful in demolishing the systems of others, than in establishing his own. A pamphlet "*Concerning the Recovery of Persons drowned and seemingly dead*," 1775, is to be added to the list of his publications. *Encyclop. Britan. Works of Cullen.*—A.

CUMBERLAND, RICHARD, a very learned divine, and prelate of the church of England, was born in London in the year 1632. His father, who was a citizen in reputable circumstances, sent him to St. Paul's school for classical education; whence he was removed to Magdalen college, Cambridge, most probably in the year 1649. In 1653 he took his degree of B.A. and in 1656 that of M.A. when he entertained thoughts of embracing the medical profession, and for some time pursued his studies with that view. But he appears soon to have relinquished that design, and, being elected fellow of his college, entered into orders. We are not apprised of the dates of these events; but we are informed that he was very remarkable, while fellow of his college, for his assiduous application to his studies, as well as for the unaffected piety and unblemished probity of his life. In the year 1657 he was incorporated M.A. in the university of Oxford. During the following year he was presented to the rectory of Brampton in Northamptonshire, by sir John Norwich; in which living he continued after the restoration of king Charles II. complying, without any scruple, with the act of uniformity, and the other regulations of the church as by law established. In the year 1661 he was appointed one of the twelve preachers in the university of Cambridge; and, in the year 1663, went out bachelor of divinity at a public commencement, having performed his public exercises with universal applause. The principal part of his time, however, since his acceptance of the rectory of Brampton, was spent at that place, in the punctual and faithful discharge of his ministerial duties, and in an unwearied application to his studies. From these he indulged in few relaxations, excepting his journeys to Cambridge, which he frequently made, for the sake of preserving a correspondence with his learned acquaintance in that place. Out of this rural retirement he was enticed by his intimate friend sir Orlando Bridgeman, who, upon his receiving the seals in the year 1667, sent for him up to London, made him his chaplain, and soon afterwards presented him to the living of Allhallows in Stamford. In that town he discharged his pastoral functions with indefatigable assiduity, preaching no less than three times every week in the same church, and yet devoting no small share of his attention to philosophical and philological studies. The first fruit of his learned labours, which he presented to the world, was published in Latin, and entitled "De Legibus Naturæ Disquisitio Philosophica, &c." or, a Philosophical En-

quiry into the Laws of Nature; in which their form, order, promulgation, and obligation, are investigated from the nature of things; and in which also the philosophical principles of Hobbes, moral as well as civil, are considered and refuted," 1672, 4to. This work procured the author a very high reputation, both at home and abroad, on account of the great learning, science, ingenuity, and modesty, which it displays; and is considered as the most able answer, which had appeared, to the reasonings of the philosopher of Malmsbury. It has been twice translated into English; first by Mr. Tyrrel, grandson to archbishop Usher, in 1692; and next by Mr. Maxwell, an Irish divine, in 1727, with an introductory preface concerning the mistaken notions which the heathens had of the Deity, and the defects in their morality, &c. and an appendix of two discourses, concerning the immateriality of thinking substance, and the obligation, promulgation, and observance of the law of nature. After the publication of this work, Mr. Cumberland chiefly confined himself to his parochial duties, and to his studies; until, in the year 1680, he was prevailed upon by the university of Cambridge, and by his acquaintance, to take upon him the exercise of responding at the public commencement. The theses which he maintained on that occasion, when he took his doctor's degree, were intended to defend the established church, both against the papists and the protestant dissenters; and are recorded to have been so skillful and masterly, that many years afterwards the fame of them was fresh among the members of the university. In the year 1686 he published another work, in which his profound learning, extensive reading, and accurate judgment, obtained him new applause from the best judges, not only in his own country, but also in foreign parts. It is entitled "An Essay towards the Recovery of the Jewish Weights and Measures, comprehending their Monies, by Help of an ancient Standard, compared with ours of England, useful also to state many of those of the Greeks, Romans, and Eastern Nations," 8vo. The solicitude which about this period he felt on account of the efforts which were making by king James II. to re-establish the popish religion in these kingdoms, produced such effects on Dr. Cumberland, that he was attacked by a severe and dangerous fever; from which, however, he happily recovered to rejoice in the blessings of the revolution under king William, and to be advanced to a more public situation of honour and usefulness. After that great event he continued at his rectory, contented

with discharging in peace, and with his usual vigour and diligence, the duties of a private country clergyman, without any thoughts of soliciting for better preferment. In this situation, walking on a post-day to the coffee-house, to read the newspaper, it was with no small surprise that he therein met with the intelligence, that one Dr. Cumberland, of Stamford, was nominated to the bishopric of Peterborough. It reflects great honour on the memory of king William, that he should have appointed Dr. Cumberland to that dignity, only because from his learning, wisdom, and excellent character, he was eminently fitted for it. It was in the year 1691 that he entered on the duties of the episcopal office. In this new scene he lived with the simplicity of a primitive bishop. His principles were moderate and candid, and his piety unaffected and cheerful. His manners were unassuming, condescending, and affable. He was hospitable without ostentation, and benevolent and generous in an exemplary degree. Towards his clergy he shewed a truly paternal care, being chiefly anxious by his superintendence and exhortations to render them respectable and useful, and taking delight, by every expression of regard and proper indulgence, to make them easy and happy. His assiduity in the discharge of his episcopal functions was so great, that his friends frequently endeavoured to dissuade him from undergoing fatigues, which they feared were superior to his strength; but to their entreaties his constant answer was, "I will do my duty as long as I can." And with these labours he still closely applied himself to his learned studies, replying to the friendly representations that he would injure his health, "A man had better wear out, than rust out." The manner in which his lordship wore, is certainly encouraging to persons of studious habits. For there was scarcely a branch of learning which he neglected; and notwithstanding his incessant application, his faculties remained unimpaired to a very advanced period of life. So great was their vigour, that, in his eighty-fourth year, when bishop Wilkins had published his Coptic Testament, and presented him with a copy, he made himself master of that language, and went through a great part of the version, often giving excellent remarks and hints as he proceeded in reading it. He was at length removed by a paralytic stroke, in 1718, in the eighty-seventh year of his age. During several years of his life, Dr. Cumberland had applied himself to the examination of *SANCHONIATHO's Phœnician History*. The curious remains of antiquity collected in that work, in

which may be traced the origin of idolatry in the world, he considered not to have been so strictly examined by learned men as they deserved, and conceived himself capable of correcting many mistakes into which some of the greatest of them had fallen. Those remains, he was persuaded, were perfectly reconcilable with the Mosaic history, and illustrative of it. He, therefore, employed much learning and labour in speculations upon them, and drew up "*Sanchoniatho's Phœnician History*, translated from the first Book of Eusebius de *Præparatione Evangelica*: with a continuation of Sanchoniatho's history by Eratosthenes, Cyrenæus's Canon, &c. illustrated with many historical and chronological remarks, proving them to contain a series of Phœnician and Egyptian chronology, from the first man to the first olympiad, agreeable to the Scripture accounts." This work, whatever were the reasons, did not make its appearance until after the bishop's death, when it was published by his son-in-law, the reverend Mr. Payne. And it must be allowed to abound in many valuable observations, and to throw great light on the history of those ancient times, by readers who may be far from being satisfied with the hypotheses, corrections, and deductions, of the learned author. In the course of enquiry to which the above work gave rise, his lordship collected much fresh matter, which he distributed into several tracts, that may properly be considered as supplementary to the former, under the title of "*Origines Gentium Antiquissimæ*; or, Attempts for discovering the Times of the first Planting of Nations." This work has also been given to the world by the editor of the preceding; and although consisting only of materials for a more perfect production, will long remain a monument of the deep erudition, and calm spirit of investigation, which the author possessed. *Biog. Britan. Preface to Sanch. Phœn. Hist. Anc. Un. Hist. vol. I.—M.*

CUNÆUS, PETER, a lawyer and philologist, was the son of a merchant of Flushing, where he was born in 1586. He was sent to the university of Leyden, at the age of fourteen, where he studied medicine and jurisprudence, but particularly oriental literature under Drusius. He taught Latin and politics at Leyden, and in 1615 was made professor of law there. In this employment he continued till his death in 1638. Of his works, the best known is a treatise "*De Republica Hebræorum*," of which the best edition is that of 1703, 4to. It has been translated into French. He also wrote, "*Sardi Venales*," *Leyd.* 1612, re-

printed in the *Tres Satyræ Menippeæ* of Corte, *Leips.* 1720; "*Animadversiones in Nonni Dionysiaca*;" "*Juliani Cæsares ex Græco versi*;" "*Orationes Inaugur.*" &c. After his death a collection of his letters was published, by Burman, which contains many anecdotes of the literary history of the time. *Moreri. Freheri Theatr. Nouv. Dict. Hist.*—A.

CUNITIA, MARIA, or CUNITZ, astronomer, was the eldest daughter of Hendric Cunitz, doctor of medicine in Silesia. She was born at the commencement of the seventeenth century, and was educated with so much care that she became a mistress of the German, Polish, French, Italian, Latin, Greek, and Hebrew languages. With equal success she became a proficient in history, medicine, and mathematical science, and cultivated painting, music, and the art of poetry. Her principal attention was, however, directed to astronomy and astrology. She was highly esteemed by the most skillful astronomers, with whom she corresponded, particularly with Elias a Leonibus (de Lewen), whom she married about the year 1630. The war in Germany having some time afterwards penetrated into Silesia, they retired into Poland, in which retreat she composed her astronomical tables, printed in 1650, at Oels in Silesia, with an introduction in Latin and German, dedicated to the emperor Ferdinand III. Maria Cunitia survived her husband, and died the 22d of August, 1664. *Biblioth. Germanique, tome III. quoted by Moreri. Martin's Lives.*—W.N.

CUNNINGHAM, ALEXANDER, a writer on history, was the son of the parish minister of Ettrick, near Selkirk, in Scotland. The time of his birth is not known, but it appears that he was intimate with the Scotch refugees at the Hague previously to the revolution, and that he passed some years after that event as travelling tutor to the sons of the earl of Hyndford, and to lord Lorne, afterwards John duke of Argyle. He was in France with a pupil in 1701, and was there engaged in some negotiations relative to the Scotch commerce. He returned from the continent in 1703, and was employed in some political affairs. The ministry consulted him on various affairs in Scotland; and he exerted himself warmly in promoting the whig interest and revolution principles in that country. When the tory party came into power, he went abroad again, and accompanied lord Lonsdale to Italy. In the reign of George I. he was appointed resident-minister at Venice, in which capacity he remained there from 1715

to 1720. On his return, he seems to have lived in literary leisure, probably occupied in the composition of his history. He is thought to have died in London in 1737, at a very advanced age. Alexander Cunningham left behind him in manuscript a "*History of Great Britain from the Revolution in 1688 to the Accession of George I.*" written in elegant Latin. It came into the possession of Dr. Hollingberry, archdeacon of Chichester, who had an intention of publishing it in its original form, which he changed for that of translating it. The task was at length confided to the reverend Dr. W. Thomson, who published his translation in two volumes quarto, 1787. The history is the work of a man personally acquainted with many of the transactions he relates, or drawing them from authentic sources. Hence it contains many particulars not before known; and for the most part it manifests an impartial spirit, though it is occasionally tinged with prejudice. The narration is perspicuous, and often animated, and is diversified with many allusions to classical literature and ancient history.

If the Alexander Cunningham, editor of an esteemed edition of Horace, at the Hague, in two volumes octavo, 1721, was a different person from the above, the conformity between the two namesakes is extraordinary; since both lived at the same period, both were travelling tutors, able latinists, eminent for skill at the game of chess, and long-lived. The latter is supposed to have taught the civil and canon law in Holland, and to have died there. *Biog. Britan.*—A.

CUPER, GISBERT, a learned philologist, was born in 1644, at Hemmen in the duchy of Guelderland. He received his academical education chiefly at Nimeguen, but his attachment to polite literature induced him to finish with the lectures of Gronovius at Leyden. At the age of twenty-five he was chosen professor of history at Deventer, which post he occupied with great reputation for many years. He was also raised to the chief offices in the magistracy of that city, and was several times entrusted with important commissions by the states of Overijssel. He maintained extensive correspondences with the literati of Europe, by whom he was generally esteemed, as well for his polite and obliging disposition, as for his profound learning. The Academy of Inscriptions at Paris associated him as a foreign member. He died at Deventer in 1716. His principal works are; "*Observations on various Greek and Latin Authors, in four Books*," 1670, 1678; "*A*

Collection of ancient Monuments, particularly respecting Harpocrates, and other Subjects relative to Egypt," 1687, 4to.; "Explanation of the Apotheosis of Homer," 1683, 4to.; "History of the three Gordians," 1697; all the above written in Latin. A number of his letters on literary topics have also been published in different collections; and a collection of them was printed in quarto at Amsterdam, in 1742. *Moreri. Nouv. Dict. Hist.—A.*

CURÆUS, JOACHIM, a physician and historian, was born in 1582 at Freystadt in Silesia, where his father was a clothier and a magistrate. He was liberally educated, and studied under Melanchthon at Wittemberg, and afterwards visited the principal universities of Italy, taking the degree of doctor of physic at Bologna. Returning to his own country, he practised in his profession at Glogaw, and died in 1573, when rising to great reputation. He published "Annals of Silesia and Breslaw," folio, in Latin, afterwards translated into German by Henry Ratel, 1585; and since published in an augmented form at Jena in 1625. *Melch. Adam. Vit. Medic.—A.*

CURIO, CAIUS SCRIBONIUS, son of C. Curio, a distinguished Roman orator, acted a considerable part in the civil war between Cæsar and Pompey, of which he was one of the principal fomenters. He is thus described by Velleius Paterculus (*Hist. Rom. l. ii.*): "A man of noble birth, a fine speaker, audacious, lavish alike of his own fortune and person and of those of others, most ingeniously profligate, and mischievously eloquent, one whose lust for money and for pleasure no wealth, no enjoyments could satiate." He was first one of the partisans of Pompey, and was by him placed at the head of the college of tribunes, in order to oppose the ambitious designs of Cæsar. For this purpose he was preparing a law to deprive that leader of his government of Gaul, and the command of the army there, when he was bought off with a great sum for the payment of the debts by which he was overwhelmed. Curio artfully continued for some time in appearance devoted to Pompey; and at length he made the seemingly fair proposal, that the rival chiefs should either both be continued in their command, or both deprived of it. As the senate joined with Pompey in requiring Cæsar to resign first, Curio would not suffer any further deliberation for the dismissal of either. When Cæsar, in order to support his cause, had advanced with a legion to Ravenna, and the senate passed a decree declaring him a public enemy, provided he did not immediately lay down his

command, Curio, with two other tribunes, Mark Antony and Cassius Longinus, protested against their proceeding; and soon after, fearing, or pretending to fear, for their lives, they fled in the disguise of slaves to Cæsar's camp (see M. ANTONY). Curio is charged with being the most forward to inflame Cæsar's mind on the occasion, and excite him to violent measures; and it is in his mouth that the poet Lucan puts a speech for this purpose. When the war broke out, Curio was sent to command in Africa. He fought with success against Varus, the Pompeian general, whom he beat out of the field; but being afterwards led into an ambuscade by king Juba, his forces were cut to pieces by the Numidian cavalry, and he himself fell either by his own hand, or in the general slaughter, B.C. 48. Lucian drops a generous tear over his fate, and honours his memory with the following lines:

At tibi nos (quando non proderit ista silere
A quibus omne ævi senium sua fama repellit)
Digna damus, juvenis, meritæ præconia vitæ.
Haud alium tanta civem tulit indole Roma,
Aut cui plus leges deberent recta sequenti.

PHARS. l. iv. 811.

Nor yet, oh generous Curio! shall my verse
Forget thy praise, thy virtues to rehearse;
Thy virtues which with envious time shall strive,
And to succeeding ages long survive.
In all our pregnant mother's tribes, before,
A son of nobler hope she never bore;
A soul more bright, more great she never knew,
While to thy country's interest thou wert true.

ROWE.

This applause, exaggerated indeed in the translation, is scarcely compatible with the character of Curio, as drawn by Velleius. We learn, however, from Plutarch, that Curio was one of the intimates of the virtuous Cato in his youth. *Plutarch, Cæs. & Pomp. Velleius Paterc. Univ. Hist.—A.*

CURIO, CÆLIUS SECUNDUS, a Piedmontese writer, descended of a noble family, was born at Cherico in Piedmont, in the year 1503, being the last of twenty children. Having lost his parents at the age of nine, he was sent to a public school, and then to Turin, where he applied for some years to elocution, poetry, and history, under the professors of that city. He studied also the civil law under Francis Sfondrata, who was afterwards cardinal. He had scarcely attained to his twentieth year, when hearing of the great noise made by the works of Zuinglius and Luther, he became inflamed with a strong desire of reading them. Having found means to procure some of them, he derived so much satisfaction from them, that he resolved to proceed to Germany, in order

to embrace the doctrine taught by the authors. He accordingly made arrangements for this purpose with two young men, his friends, who entertained similar sentiments. They agreed to undertake the journey, and to pass through the valley of Aosta; but an unforeseen event deranged their projects; for as they discoursed on the road with great freedom respecting matters of religion, and were too incautious in their expressions, they were denounced to the bishop of Yvrea, who caused them to be arrested, and conveyed to the castle of Capriano. Curio remained there in prison for six months, at the end of which he obtained his liberty by the intercession of some of the nobility who were his friends; but not till he had received a very serious admonition from the bishop to be more circumspect in future. This prelate, observing him to be a young man of genius and talents, was desirous of contributing to the progress of his studies, and with that view gave him letters of recommendation to the neighbouring abbey of St. Benigno, the administration of which had been committed to him a little before by pope Leo X. But all this produced no change in the disposition of Curio; for having seen in the monastery some relicks, to which the people paid great veneration, he conceived a design of carrying them off, and as no suspicion was entertained of him he easily effected his purpose. Obtaining the keys of the shrine in which they were kept, he took them out unperceived, and deposited in their place a Bible, which he had procured from the library of the monastery, with these words in writing: *Hæc est arca fœderis, ex qua vera sciscitari oracula liceat, et in qua veræ sunt sanctorum reliquiæ.* As a day, however, was approaching when it was usual to carry these relicks in procession, thinking it not prudent to expose himself to the danger of having his theft discovered, he fled to Milan, from which he proceeded to Rome, and other cities of Italy. After satisfying his curiosity, he returned to Milan, where he resided several years, employed either in improving himself or in instructing others, and acquired great esteem and reputation, particularly by the courage he shewed during a dreadful plague, which ravaged that city, in assisting the sick, and by the liberality with which he relieved the necessities of the poor. In 1530 he espoused a young lady of a noble family, named Margarita Bianca Jsaci; after which he began to think of retiring to some place of more tranquillity than Milan, and, in consequence of this resolution, he made choice of Casal, the capital of Montferrat.

Here he remained some years, but being requested by his friends, he returned to his native country, where his presence was necessary, because his brother being dead, a large patrimony which belonged to him had been seized by his sister. When he returned he was well received by his sister and her husband, as they thought he had only come to see his friends, without any design of demanding his property; but when he began to enter on that business, they entirely changed their tone. His sister first gave him to understand that he was not in safety at Montcarlier, that he might be brought into trouble on account of his religious principles, and that it would be better for him to retire to a place called Ramoni. With this advice he the more readily complied, as he hoped he should be able to arrange matters with his sister, without exposing himself to any danger, and return to Montcarlier when the reports circulated respecting him should be forgotten. In the mean time, that he might not be idle, he took upon him the education of some of the young nobility of the country, and by these means gained the friendship of their parents. Being one day in a neighbouring village, with some persons of distinction, he heard a monk declaiming in a sermon with great violence against Luther, and asserting that he was not well received in Germany, because, under the pretence of religious liberty, he permitted his followers to indulge in every irregularity, and even denied that Jesus Christ was God, or was born of a virgin. When the sermon was ended, Curio, who had been much shocked by the monk's discourse, addressed him in the following manner: "You have charged Luther with great atrocities; but where did he utter them? Can you shew any book where he has taught such doctrine?" The monk replied, that he could not shew him any then, but that if he would accompany him to Turin he would not only shew him these things, but others still worse. "And I," returned Curio, "will shew you the book and place where Luther, instead of saying what you ascribe to him, teaches a doctrine totally different." He then pulled from his pocket Luther's Commentary on the Epistle to the Galatians, and read before the people some passages which flatly contradicted the assertions of the monk. This refutation excited such a ferment among the populace, that they fell upon the discomfited monk, and would have stoned him to death, had he not found means to escape to Turin. As soon as he arrived there, he complained to the inquisitor and the bishop, the latter of whom had Curio immediately arrested.

The story of the relicks, and the design he had formed of retiring to Germany, were then recollected, and the most rigorous punishment seemed to await him; but the bishop knowing that the principal inhabitants of the place were in his favour, and being unwilling to render himself responsible for the event, went to Rome to consult the pope. During his absence, the person entrusted with the guarding of Curio, desirous to lodge him in a place of safety unknown to the people, removed him in the night-time to a private house, where he was shut up in a room, with irons on his legs, and strictly watched. Next morning, Curio recollected that when a boy he had lived in the same house, and even the same apartment, and this circumstance induced him to hope that he should find means to escape. The irons with which he was loaded were an obstacle, and therefore it was necessary that he should first get rid of them. As his legs were much swelled, he begged his guards to remove the irons from one of them at a time, that the swelling might subside in the one after the other. This being granted, he formed a false leg, which he furnished with a stocking and a shoe, and when his keepers came to remove the irons from the other leg, he had the address to get them put on the false one. Finding himself thus at liberty, he waited till night, when the guards were asleep, opened the door of the apartment, and jumped from a window into the street. When the guards found next morning that he was gone, they spread a report that he had effected his escape by magic; but Curio afterwards discovered the truth in a dialogue, which he published under the title of *Probus*. In consequence of this event, he was obliged to give up all thoughts of his patrimony, and to retire from that neighbourhood, where he was surrounded by enemies. The safest course was to leave Italy; but he was too much attached to that country to abandon it entirely, and therefore he removed to Salò in the duchy of Milan, with his wife and children. Some gentlemen of Milan and Pavia, who spent the summer in their country houses near this place, prevailed on him to remove to Pavia, to teach the belles-lettres. When it became known that he was in this city, the inquisitors had orders to seize him; but three years elapsed before they could effect their purpose, as he lived in the family of one of the first men in the country, and a body of his scholars always attended him to his school, and conducted him back from it. At last the pope having ordered the senate of Pavia, under pain of excommunication, to cause him to be arrest-

ed, they suffered him to escape from the city, and to take refuge at Venice; but as he still thought his situation unsafe, he proceeded to Ferrara, the duchess of which advised him to go to Lucca. In that city he met with a favourable reception, and obtained a professorship; but he had scarcely resided there a year, when orders were sent to the senate to have him arrested. The senate, however, not choosing to exercise severity, gave him a hint to retire; and as he now found that he should at length be obliged to quit Italy for ever, he procured letters of recommendation from the duchess of Ferrara, and went to Switzerland, where he was made principal of the college of Lausanne. He had left his wife and children at Lucca, because he was uncertain whither he should retire; but having found an asylum, he resolved to go in quest of them, and with that view repaired to Pisa, in the neighbourhood of Lucca, being afraid to make his appearance in the latter. While waiting for them, he saw enter the room, where he was at dinner, the pope's barigel, who declared he would arrest him in the name of his holiness. Curio, finding that he had no means of escaping, rose from table, and with a knife in his hand advanced towards him. The barigel imagining that he meant to attack him, was so struck with terror, that he fainted; and Curio, taking advantage of this opportunity, walked down stairs, through the other officers posted on them, who did not know him, and mounting his horse made his escape. He, however, fell in with his wife and children, and carried them along with him to Lausanne. After residing in that city four years, he removed in 1547 to Basil, where he was appointed professor of eloquence and the belles-lettres, an office which he held with great reputation for more than twenty years. Various sovereigns endeavoured to induce Curio to come and reside in their states; but he was so much attached to the university of Basil, that he rejected the most advantageous offers made to him, and nothing could shake the resolution he had formed of ending his days in that city, where he died on the 24th of November, 1569, in the sixty-seventh year of his age. Among his works are: "*Nucis Encomium, Probus Dialogus*;" the occasion of his writing this dialogue has been mentioned already: "*Curionis Opuscula, Basiliæ, 1544, 8vo.*": "*Pasquillus Extaticus, non ille prior sed totus plane alter, auctus et expolitus, cum aliquot aliis sanctis pariter et lepidis dialogis, Genève, 1544, 8vo.*" Also, in Italian and French, "*Pasquillorum, tomi*

duo," *Eleutheropoli* (that is Basil), 1544, 8vo. It is not with certainty known who was the editor of this collection; but it is probable that it was Curio, for no one was more capable to produce such a work, having had an opportunity, during his residence in Italy, to collect all these pasquinades. This collection contains pieces exceedingly satirical, some of which abound with the keenest wit; it is scarce and little known. The most important of Curio's other works are: "Christianæ religionis institutio et de liberis educandis," *Basilæ*, 1549, 8vo. It is remarked, that in the first treatise the author explains the articles of the christian religion without saying a word of the three persons of the Godhead. "De amplitudine beati Regni Dei, libri duo," 1554, 8vo.: Curio endeavours to prove, in this work, that the number of the elect is greater than that of the reprobated. Four years after the publication of his book, Peter Paul Vergerio denounced his doctrine to the senate of Basil, as erroneous, which obliged him to write his apology, entitled "Librorum de Amplitudine Regni Cœlorum, adversus Petrum Paulum Vergerium Apologia," inserted in the twelfth volume of the *Amœnitates Litterariæ*, *Frankfurti*, 1730, 8vo.: "Schola seu de perfecto Grammatico, libri tres; item de liberis honeste et pie educandis libellus; accessit ejusdem Curionis de Grammatica Latina, libri sex, et Sulpicii earum de Moribus et civilitate Puerorum," *Basilæ*, 1555, 8vo.: "Francisci Guichardini Historia Bellorum Italiæ viginti libris, per Cælium Secundum Curionem Latine redditum," *Basilæ*, 1566, folio; *ibid.* 1567, 4to.: "Logices Elementorum, lib. IV." *Basilæ*, 1567. *Niceron Mémoires des Hommes illustres*. *Salengres Mémoires de Littérature*.—J.

CURIUS DENTATUS, MANIUS, an illustrious character in early Rome, was of plebeian birth, and raised himself by his merit to the highest offices of the state. He was made consul B.C. 290, when, after defeating the Samnites, he had the honour of putting an end to the long war between them and the Romans by a final treaty. On this occasion, the Samnite deputies waited upon him with the hope of bribing him to grant better conditions to their nation. They found him cooking roots in his tent; and when they offered him a large sum of money, he rejected it with a disdainful smile, telling them, "that one who could dine as he did, had no occasion for gold; that he accounted it more honourable to command the possessors of wealth, than to be wealthy himself; and that they might assure

their countrymen, they would find it as difficult to corrupt as to conquer him." His treaty was received with great joy at Rome, and he was honoured with a triumph. Soon after, he was sent against the Sabines, whom he brought to entire submission; and he triumphed over them also in the same year: a glory which no Roman general before him had obtained. The envy of some patricians caused them to accuse him of embezzling part of the spoil. He was put to his oath, and confessed that he had done so;—he had retained for his own use a wooden oil vessel for the purpose of making libations to the Gods. Some years afterwards, when the Senones had given the Romans a signal defeat, Curius Dentatus was the commander chosen to oppose them. Instead of marching against the enemy's victorious army, he prudently made an incursion into their country, which he utterly laid waste, and thus drew them back from their invasion of Italy. In the sixth year of the war with Pyrrhus, B.C. 275, Curius was a second time created consul; and finding it necessary at that critical period to use rigour in levying soldiers, he set the example of confiscating the property of those who did not appear when called upon. Advancing to Beneventum, he entrenched himself there, waiting for succours; but in the mean time he was attacked by Pyrrhus. This led to a pitched battle, in which, after a long conflict, Pyrrhus was defeated with the loss of 23,000 men, and obliged to return to Epirus. Curius, on this occasion, triumphed with great magnificence, exhibiting not only a vast quantity of rich spoils, but some captured elephants, the first seen in Rome. The senate offered him fifty acres of the conquered lands, which Curius refused, saying, that seven acres, which was the share which belonged to each Roman citizen, was enough for any man to live upon. He was continued in the consulate the ensuing year, B.C. 274, as the return of Pyrrhus was still apprehended; but his arms were only employed against the Lucanians, for his success against whom he obtained the lesser triumph, or ovation. We hear nothing further concerning him, except that he expended part of the hostile spoils in bringing the water of the Anio to Rome. He resided in a cottage near which Cato the censor afterwards had his country seat; and that eminent citizen often contemplated with admiration the spot which, after three triumphs and three consulates, was cultivated by the hands of this great man. *Livii Epit.* *Plutarch, in Pyrrho & Catone.* *Florus. A Victor.* *Univers. Hist.*—A.

CURSON, or CORCEONE, ROBERT, cardi-

nal, who lived in the latter end of the twelfth, and beginning of the thirteenth century, was an Englishman by birth, who, after studying in the university of Oxford, went to Paris, about the year 1180, where he became doctor and chancellor of the church and university. On the elevation of pope Innocent III. to the papal chair, who was his acquaintance and friend, he was called to Rome, and created a cardinal, in the year 1212. He was deeply imbued with the fanaticism of the times, which was directed to the recovery of the holy land from the power of the infidels; and was sent by the pope to France, to publish the crusade in that country. In the year 1212 he held a council at Paris, in which he caused some good regulations to be made for the reformation of manners, and published some ordinances which shew him to have been friendly to the extension of literature and science. But he made himself so odious by his attempts upon the rights of the Gallican church, that the French clergy carried a spirited appeal against him to Rome, where his holiness appears to have thought it prudent to withdraw his countenance from the measures against which they complained. Among the people at large, however, he succeeded in the grand object of his mission, and induced great numbers to take the cross; many of whom were led by him to enlist under the command of Simon de Montfort, in his infamous butcheries of the Albigenses. He afterwards went to England, and probably on a similar errand. His zeal in this cause occasioned his being appointed papal legate to the East, whither he accompanied the infatuated crusaders as far as Damietta, in which place he died in the year 1218. He was the author of different works, now lost or forgotten, among which was a treatise on this question, "Whether Origen is in Paradise or no?" *Moreri. Bayle.*—M.

CURTIUS, M. a Roman celebrated for heroic devotion to his country, of whose action the following account is given by Livy. "In the year of Rome 392, B.C. 362, the ground in the midst of the forum, either from an earthquake, or some other cause, opened, and left a vast chasm which could not be filled up by the throwing in of earth. The oracle consulted on the occasion, pronounced that the Roman state would endure for ever, provided *that* was thrown into the gulf in which the Romans were most powerful. During the consultation about the sense of this response, Curtius arose, and asked, if the Romans possessed any thing so valuable as their arms and courage? Silence ensuing, Curtius turned his eyes towards the

capitol and the temples of the gods overlooking the forum, and stretching his hands first towards heaven, and next towards the bottom of the gulf, solemnly devoted himself. He then, fully armed, mounted his horse decorated in all his caparisons, and plunged into the chasm; the applauding people of both sexes throwing after him flowers and fruits." It is difficult to say what foundation of truth there is for this story, the date of which is within the period of tolerably authentic history. The tradition of it was certainly universal among the Romans, and a lake or pool retained the name of the *Curtian*. But some have affirmed that this name was much more ancient, and was derived from Mutius Curtius, a distinguished Sabine chief, who, in a battle with Romulus, leaped on horseback into a deep muddy pool, and was taken out alive. Livy observes, that at his time it was impossible to investigate the truth of these relations; "but," says he, "when antiquity precludes certainty, we should adhere to common tradition, and the latter derivation of the Curtian lake is the more celebrated story." *Livii Hist. l. vii. cap. 6.*—A.

CURTIUS, MATTHEW, see CORTI.

CURTIUS RUFUS, QUINTUS, a Latin historian of Alexander the Great, is only known by his work. Different opinions have been maintained by critics concerning the age in which he lived, which have scarcely any thing for their foundation but the purity of his style, which denotes one of the best periods of the Latin language, and a passage in his tenth book alluding to the circumstances of the existing time. This passage has been supposed to suit the reign of Augustus, of Claudius, of Vespasian, and of Trajan; and specious arguments have been brought for each of these interpretations. In fact, its figurative language, and the laxity in which a piece of adulation is to be understood, preclude all exactness of application; the greater number of critics, however, concur in referring it to the commencement of Vespasian's reign. With respect to the person of Curtius, it is extremely unlikely that the historian should have been the Curtius Rufus proconsul of Africa under Tiberius; and he may with much more probability be supposed the Q. Curtius Rufus enumerated by Suetonius under the eminent rhetoricians. It is certain that his matter has in it much more of the rhetorician than of the soldier or politician. His work "De Rebus Gestis Alexandri Magni," was written in ten books, of which the two first are lost. It is undoubtedly the most entertaining account we possess of the actions of

Alexander, but at the same time the least to be depended upon. The writer's mistakes in geography and history, his confused narration of military transactions, his florid and marvellous descriptions, and oratorical speeches, denote an author by profession, selecting a splendid topic, but one to which his information and love of truth were not equal. It is remarkable, that neither Quintillian, nor any writer before the twelfth century, makes mention of this work. The best editions of Q. Curtius are the Elzevir of 1633; the Delphin, *Par.* 1678, 4to.; the Variorum, *Amst.* 1708, two vols. 8vo.; Delph. 1724, two vols. 4to.; and Barbou's, *Par.* 1756. Freinsheim has given supplements of the lost books. *Vossii Hist. Lat. Pref. ad Edit. Delphin.* *Nouv. Dict. Hist.*—A.

CURTIUS, CORNELIUS, a learned and pious monk, of the augustine order, was born at Brussels, where he died in 1633, aged 47 years. Besides "Poematum, Libri III." he was the author of "Elogia virorum illustrium Ordinis Sancti Augustini," &c. the number of whom would not have been considerable, if he had confined himself to those who justly merited the character in his title-page. He also wrote different treatises in theological-antiquarian lore; and, among others, a dissertation "De Clavis Dominicis," in which, after carefully discussing the important question, whether Jesus Christ was fastened to the cross with three or four nails? he gravely decides in favour of the lesser number. *Moreri. Nouv. Dict. Hist.*—M.

CUSA, NICHOLAS DE, cardinal, called also *Cusanus*, was born of obscure parents, at a village in the Diocese of Treves, whence he had his surname, in the year 1401. Meeting with severe treatment in his father's house, he deserted it, and entered into the service of the count de Manderscheidt, who, finding him to possess good natural abilities, and an inclination for learning, sent him to study at Deventer. The progress which he there made in literature and science, fully justified the favourable notice which his patron had taken of him, and secured him the respect of his different tutors, while his prudent conduct and virtues conciliated their esteem and affection. He afterwards pursued his studies in some of the most celebrated universities of Germany and Italy, and took the degree of doctor in canon law at Padua, when about twenty-three years of age. Besides his intimacy with the Latin, Greek, and Hebrew languages, he distinguished himself by his knowledge of philosophy, law, mathematics, and ecclesiastical history. His first preferment

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in the church was the rectory of St. Florence, at Coblentz; after which he was nominated to a deanery at Constance, and to the archdeaconry of Liege. In the latter capacity he assisted, in the year 1431, at the council of Basil; where he submitted a proposition for the reformation of the calendar, which the disputes between the pope and the council prevented from being considered with the attention due to it. After the breaking up of that council, he attached himself to the interests of pope Eugenius IV. who sent him his legate to Constantinople, to endeavour to bring about an union between the Greek and Latin churches. His services during this mission recommended him so highly to the papal see, that he was afterwards sent legate into Germany, and into France, on difficult and delicate political and ecclesiastical negotiations. After the death of pope Eugenius, he retired to his archdeaconry of Liege, where he appears to have confined himself chiefly to his literary and mathematical studies. In the year 1448 pope Nicholas V. raised him to the purple, and appointed him bishop of Brixen, in the Tirol. In the year 1450 he was sent legate *à latere* into Germany, with the view of composing the differences which at that time existed among the Germanic princes, and of engaging them to unite their efforts against the Turkish emperor Mahomet II. who was making a rapid progress in subjugating the feeble remains of the Constantinopolitan empire. But in this object of his embassy, he does not appear to have met with much success. He was also commissioned to reform the religious communities in that country; to grant indulgences to the faithful, who should be desirous of embracing the benefits of the Jubilee which had then commenced; and to endeavour to persuade the Bohemian reformers to be reconciled to the church, whose doctrines and discipline they had renounced. Great praise is bestowed upon him by catholic writers, for the temper and prudence with which he conducted himself in these undertakings; but they add, that the Bohemians were so ungracious as not to receive his visits, and so obstinately wicked, that his pastoral letters produced no good effects upon their minds. On the capture of Constantinople by Mahomet, in 1453, cardinal Cusa renewed his efforts, with additional zeal, to unite the christian princes against the Turks, although without any better success than formerly; and addressed to pope Pius II. a refutation of the Koran, which is spoken of as a very learned and judicious performance. By that pope he was again sent as legate into Germany, to maintain the rights of

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the holy see against the claims of the secular princes; and, on his return, was constituted papal legate at Rome, and governor of the city, during the absence of the pope at Mantua. He was afterwards imprisoned by Sigismond archduke of Austria, out of resentment for some reforms which he had introduced into the religious institutions in his country; but was liberated, in consequence of an excommunication pronounced by the pope upon that prince and his dominions, for the insult which he shewed to such a zealous son of the church. He died at Todi, a town in Umbria, in 1464, in the 63d year of his age. He was the author of a variety of learned and ingenious productions, published at different places, which were collected and printed in three volumes folio, at Basil, in 1565. The first volume consists of theological and metaphysical pieces; the second, of controversial tracts; and the third, of mathematical, astronomical, and geographical works. *Moreri. Nouv. Dict. Hist. Du Pin Hist. Eccl. Cent. XV.*—M.

CUSPINIAN, JOHN, a physician and historian, was born at Schweinfurt in Franconia, and flourished in the beginning of the sixteenth century. He was greatly esteemed by the emperor Maximilian I. who created him his counsellor, and employed him in various embassies to Hungary, Bohemia, and Poland. He was finally made president of the council of Vienna, at which city he died at an advanced age in 1529. Cuspinian was a writer in poetry as well as in history; but he is only remembered as an historian. He had the advantage of obtaining access by the emperor's order to all the old libraries and records, and he was very diligent in his researches. He wrote in Latin, a "Commentary on the Roman Consuls and Emperors;" a "History of Austria and Table of Hungary;" a "Relation of German Affairs;" and a treatise "On the Origin and Religion of the Turks, and their Tyranny over the Christians." *Vossii Hist. Latin. Freberi Theatr.*—A.

CUYPERS, WILLIAM, a learned Flemish Jesuit, was born at Antwerp in the year 1686. In the course of his education, in a college belonging to the society of Jesuits, in his native city, and afterwards at Douay, he afforded evidence of abilities and application that strongly recommended him to the fathers of that order, into which he entered, at Mechlin, in the year 1704. The progress which he afterwards made corresponded with the promise of his earlier years, and induced the continuators of Bollandus's *Acta Sanctorum*, to engage his assistance in completing that immense work. His contributions may be met with in the first six volumes

of "The Lives of the Saints of the Month of July," and the first six "of the Month of August;" and are distinguished by genuine and extensive erudition, as well as valuable and sagacious criticism. Father Cuypers died in the year 1741. *Moreri.*—M.

CYAXARES I. king of the Medes, succeeded his father Phraortes, B.C. 635. He was a warlike prince, and particularly attentive to military discipline; whence he was able to recover from the Assyrians all they had taken from his father. He defeated them in a great battle, and then laid siege to their capital, Nineveh; but an incursion of a large body of Scythians, under their king Indathyrus, recalled him to the defence of his own dominions. He was vanquished by the Scythians, who took possession of Media, and the greater part of Upper Asia, which they are said to have held for twenty-eight years. At length, Cyaxares contrived a general massacre of them at a solemn festival, and thus recovered his kingdom. He was afterwards engaged in a war with Alyattes king of Lydia, who had given refuge to some fugitive Scythians. A total eclipse of the sun, which took place during a battle fought in the sixth year of the war, brought about a peace, which was confirmed by the marriage of the daughter of Alyattes to Astyages the eldest son of Cyaxares. This king then, making an alliance with the king of Babylon, again laid siege to Nineveh, which was taken, and levelled with the ground. He is supposed afterwards, in conjunction with his ally, to have pursued his conquests, till the Assyrian empire was entirely overthrown, and shared between the two victors. He died in the fortieth year of his reign, and left Astyages his successor. *Herodotus. Univers. Hist.*—A.

CYAXARES II. son of Astyages, succeeded to the throne of Media, B.C. 560. He joined his nephew, Cyrus, in the reduction of Babylon, and is said to have reigned in conjunction with him, and to have died B.C. 536. But it is to be observed, that Herodotus takes no notice of this prince, and supposes Cyrus to have directly succeeded Astyages, and that the second Cyaxares is only to be found in Xenophon. It is only upon the hypothesis that *Darius the Mede* of Daniel was this Cyaxares, that the account of Xenophon receives collateral confirmation. *Xenoph. Cyropæd. Univers. Hist.*—A.

CYNEAS, or CINEAS, a celebrated minister of Pyrrhus king of Epirus, was by birth a Thesalian. He was a man of great ability, and had learned the art of oratory under Demosthenes, and that of war under Alexander's captains.

Pyrrhus employed him in various important negotiations, in which he was generally successful, through his eloquence and his insinuating talents; so that his master used to say, that Cyneas had gained him more towns by persuasion, than he could ever have conquered by his arms. He was of the epicurean sect in philosophy; and upon its principles, endeavoured to dissuade Pyrrhus from entering into a war with the Romans, using for his argument, that how great soever might be the success of his projects for aggrandisement, he could not add to the enjoyments which were already in his power. Pyrrhus, however, persisted in his determination for war, and dispatched Cyneas with part of his fleet, and a body of troops, to Tarentum, where, by his prudent conduct, he rendered the interest of his king triumphant, and gained the Tarentines for allies. After the first victory of Pyrrhus over the Romans, B.C. 280, Cyneas wisely proposed entering into a negotiation for peace with them, and he was himself sent to Rome for the purpose. There, by means of his eloquence, and the distribution of presents among the senators and their wives, he gained a majority to agree to the terms offered by his master; but the authority of old Appius Claudius the blind, overthrew all his endeavours, and a decree passed for sending him immediately back, and continuing the war. Cyneas, on his return, is said to have told Pyrrhus, that the Roman senate seemed to him an assembly of kings. After a second battle, Cyneas was sent again to Rome, but met with no better success than before, the senate refusing to listen to any conditions till Pyrrhus should have withdrawn all his forces from Italy. Cyneas was afterwards dispatched to Sicily, whence overtures had arrived to Pyrrhus; and he successfully prepared the way for his master's reception in that island. After this period we hear no more of him. Pliny, among the examples of extraordinary memory, has mentioned that Cyneas, the day after his arrival at Rome, was able to salute all the senators and knights by their names. Cicero, in one of his epistles, cites a work on the art military, composed by him and Pyrrhus in conjunction. Cyneas also abridged the *Tactics of Æneas*. *Plutarch in Pyrrho. Univers. Hist. Moreri.—A.*

CYPRIAN, THASCIUS CÆCILIVS, a learned and venerable christian father, saint, and martyr, in the third century, was a native of Africa, and, according to some writers, of Carthage, which was the scene in which he passed the greater part of his life. But nothing certain can be determined respecting the place of his birth.

He possessed the advantages of a learned and liberal education, and for some years taught rhetoric in the schools of Carthage, with eminent reputation, and to his no small emolument. During this time he was attached to the gentile religion, in which he had been bred; but when he was considerably advanced in life, and most probably in the year 246, he was converted to Christianity by the arguments of Cæcilius, a presbyter in the church of Carthage, whose name he assumed in honour of his friendship and virtues. Upon his embracing the christian faith, he entirely altered his mode of living, which had before been gay and splendid; sold his estates, for the sake of distributing the produce in works of benevolence and charity; and distinguished himself by the strictness, purity, and humility of his manners. To such a mistaken degree did he carry his self-denial, that he forbade himself many of the most lawful and innocent indulgences, and even separated from his wife, absurdly conceiving that the attainment of christian knowledge and perfection required such unnatural sacrifices. After having given satisfactory proof of the sincerity of his conversion, he was baptised, and in the year 247 ordained a presbyter in the christian church. So exemplary was his conduct, and so satisfactory his services in this situation, that in the year 248, or 249, most probably upon the death of Donatus bishop of Carthage, he was, at the general and earnest desire of the Christians in that city, chosen to be his successor. It was in vain that he attempted to decline that office, in favour of some of his seniors in the faith; the importunity of the people prevailed, and his own inclination was forced to give way to their wishes. For a considerable part of two years after this event, he conducted the affairs of his bishopric without molestation, and with a strict attention to the reformation of the corrupt manners, which at that early period had taken place in the christian church. But in the year 251 the Decian persecution commenced; when the heathens at Carthage, who resented his desertion of their cause, directed their rage particularly against Cyprian, and often demanded, in a clamorous manner, in the theatre and other public places, that he should be thrown to the lions. In these circumstances he thought it most prudent to withdraw from the storm, and was proscribed by government, and his goods confiscated. He, however, declared, that this step was taken in obedience to a command which he received from God in a vision; and upon that ground he defended it, in opposition to some remon-

stances, that by withdrawing from the scene of persecution, he had improperly deserted his post and his principles. In this instance he was either credulous, or guilty of a pious fraud. During his retirement, which lasted for about fourteen months, he diligently employed himself in writing letters to his people, to his clergy, and to the Christians at Rome, and in other parts of the empire, exhorting them to steadfastness in the faith, and abounding in pious advice, free reproofs, and prayers for the peace and edification of the church. When the fury of that persecution was abated, in consequence of the death of the emperor Decius, Cyprian returned to Carthage, and afterwards held different councils for regulating the affairs of the church; in which a variety of points was discussed, chiefly relative to matters of ecclesiastical discipline. One principal subject was, the treatment which should be shewn towards such as had fallen from the profession of their faith during the severity of the preceding persecution, and had saved their lives, either by offering sacrifice, or by burning incense, or by purchasing from the pagan priests and magistrates certificates which excused them from either professing or denying their sentiments. Great numbers of these *lapsed* christians, when the hour of trial was passed, expressed their desire of being restored to church-communion, but without submitting to the long course of penitential discipline which the ecclesiastical laws then generally received enjoined. Against granting this indulgence Cyprian maintained a firm stand, and carried his point with the African bishops. But the contests to which the subject gave rise, produced commotions and divisions that were essentially injurious to the christian cause. Another question which occasioned acrimonious and long disputes in the church, was that relative to the validity of the baptism of heretics. The opinion which Cyprian maintained was, that all baptism out of the catholic church was null and void, and that they who had received such baptism only, ought to be baptised when they came over from heretics to the church. In this opinion he had the concurrence of the African bishops; but was violently opposed by Stephen bishop of Rome, whose language and conduct displayed much of that spirit of domination and intolerance for which his successors in that see proved so remarkable. It is recorded to the honour of the bishop of Carthage, that though he maintained his opinion vigorously, yet he did it with expressions of the utmost candour towards those who differed from him, and declarations of his

wish to preserve, unbroken, his christian communion with them. About the year 252, when a dreadful pestilential distemper was raging throughout the Roman empire, and Carthage had her share in the calamity, Cyprian, by his exhortations and example, encouraged the Christians in that city to exercise the noblest acts of charity and friendly aid towards the afflicted, of every party and religion, to the great credit of that faith of which he made a profession. On another occasion, the liberal temper and humane generosity of this bishop and his flock were signally displayed, in the large collection which they made to redeem from slavery some Christians of Numidia, who had been carried away captive during the inroads of some neighbouring barbarians into their country. But the greatest glory of his life arose from the fortitude and patience with which he submitted to persecution, and to death itself, sooner than violate his conscience, and renounce those principles which he conceived to be founded in truth. In the year 257 the fire of persecution was kindled anew, by the orders of the emperors Valerian and Gallienus, and Cyprian was summoned before Aspasius Paternus, the proconsul of Africa; when, freely owning himself to be a Christian, and remaining unshaken in that profession, he was banished to Curubis, a town twelve leagues from Carthage, where he resided eleven months, without suffering the penalties of confiscation, or being prohibited the consolatory visits and attention of his christian brethren. This time he employed in writing letters to different Christians who were sufferers for their faith, to encourage them to steadfastness and perseverance, and to cheer their minds in their arduous situations. At the expiration of that period, Galerius Maximus, a new proconsul, recalled him to Carthage; but with no favourable intentions towards him. Soon after his return, finding that orders were issued to carry him before the proconsul, who was then at Utica, forty miles distant from Carthage, he retired to a place of temporary concealment, being desirous of bearing his last testimony to the truth of his religion in the presence of that people to whom he had ministered. When the proconsul was come from Utica to Carthage, he no longer avoided those who were sent to apprehend him; and when urged by that magistrate to obey the imperial edict, and to sacrifice to the gods, resolutely refused, and was condemned to be beheaded. To this sentence, which was put in execution at a place called Sexti, near the city of Carthage, Cyprian submitted with firmness and cheerfulness, in the

year 258. As a man, and as bishop, he possessed great excellence of character. His piety was unaffected, although not without a strong tincture of enthusiasm, and his morals grave, regular, and exemplary. His episcopal duties he discharged with fidelity, prudence, and affection, and with an unassuming modesty and humility, that endeared him to the flock under his care. His intellectual talents were acute and lively; and his acquired abilities are said to have been very respectable. But, as far as we are enabled to judge from his remains, he was more distinguished by his excellence as a rhetorician, than by his proficiency in philosophy, or profound erudition. The characteristics of his writings are correctness, perspicuity, and persuasive eloquence, not without a due mixture of force, and close argumentative reasoning. If he is sometimes too figurative and declamatory, the fault must be ascribed to the bad taste of the times in which he wrote. According to the judgment of Erasmus, he is the only African writer who attained to the native purity of the Latin tongue. His works that remain consist of treatises upon a variety of subjects, some being defences of the christian religion against Jews and Gentiles, others on christian morality, and others on the discipline of the church; and numerous useful and entertaining epistles. They have been often printed; but the most valuable editions are those of Erasmus, in 1520; of Rigaltius, published at Paris, in 1648, and afterwards in 1666, with very great additions; of bishop Fell, at Oxford, with the *Annales Cyprianici* of bishop Pearson prefixed, in 1682; and of father Marand, a benedictine monk of the congregation of St. Maur, at Paris, in 1727. They were also translated into English, with useful and valuable notes, by Mr. Marshal, in the year 1717. *Euseb. Hist. Eccl. Du Pin. Moreri. Cave's Hist. Lit. vol. I. and Lives of the Fathers. Lardner's Cred. part ii. vol. IV. Mosheim's Hist. Ecc. vol. I.—M.*

CYPRIANUS, JOHN, a learned Polish divine, of the confession of Augsburg, was born at Rawitz, in the palatinate of Posnania, in the year 1642. He pursued his studies at Breslaw, in Silesia, at Leipsic, and at Jena; and by the successive honours to which he arrived—of doctor in the lesser college of princes in 1675, of professor in physics in the following year, of doctor in the great college of princes in 1679, and of doctor and professor of theology in 1699, and 1710—appears to have distinguished himself with eminence among his contemporaries. He died in the year 1723. Among his learned labours, which maintain their place in modern

collections, are, “*Continuatio Historiæ sacræ Animalium Wolfgangi Franzii*,” “*Historia Caroli Gustavi*,” “*De Laniena Parisiense*,” “*De Sensu & Cognitione Brutorum*,” “*De Vocatione Hominum universali*,” “*De Analysis Fidei Christianæ*,” “*De Baptismo Proselytorum Judaico*,” “*Orationes*,” “*Programmata*,” “*Dissertationes*,” “*Disputationes*,” &c. *Moreri.—M.*

CYRANO DE BERGERAC, SAVINIEN, a French author of singular character, was the son of a gentleman of Bergerac in Perigord, where he was born, in 1620. He entered young as a cadet in the regiment of guards, where he displayed his courage in the usual mode of that day, by a number of duels. It is somewhat to his credit, however, that his quarrels were not on his own account, but in defence of his friends. His actions obtained him the title of *the Intrepid*. He was wounded at the sieges of Mousson and of Arras, which, with his love of letters, caused him to quit the army. He studied philosophy under Gassendi, along with Chapelle, Moliere, and Bernier. The vivacity of his imagination, and an inexhaustible fund of pleasantry, obtained him some powerful friends, and he made himself known in the literary world by various publications. His life was irregular, and his opinions free; at length, the consequences of an accidental blow on the head produced a reformation in his conduct, but they occasioned his death fifteen months afterwards, in 1655. He wrote a tragedy, named “*Agrippina*,” and a comedy in prose, the “*Pedant Joué*,” both well received by the public: but he is best known for his “*Comic History of the States and Empires of the Moon*,” a burlesque piece, in which satire and philosophy are singularly blended. He wrote in the same style a “*Comic History of the States and Empires of the Sun*.” He also published “*Letters*,” “*Discourses*,” and a “*Fragment of Physics*.” His pieces abound in points and equivoques, according to the manner of the age. *Moreri. Nouv. Dict. Hist.—A.*

CYRIL, bishop of Jerusalem, in the fourth century, who is also honoured with the title of saint, was ordained presbyter by Maximus bishop of Jerusalem, a strenuous defender of the orthodox doctrine against the Arians, and under him exercised the office of catechist in that church, with great diligence and much reputation. It was most probably upon the death of Maximus that he was elected his successor, chiefly through the influence of Acacius bishop of Cæsarea, and the bishops of his party;

on which account he was at first suspected by the catholics of an attachment to the semi-arian opinions. He seems, however, soon to have regained his credit with them, by the zeal with which he espoused the Athanasian cause, in consequence of disputes which took place between him and Acacius, relating to the prerogatives of their respective sees. But whatever were the merits of the questions between them, Acacius contrived to lay such a representation of the conduct of Cyril before a convention of the Palestine bishops, as determined them to depose him from his dignity, in the year 357. Against their judgment, Cyril appealed to that of a more numerous council; but was in the mean time obliged to retire to Tarsus, where he met with a friendly reception from Sylvanus, the bishop of that city, and was permitted by him to exercise the clerical functions in his diocese. He was afterwards present at a synod held at Melitina, and at the council of Seleucia in 359, in which he had a seat, and was acknowledged to be a lawful bishop. But at a council held at Constantinople, in the following year, Acacius succeeded in procuring his deposition for the second time. On the accession of the emperor Julian, he was recalled, together with other exiled bishops, and reinstated in his see, in which he continued unmolested until the reign of the emperor Valens. During the reign of that emperor he was a third time deposed from his bishopric, and driven into banishment; but restored upon the accession of Theodosius, if not before, under the edict which Valens published not long before his death, for the recal of the exiled catholic bishops. The latter part of his life appears to have been spent in peace and tranquillity. He died in the year 386. There is much obscurity in the ecclesiastical records, whence the foregoing particulars relative to Cyril are extracted. He is celebrated for his learning, eloquence, and piety; but above all, for his zeal in maintaining the orthodox doctrines against the arian and semi-arian parties. His writings were numerous; but there are none of them remaining excepting twenty-three catechetical lectures, the productions of his early years, and written in a plain and familiar style; and a single letter to the emperor Constantius. This letter contains a marvellous narration of the appearance of a luminous cross in the heavens over the holy sepulchre, on one of the festival days of Pentecost; which we are more willing to resolve into a credulous misconception of some natural phenomenon, than a pious imposition for the purpose of gaining credit to the catholic cause. The

best edition of Cyril's works was published at Paris, by father Touttee, a benedictine monk, in Greek and Latin, folio, 1720. *Cave's Hist. Lit. vol. I. and Lives of the Fathers. Du Pin. Moreri.*—M.

CYRIL, bishop of Alexandria in the fifth century, who is also denominated saint, was the nephew of Theophilus, bishop of that city, whom he succeeded in his dignity in the year 412. For a long time before that period the bishops of Alexandria had acquired very great authority and power in the city, and had been accustomed to exercise it with much dignity and strictness. Cyril, who was naturally of an ambitious and imperious temper, was so far from being disposed to suffer that authority to be in any degree diminished, that he embraced every opportunity to confirm and increase it. Soon after his elevation to the bishopric, he expelled the Novatians from Alexandria, and stripped their bishop, Theopemptus, of all his property. Some time afterwards, when certain Jews had insulted or ill-treated some of the christian inhabitants, instead of advising them to apply for redress to the civil magistrate, Cyril, with holy fury, put himself at the head of a christian mob, and led them to the assault and plunder of the synagogues and houses of that people, and drove them indiscriminately out of the city. This conduct very justly alarmed the resentment and jealousy of Orestes, the governor of Alexandria, who endeavoured to restrain the episcopal power within its proper limits, and to render the ecclesiastical subordinate to the civil authority. The haughty and turbulent spirit of Cyril, however, and the zeal of his infuriated partisans, proved the occasions of numerous tumults and disorders, which produced shameful and tragical consequences. Opposite parties were formed, for the purpose of supporting the rival claims of the governor and the bishop, which frequently came to blows in the streets of Alexandria. One day, when Orestes went abroad in his chariot, he was suddenly surrounded by 500 monks, who sallied from their monasteries to revenge the quarrel of their bishop; by whom he was assaulted, and would have been massacred, if the people had not stopped their fury until his guards had time to come to his rescue. The governor caused one of those monks to be apprehended, and, with the view of extorting from him the secret of the insurrection, to be put to the rack with such severity that he died under the torment. However cruel and indefensible his conduct in this instance might be, that of Cyril on the occasion was only calculated to encourage similar seditious

attempts against the civil power. For he honoured the dead monk as a saint, and took every opportunity of commending his zeal and his constancy. But his conduct is represented as having been still more atrocious in the instance of a celebrated heathen female philosopher, named Hypatia, with whom Orestes was intimately acquainted, and who was supposed to have encouraged his resistance to the claims of the bishop. She was one day seized by a band who had been tutored for the purpose, and after being dragged with ignominy and cruelty through the streets, was inhumanly butchered and torn to pieces. Cyril has been directly charged with having been the contriver of that scene, without any satisfactory proofs being adduced of his innocence. But the evidences of Cyril's arrogant and furious temper were not confined to his contests for power in the city of Alexandria. They were displayed in the part which he took in the theological and ecclesiastical debates of his time; and particularly in his contest with Nestorius bishop of Constantinople. That bishop had maintained, in some of his discourses, that the Virgin Mary ought not to be called the mother of God, but the mother of our Lord, or of Christ, since the Deity can neither be born nor die, and of consequence the *man*, Christ Jesus, could only derive his birth from an earthly parent. These discourses fell into the hands of the Egyptian monks, who were persuaded by the arguments of Nestorius to embrace his opinions. But when Cyril obtained knowledge of that fact, he wrote a letter to his monks, in which he maintained that the Virgin Mary ought to be called the mother of God, and denounced bitter censures on the opposite position, and all who should hold it. This letter produced a controversial correspondence between the two bishops, by which their spirits were exasperated against each other, until they began an open war of excommunications and anathemas, which set the whole christian world on fire. In the year 430, with the approbation of Celestine bishop of Rome, whom he had engaged on his side, Cyril held a council at Alexandria, and hurled no less than twelve anathemas at the head of Nestorius. That prelate, instead of sinking under the attack, hurled anathemas against Cyril in return, and retorted against him the accusations laid to his own charge, of derogating from the majesty of Christ. With the hope of putting an end to this controversy, the emperor, Theodosius, called a council at Ephesus, in the year 431, in which were displayed the most indecent partiality, and the grossest mockery of justice. For Cyril himself, though one of the principal parties con-

cerned, was appointed to preside in it; who precipitated business with a shameful violence, and, before a considerable number of the eastern bishops had arrived, obtained the condemnation of Nestorius, without his having been heard in his own defence. The consequence was, his deprivation from the episcopal dignity, and banishment to the solitary Egyptian deserts. But when John bishop of Antioch, and the other eastern bishops, for whom Cyril had refused to wait, met at Ephesus, they pronounced as severe a sentence against Cyril as he had thundered against Nestorius; and, after deposing him, and Memnon bishop of Antioch, his creature, ordered them to prison. In a subsequent meeting of this council, however, they were liberated, and absolved from the sentence of deposition. From this time a new dissension prevailed between Cyril and the eastern bishops, which lasted during the life of the former; who had the mortification to see the doctrine of his rival, whom he had so unjustly condemned, most rapidly spreading in the eastern provinces of the Roman empire, and throughout Assyria and Persia. Cyril died at Alexandria, in the year 444. He was a man of undoubted learning, of considerable ingenuity, and of great industry, as appears from the numerous productions which he left behind him. But he was ambitious, overbearing, and intolerant, in the highest degree. He is commended by the catholic writers for his piety, and his zeal in the cause of faith. The particulars already enumerated, are the fruits by which their genuineness and utility are to be tried. Of his private character little notice is taken by his historians. Of his numerous works, which have been often printed, either entire, or in detached treatises, the best collection is that published at Paris, in Greek and Latin, 1638, in seven volumes folio, under the inspection of John Aubert, canon of Laon. *Evagrius Scholasticus's Hist. Eccl. lib. i. Caves's Hist. Lit. vol. I. Du Pin. Moreri. Mosh. Hist. Eccl. Sec. V.—M.*

CYRIL-LUCAR, patriarch of Constantinople in the seventeenth century, was born in the island of Candia, in the year 1572. He was educated at Venice, and at Padua; whence he resorted for farther improvement to different universities in Germany. His learning and knowledge of the world are spoken of in very respectable terms; and he is said to have studied with particular attention the distinguishing doctrines and discipline of the protestant and Romish churches. From the circumstances of his after life it appears, that he left Germany with strong impressions on his mind in favour of protestantism. On his return to his native

country, he was ordained priest in the Greek church, and appointed an archimandrite by his relation Melitius Piga, at that time possessing a dignity equivalent with that of grand vicar, and afterwards patriarch of Alexandria; by whom he was sent into Lithuania, where he opposed the union that was projected between the Lutheran and Romish churches. Being accused by his enemies, on this occasion, of his strong bias towards Lutheranism, he published a confession of his faith, in which he vindicated himself from that charge. On the death of his patron and relation, Piga, he succeeded him in the patriarchate of Alexandria, in which city he resided for some years, governing his church with prudence and mildness. In the year 1621 he was appointed patriarch of Constantinople. When in this situation, he had the courage to declare his inclination towards the religious sentiments of the protestant reformed churches, and his wish to render the doctrines and rituals of the Greeks more conformable than they are at present to the purity and simplicity of the gospel. This degree of liberality, however, was too exalted for the times and circumstances in which he was placed, and excited the violent opposition of the bigotted members of his own communion, who were joined by the friends of the Romish church, by whom his conduct in Lithuania was not forgotten, nor forgiven. By their united intrigues at the Porte, he was deposed from the patriarchate, and exiled to Rhodes. Through the influence of the English ambassador he was afterwards reinstated in that dignity; when he had the resolution again to prosecute the measures which he had formerly conceived, for introducing a gradual reformation into the Greek church. But the renewed opposition which he met with, and the artifices of his enemies, proved too powerful and successful to be withstood by him, and ultimately accomplished his ruin. For, after being perplexed and persecuted by them in various ways, he was at length accused, by false witnesses, of high-treason against the state, and put to death, by an order of the grand seignior, in the year 1638. His confession of faith was published in Holland, in 1645, and is inserted, together with twenty-seven letters from the patriarch to the clergy of Geneva, and to other doctors of the reformed church, in M. Aymon's *Munimens authentiques de la Religion des Grecs*. Farther particulars of this respectable prelate may be obtained from Smith's *Narratio de Vita, Studiis, Gestis, & Martyrio Cyrilli-Lucaris*, in his *Miscellania*, 8vo. 1686. *Moreri. Nouv. Dict. Hist. Mosh. Hist. Eccl. Sec. XVII.*—M.

CYRILLO, or CIRILLO, DOMINICO, a cele-

brated physician, was born in Grumo, in the neighbourhood of Naples, about the year 1730. He was scarcely twenty-five years of age, when he was appointed professor of botany in the university of Naples, and it was on that occasion he published his first work, "*Introductio ad Botanicam*." The next year, Mr. Cyrillo being introduced, in his capacity of physician, to lady Walpole, when travelling through Italy, he attended her in her return to London. Here he assisted at Dr. Hunter's lectures, and was honoured with a fellowship in the Royal Society. On his return to Naples, he occupied the first medical chair in the university; and from that time he communicated many useful discoveries to the Neapolitan Academy, to the Institute of Bologna, to the Royal Society, and, most of all, to the *Gazzetta Civica* of Naples. His metaphysical work, "*Meditazioni Filosofiche*," is little known out of Italy. In the year 1783 he published his great work, "*Plantæ Rariores Regni Neapolitani*," or The Description of many rare Species of Plants never noticed before, among which is the *convolvulus stoloniferus*, so much spoken of by the continental reviewers. Mr. Cyrillo was also an accomplished moral character. During the short reign of the Parthenopean republic, he was a member of the legislature; and when Naples was reconquered by the ferocious bands of cardinal Ruffo, he was condemned to death as guilty of high-treason. Lord Nelson, and sir William Hamilton, then in Naples, who were intimately acquainted with him, offered their intercession to procure him pardon from his Sicilian majesty. Mr. Cyrillo thanked them for their generous offer, and declared, that *he was too good a patriot to accept of any grace from a tyrant*. Accordingly, he was executed in the month of July, 1799, about seventy years of age.—D.

CYRUS, king of Persia, a great conqueror, of ancient fame, but whose true history is involved in much obscurity, was the son of Cambyzes, and is supposed to have been born about B.C. 599. There are only two Greek writers who can be called original authorities concerning his life and actions, Herodotus and Xenophon, and these differ so widely, that they cannot be reconciled. The authority of the first has been generally preferred, and apparently with justice; for, though his account is intermixed with narrations strongly tinged with fable, yet real history was probably his aim; whereas the very purpose of Xenophon has always been understood to be that of composing a sort of didactic romance, or a philosophical institute of regal government. Following Herodotus, therefore, we may admit that Astyages king of the

Medes (see his article), induced by political or superstitious fears, married his daughter, Mandane, to a Persian named Cambyzes, of ancient family, but in an humble condition; that on the birth of a male child, further apprehensions, excited perhaps by the interpretation of a dream, induced him to order the infant to be exposed; that its life was preserved by a shepherd, and that his existence at length became known to his grandfather; that he then sent him to be educated among his relations in Persia, where he grew up in manly exercises, and formed a bold and martial character. It is not improbable that he was entrusted with a military command, and that he obtained successes over the king of Armenia, and other neighbouring potentates. Discontents in the mean time rising in Media against the tyrannical government of Astyages, principally fomented by a noble, named Harpagus, a secret correspondence was entered into with Cyrus, who was exhorted as well to free his countrymen, the Persians, from their dependence on the Medes, as to make use of the opportunity to ascend the throne of his unnatural grandfather. Cyrus, by means of his military reputation, easily raised a determined band of Persians, greedy of spoil, whom he led into Media. In an engagement with the troops of Astyages, several of the Median generals went over to Cyrus, who gained a great victory. In a second battle, Astyages, who was himself present, was made prisoner. Cyrus detained him for the rest of his life as a captive in his palace, and ascended the throne in his stead. In all this narration of the revolt of Cyrus, and his deposition of his grandfather, there is certainly nothing improbable, or foreign from eastern manners. Cyrus appears afterwards to have pursued that course of ambitious conquest to which his power and success invited him. He engaged in a war with Cræsus king of Lydia, which terminated in the capture and dethronement of that monarch, and the subjugation of his dominions. (See CRÆSUS.) He then completed the reduction of all Lesser Asia, and Syria; and next, turning his arms against the king of Assyria, he invested Babylon, which he took, after a siege of two years, and thus put an end to that kingdom, B.C. 538. Soon after this event, he performed an action which has greatly contributed to the celebrity of his name. He issued an edict, permitting such of the Jews as were remaining from the Babylonish captivity, to return to Jerusalem, and rebuild their temple. But that the words of the edict were such as are recorded in Esdras ii. in which he says, "The Lord of Israel, the most high Lord,

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has made me king of the whole world," may well be questioned, since there is no reason to doubt of his being an idolater, like his countrymen. Of the death of this great conqueror we have various and contradictory accounts. Herodotus says, that Cyrus having invaded the Massagetes, a Scythian people, dwelling beyond the Araxes, at first obtained great success against them; but that their queen, Tomyris, assembling fresh troops, gave him battle, in which, after a most bloody conflict, the greatest part of the Persian army was cut in pieces, and himself slain. He adds, that the queen caused his head to be thrown into a vessel of human blood, pronouncing over it the reproachful words, "Satiated thyself with the blood for which thou hast so ardently thirsted." Diodorus relates his defeat by the same Tomyris, but says that he was taken prisoner, and afterwards crucified. Others agree in his meeting with a violent death; but Xenophon alone represents him as dying in his bed, probably for the purpose of introducing a philosophical discourse upon death in his name. The date of his decease is placed 529 B.C. *Herodoti Clio. Univers. Hist.—A.*

CYRUS the younger, second son of Darius Nothus king of Persia, by Parysatis, was born about B.C. 423. His father sent him, at the age of sixteen, to govern the provinces of Asia Minor, for which early trust he was indebted to his mother, who wished to put him into a condition to contend for the succession at his father's decease. He appears to have assumed all the haughtiness of royal birth; for he put to death two noble Persians, his cousins, only because they approached him without wrapping their hands in their sleeves, the mark of respect paid to royalty. Incensed at this action, his father called him to court, and it was with difficulty that his mother procured a reconciliation. At his death, Darius bequeathed to his younger son the government of the provinces before under his command. He was soon found to have engaged in a conspiracy against the life of his elder brother, Artaxerxes Mnemon, who condemned him to death; but on his mother's intercession, was contented with banishing him to his provinces. It was not long before he resumed his ambitious and guilty projects, and he secretly employed Clearchus, a Lacedæmonian general, to engage a body of Greek mercenaries in his service. A quarrel with Tissaphernes, a neighbouring satrap, enabled him to conceal his design, and he pretended that his levies of troops were meant only to act against that governor. Having at length collected a force of 13,000 Greeks, and 100,000 soldiers of other

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nations, with a considerable fleet, he proceeded eastwards, and he had arrived at Tarsus, in Cilicia, before his army knew whither he was marching them. The Greeks then suspected his real intentions, and refused to advance further. Through the influence of Clearchus, and magnificent promises, they were at last persuaded to proceed against the Great King, and all the force of the Persian empire, now alarmed, and prepared for resistance. Cyrus ingratiated himself with his troops on the march, by extraordinary kindness and affability; indeed he seems to have been particularly attached to the Greek nation, from which he had chosen his favourite concubine, the charming Aspasian (see her article). On the plains of Cunaxa, in the province of Babylon, he came in sight of Artaxerxes at the head of a host, which is numbered at 900,000 men. Cyrus disdained the advice of Clearchus, to remain in the rear of the Greeks, but posted himself in the van. The

Greeks easily overthrew all that opposed them, and their success appeared so decisive, that he was saluted king by those around him. But perceiving the horse guards of Artaxerxes wheeling about to attack him, he made a furious charge upon them with 600 chosen cavalry, and with his own hand killed their captain. His brother's person was now exposed to view; and Cyrus exclaiming "I see him," rushed on to the encounter with all the fury of fraternal hatred and rivalry. He unhorsed the king, twice wounded him, and was about to repeat the stroke, when he fell under a shower of darts. The king himself boasted of giving him his death-wound, though a Carian soldier, and a Persian nobleman, also claimed that honour. The friends of Cyrus refused to survive him, and were slain by his side. This battle is supposed to have been fought B.C. 400. *Xenophon Exped. Cyr. Plutarch in Vit. Artaxerx.—A.*

D.

DACIER, ANDREW, a man of letters, was the son of a protestant advocate in the chamber of the edict at Castres, where he was born in 1651. He studied in the college of his native place till its direction was given exclusively to the Jesuits, and afterwards removed to Saumur, where he completed his education under the celebrated Tannegui le Fevre. He formed an attachment to the learned daughter of his tutor, whom he married in 1683; and two years afterwards they both renounced Calvinism, and conformed to the Roman-catholic faith. He became known to the learned world, in 1681, by his Delphin editions of "Pompeius Festus," and "Verrius Flaccus;" and in the same year he published a new prose translation of Horace, with critical remarks, which were greatly augmented in the edition of 1709, in ten volumes, 12mo. This translation, though heavy and ungraceful, was much read, which Boileau attributes to the curiosity he himself had excited in the French public with respect to Horace's epistles and satires by his own imitations of them. Some of Dacier's singular interpretations of passages in his author, were called by that satirist "the revelations of M. Dacier." Boileau, however, esteemed our critic's observations on Longinus sufficiently to annex them to his own translation of that author. Dacier proceeded in his course of editing and translating the ancients, being constantly aided in his labours by his learned spouse, with whom he lived in perfect union of heart and mind. He was admitted into the Academy of Inscriptions, and the French Academy, in 1695, and was elected perpetual secretary to the latter. He had also the post of keeper of the cabinet of the Louvre. He died in 1722. Dacier has the character of possessing more learning than taste; and it has been said of him, that he understood every thing of the ancients except their elegance and delicacy. He was an enthusiast in favour of every author whom he

translated or commented, and would not admit the least defect in them. He was an outrageous opponent of Perrault in the famous dispute concerning the merit of the ancients and the moderns, but he did little honour to his favourites by his displays of the taste which he had imbibed from them. Boileau used to say, that the ancients had more cause to complain of their translator, Dacier, than of their traducer, Perrault. Besides the works above mentioned, he published translations, with notes, of "The Meditations of Marcus Antoninus;" "The Poetics of Aristotle;" "The Oedipus and Electra of Sophocles;" parts of the works of "Hippocrates," and "Plato;" "The Works and Lives of Pythagoras and Hierocles;" "The Manual of Epictetus;" and "The Lives of Plutarch," in the translation of which Mad. Dacier bore a part. He likewise had a share in the "Medallic History of Lewis XIV." for which he received a pension. *Moreri. Nouv. Dict. Hist.—A.*

DACIER, ANNE LE FEVRE, wife of the preceding, daughter of Tannegui le Fevre, was born at Saumur, in 1651. She was carefully educated in classical erudition by her learned father, and became known to the literary world in 1674 by a valuable edition of "Callimachus." She afterwards wrote learned commentaries on various authors *in usum Delphini*; "Florus," "Aurelius Victor," "Eutropius," and "Dictys Cretensis." It is related that one of her early works, dedicated to the king, could not be presented to him, on account of the aversion he openly expressed against all his subjects of the protestant religion, till the duke de Montausier honourably undertook the office of her introducer; and being reprimanded by the king for his protection of a proscribed sect, none of whom, he declared, should have permission to dedicate their works to him, the duke, in very spirited language, expostulated with his majesty for this narrow bigotry, and

added, that he should send mademoiselle le Fevre a hundred pistoles in the king's name, which he might repay or not, as he thought proper, (*D'Alembert, Eloge de Flechier.*) Soon after her marriage with M. Dacier, however, the couple thought it advisable to remove all obstacles to court favour by conforming to the established religion; but whatever might be the original motive of the conversion, Mad. Dacier, by her subsequent conduct, never gave reason to doubt of the sincerity of her piety. She was remarkably charitable to the poor, even when in straitened circumstances; and displayed in all the emergencies of life great firmness of mind, and all the virtues of her sex. Her literary reputation did not inspire her with presumption; yet perhaps there was more affected than real modesty in the circumstance of her writing in the album of a German baron, a line of Sophocles, declaring that "silence is the proper ornament of a woman;" since she had not scrupled to *speak* by her publications to all the literati in Europe. She was more consistent when, upon being solicited to publish some remarks she had drawn up on the Scriptures, she quoted the precept of St Paul for the silence of females on such topics; for in fact she kept them to herself. Probably, they might not have been entirely correspondent to her new faith. Mad. Dacier had as much pedantic attachment to the ancients as her husband had, and could as little endure attacks upon them. She undertook the defence of Sappho's moral conduct; and in reply to some known stories against her which Boileau hinted at in conversation, she coolly said, that "Sappho had her enemies." Her prose translation of Homer's Iliad and Odyssey, in the learned notes to which she vindicates the old bard from every charge that has been made against him, drew on the dispute between her and La Motte. In the controversy on this topic, Mad. Dacier is said to have written like a man of erudition, and her antagonist like an ingenious lady. To the warm invectives of the female critic, he only replied by cool argument and pleasantry. He compared her railings to "those charming Greek particles, which signify nothing, and which are yet alleged to add so much more force and beauty to Homer's verse." It is, however, asserted, that the rudeness of Mad. Dacier in her literary encounters has been exaggerated; and she certainly wrote with more elegance than her husband. She had composed a dissertation to prove, that the Amphytrion of Plautus was much superior to its imitation by Moliere; but hearing that this comic writer was about to

produce his Femmes Scavantes, she suppressed her piece. In the occurrences of domestic life she exhibited great constancy of mind, which was tried by the loss of a son of great hopes, and of a darling daughter. She herself died, much esteemed and regretted, in 1720. Her works, besides those which have been mentioned, are, "A Translation of three Comedies of Plautus, with Notes, and a preliminary Dissertation on the ancient Stage;" "A Translation of the Comedies of Terence, with Notes;" "A Translation of the Plutus and Clouds of Aristophanes;" "A Translation of Anacreon, and the Remains of Sappho;" "Considerations on the Causes of the Corruption of Taste," this is the work against La Motte; "Homer defended against the Apology of F. Hardouin." Her version of Homer was reprinted in 1756, in eight volumes 12mo. *Moreri. Nouv. Dict. Hist. Eloges Academ. par d'Alembert.*—A.

DAGOBERT I. king of France, born in 602, was son of Clotaire II. His father sent him at an early age to reside at Metz, and take upon himself the government of Austrasia, assisted by Arnoul bishop of Metz, and Pepin mayor of the palace. At his father's death in 628 he succeeded to his other kingdoms of Neustria and Burgundy, obliging his younger brother Aribert, or Caribert, to be contented with an apanage in Aquitain. He himself began his reign with paying great attention to the duties of his station, being easy of access, rendering justice to all, visiting the principal cities of his dominions, and causing law and good order to prevail. In the sequel, however, he became dissolute, particularly with regard to women. He repudiated his first wife on pretext of barrenness, and took two more, besides a number of concubines; and he supported his expences by means of imposts, confiscations, and usurpations. He was engaged in a war with the Slavonians on the banks of the Danube, called Vinides, who had chosen for their chief Samon, originally a French merchant. They were at first victorious, and made ravages on the frontiers, being faintly resisted by the Austrasians, who were become disaffected to Dagobert's government. In order to gain them, he sent his eldest son, Sigebert, then a child, to reside among them as their king, and thenceforth the incursions of the Slavonians were repressed. Dagobert was led by his apprehensions to order the cruel massacre of 9000 Bulgarians, who had put themselves under his protection in Bavaria. He assisted Sisenand to ascend the Gothic throne of Spain; and he

subdued the Gascons, and obliged the count of Brittany to do him homage. Thus successful abroad, he thought of expiating his domestic disorders by the usual expedient of building religious houses, and demonstrating zeal for the church. He expended great sums on his foundations, and issued an edict commanding all the Jews in his territories to submit to baptism. He died in 638, and was the first French king interred at the abbey of St. Denis, which he founded. He has been praised by the monkish historians for his liberalities to the church; but what is most deserving of applause in his reign is, that he caused all the laws of his dominions to be collected and revised. *Moreri. Millot Elemens. Mod. Univers. Hist.—A.*

Other sovereigns of the name of *Dagobert* are too obscure or inconsiderable to deserve mention.

DAHLBERG, ERIC, a celebrated Swedish general, who rose by his merit and talents to the rank of count, field-marshal, and governor of Livonia, was born on the 10th of October, 1625. Having lost his parents at an early age, he was taught scarcely any thing else than reading and writing; but he soon displayed a happy genius for the mathematics, and improved his talents to great advantage, particularly by travelling, of which he was exceedingly fond. He applied chiefly to fortification; and to his knowledge in that science he was indebted for the principal part of his success in life. He performed his first military service under Gustavus Adolphus, and in 1648 was appointed an engineer. He spent some years afterwards in travelling, and in 1656 joined the Swedish army in Poland, and was appointed lieutenant-general quarter-master of the main division. He was dispatched by the king to Thorn, to superintend the construction of some fortifications; and afterwards attended his sovereign during the most remarkable events of the war in Poland. In the year 1657, when the king found it necessary to transport his army to Denmark, Dahlberg was sent, on the 30th of January, to survey the Great Belt, then frozen over; and it was in consequence of Dahlberg's report, that his Swedish majesty resolved to march his army over the ice, by which bold manœuvre, the Swedish troops made a conquest of Langeland, Falster, Laland, and Zealand, as far as the walls of Copenhagen. After the death of Charles Gustavus, in 1660, he was promoted to be lieutenant-colonel of the regiment of Sudermania, and the same year was ennobled at the diet. In 1667 he was sent to France on an important

political mission; and in 1669 was appointed commandant of Malmo, and inspector of all the fortifications in Sudermania. These offices he held for seven years, till his majesty, in 1674, promoted him to be quarter-master-general. On the breaking out of the new Danish war, he accompanied Charles XI. and contributed with J. Gyllenstierna to procure in great haste from Sudermania and other places, those reinforcements by which the king next year was enabled to defeat the enemy at Lund. After this period he was employed chiefly in inspecting the Swedish fortifications, some of which were rebuilt, and others repaired under his direction; and in 1687 he was appointed inspector-general of all the forts and fortresses in the kingdom. These were so much improved by the genius of Dahlberg, that he may with justice be styled the Swedish Vauban. In 1696 he was promoted to be governor of Livonia, which he defended when invaded by the Saxons in 1700; and died at Stockholm in 1703, in the seventy-eighth year of his age. Dahlberg was an excellent draftsman, as appears by a work entitled, "*Suecia antiqua & hodierna*," published at Stockholm, about the year 1700, in three volumes folio. This work consists entirely of plates, without any text, and the drawings from which they were executed were almost all taken on the spot by Dahlberg. *Gezelius's Biographiska Lexicon.—J.*

DAILLE', JOHN, a learned French protestant minister in the seventeenth century, was born at Chatellerault, in the year 1594. His father, who had the office of receiver of the consignations at Poitiers, originally designed him for business, and to become his successor in the place which he held. But finding that his son's inclination was chiefly bent on books and learning, he properly determined to comply with it, and sent him for education successively to St. Maixent in Poitou, to Poitiers, Chatellerault, and Saumur. It was in the latter place that he finished his course of philosophy, under the celebrated Duncan, and commenced his theological studies in the year 1612. In the same year he had the happiness to be received into the family of the illustrious Mr. du Plessis-Mornay, in the capacity of tutor to his two grandsons. This was one of the most fortunate circumstances in Mr. Daillé's life, since it proved the means of his obtaining the friendship of that excellent man, who would frequently read with him, and impart to him those rich stores of learning and knowledge with which his own mind was furnished. After enjoying the advantages of that situation

for seven years, he travelled with his pupils into Italy, where one of them unfortunately died, and much address and credit were necessary to avoid the notice of the inquisition, and to have him conveyed to France to be buried with his ancestors. In this business he met with considerable assistance from the celebrated father Paul, who was the correspondent of Mr. du Plessis. With that good father Mr. Daillé entered into the intimacy of friendship, and afterwards spake of the advantages that he derived from his conversation, as the principal benefits which he reaped from his foreign travels. From Italy he accompanied his surviving pupil to Switzerland, Germany, Flanders, Holland, and England, and returned into France in the year 1621. In the year 1623 he entered on the exercise of the clerical functions, at the Castle of La Forest, in Lower Poitou, belonging to Mr. du Plessis-Mornay. But in a short time after he had commenced this new character, that great man fell sick, and died in the arms of Mr. Daillé. A considerable part of the following year was spent by him in revising and preparing for the press the memoirs of Mr. du Plessis, which had been compiled by one of his domestics of the name of De Lignes, and were afterwards published in two volumes. In the year 1625 he was chosen minister of the church at Saumur; and in the following year he was called by the consistory of Paris to take the charge of the church at Charenton. In that connection he spent the remainder of his life; being justly considered as one of the brightest ornaments of the protestant cause, and distinguishing himself by his wisdom and prudence in the management of ecclesiastical concerns, and his numerous writings, practical and controversial. In the year 1631 he published a masterly work, entitled, "*De l'Usage des Pères*," or, "*Concerning the right Use of the Fathers*," which Bayle properly characterises as "a very strong chain of arguments, that form a moral demonstration against those who would have differences in religion to be decided by the authority of the fathers." This able performance met with censure not only in catholic countries, but from certain English episcopalians, who conceived that it tended to obscure the merits of the ancient church. By the more enlightened and liberal part of the English communion, however, it was received with very great applause; as appears from the testimonies in its favour from lord Falkland, lord Digby, and Dr. Taylor, prefixed to an English translation of it by Mr. Thomas Smith, fellow of

Christ-church college, Cambridge, and lord Clarendon's excellent apology for it, in his answer to Serenus Cressay. In the year 1733 he published "*L'Apologie de nos Eglises*," or, "*An Apology for the reformed Churches*," in which, with much learning and ability, he vindicated them from the charge of schism, commonly alleged against them by the advocates of the Romish church. This work was attacked on its appearance by some of the French catholic clergy, to whose arguments the author replied in different supplemental pieces, which were afterwards added to a Latin edition of it, printed in Holland. It was also translated into English by Mr. Smith, in 1658. In the memorable disputes which took place among the protestant clergy in France, relative to particular and universal grace, Mr. Daillé took an active part in favour of the latter opinion, and published in 1655 a treatise in Latin in answer to professor Spanheim of Leyden, who was an antagonist of Mr. Amyraut on that subject. It was entitled "*An Apology for the Synods of Alençon and Charenton*," and gave rise to a short, but bitter controversy, in which the combatants on both sides seem to have lost their temper, and to have descended to personalities, which injured their mutual reputation. Besides the works already noticed, Mr. Daillé published "*De Pænis & Satisfactionibus Humanis*," 4to. 1649; "*De Jeuniis & Quadragesima*," 8vo.; "*De Confirmatione & Extrema-unctione*," 4to. 1669; "*De Objecto Cultus religiosi*," in two vols.; "*De Fidei ex Scripturis Demonstratione, &c.*;" "*De Libris Supposititis Dionysii Areopagitæ & Ignatii*," &c.; together with many volumes of sermons, and treatises of a temporary nature. He frequently assisted in the protestant national synods that were held in France, where his authority and advice were much respected; and presided at the last synod before the revocation of the edict of Nantz, which assembled at London, in the year 1659. He died at Paris, in the year 1670, greatly esteemed by the catholics, as well as protestants, for his learning, abilities, integrity, moderation, and his polite and affable manners. Guy Patin and the learned Balzac speak of him in their letters in very honourable terms. He had an only son, who was educated to the ministry, and became colleague with his father at Paris. When the edict of Nantz was revoked, he retired to Switzerland, where he published an abridgment of his father's life, to which the authorities cited below are indebted for many of the particulars which we

have extracted from them. He died at Zurich, in the year 1690. *Bayle. Moreri. Nouv. Dict. Hist.*—M.

DALE, SAMUEL, a medical writer, was born in 1659. He was the friend of the celebrated naturalist Ray, and probably imbibed from him a taste for the studies of natural history. He appears to have been a dissenter, and to have practised as an apothecary at Braintree in Essex, till about 1730, when he became a licentiate of the London college of physicians, and was admitted into the Royal Society. He then settled as a physician at Bocking, where he practised till his death in 1739. He is chiefly known by his "*Pharmacologia, s. Manuductio ad Materiam Medicam*," of which the first edition was printed in 1693, 8vo.; it was several times reprinted both in London and abroad; the last edition, much improved and enlarged, is that of London, 1737, 4to. This is one of the earliest rational works upon the subject. It is arranged according to the method of Ray, and to each chapter, in the vegetable kingdom, is prefixed that botanist's character of the genus. The work has the advantage of a very copious collection of synonyms, which makes it still useful to consult, notwithstanding so many later performances in the same branch. He also published, in 1730, "*The Antiquities of Harwich and Dover Court*," 4to. written by Silas Taylor in 1676, but to which he added notes of his own, composing the greater part of the volume. In these he displays an accurate knowledge of natural history in its several parts. He is very exact and copious in his account of the figured fossils of the cliff; and his synopsis of the animals and vegetables of the neighbouring sea and coast is drawn up very intelligently. Dr. Dale communicated several papers to the Royal Society, which are published in their Transactions. *Pulteney's Sketches of Botany in England.*—A.

DALECHAMPS, JAMES, a physician and man of letters, was born of a good family at Caen in 1513. He was educated for the medical profession, and became a doctor of the faculty of his native city in 1560. Removing to Lyons, he married there, and practised with great reputation till his death, in 1588. He was an indefatigable student, and left numerous proofs of his industry in various branches of literature. As a botanist, he added thirty plates of rare plants to the Dioscorides of Ruellius, printed in 1552; and after his death appeared his "*Historia generalis Plantarum in xviii. Libros digesta*," *Lugd.* 1587, two vols. folio. This work was the labour of thirty years, and

it was the author's intention to comprise in it all the botanical discoveries of prior writers, as well as his own, made with great industry in the vicinity of Lyons and the Alps. But in consequence of the various hands through which it passed, it became a chaotic farrago. It has been translated into French. In medicine he published "*De Peste, Lib. III.*" 1553, containing also a translation of Raymund de Vinario on the same disease. He also gave editions with notes of "*Paulus Aegineta*," and of "*Cælius Aurelianus*." He published in surgery a work entitled "*Chirurgie Française, avec plusieurs Figures d'Instruments, &c.*" 1589, 8vo. several times reprinted. It chiefly follows Parey among the moderns; but it also contains the sixth book of Paulus translated into French. It has some uncommon cases from his own observations and those of others. Dalechamp also distinguished himself as a classical critic by his editions of "*Pliny the Elder*," of "*Athenæi Deipsnosophistæ*," and of "*Seneca the Philosopher*." *Moreri. Haller Bibl. Med. Chirurg. & Botan.*—A.

DALIN, OLOF VON, a Swedish historian and poet, chancellor of the court, and knight of the Polar Star, was born in 1708, at Winberga in Halland, where his father, Jonas Dalin, was a clergyman. He studied at Lund, and was destined for the medical profession; but this design he abandoned, and applied to philosophy, amusing himself sometimes with poetry, for which he seemed to have a very happy genius. About the year 1735 he published anonymously a weekly paper, entitled "*The Swedish Argus*," which gave so much satisfaction to the diet then assembled, that they presented an address to the king, requesting he would confer some reward on the author of this work, as soon as he should make himself known. In consequence of this honourable recommendation, Dalin was appointed librarian at Stockholm in 1737; and he soon acquired great reputation by many ingenious pieces, which were purchased as soon as published, and read with great avidity throughout the whole kingdom. In 1739 he accompanied baron H. Ralamb on his travels, in the course of which he visited various cities on the continent, and formed an acquaintance with many men of learning and eminence. After his return he published, in 1743, his poem called "*Swedish Liberty*," which is considered as a masterpiece, and one of the best poetical productions that ever appeared in Sweden. Next year he was engaged by the diet to write "*The History of Sweden, from the earliest Period to the present*

Time," with the promise of 2000 ducats reward. The first part of this history was published in 1747; and the author afterwards gave a continuation down to the end of the reign of Charles IX. In 1749 he was entrusted with the important charge of instructing the hereditary prince; and in 1751 he was ennobled, and assumed the name of Von Dalin. In 1753 he was appointed a counsellor of the chancery, in 1755 historiographer to the king, in 1761 knight of the polar star, and in 1763 a counsellor of the court. This last honour, however, he did not long enjoy, having died on the 12th of August the same year, at the palace of Drottingholm. His principal works are, "The Swedish Argus," *Stockholm*, 1733, 1734; "Swedish Liberty," a poem, *Ibid.* 1743; "Brunchilda," a tragedy; "The History of Sweden," the three first volumes, *Stockholm*, 1747, 4to. A German translation of this work, by J. Benzelstierna and J. C. Dähnert, appeared at Greifswald in 1756, 4to. "A Translation of Montesquieu's Causes de la Grandeur & de la Decadence des Romains;" a great many poems, fables, and other small pieces, printed together in six volumes, 1767. *Gezelius's Biographiska Lexicon.*—J.

DALMATIN, GEORGE, a learned lutheran minister at Laybach, in Carniola, who flourished in the sixteenth century. In the year 1658 he translated Luther's German Bible into the Sclavonian or Carniolan language; which work the states of Styria, Carinthia, and Carniola, determined should be printed, for the benefit of the people in their respective countries. Their design, however, alarmed the bigotry of Charles archduke of Austria, who issued an order to prohibit its impression in any of the Austrian dominions. In these circumstances they sent Dalmatin, accompanied by Adam Bohoritsch, evangelic rector at Leybach, to Wirtemberg, with recommendations to the elector of Saxony, under whose protection the work was completed in the year 1584. It was dedicated by Dalmatin to the states above mentioned, and is still used by the clergy, who are allowed to read it, that they may be able to pronounce well the passages of scripture in the true Sclavonian dialect. After finishing this useful work, Dalmatin returned to his native country, where he was presented by Christopher baron of Aursperg to the benefice of St. Khaziam, in the diocese of the patriarch of Aquileia. But he was not suffered to enjoy his living in peace, being persecuted by the Catholics, who procured a sentence of banishment to be pronounced against him in the year 1598. We meet with

no farther particulars concerning him, excepting that his patron did what lay in his power to mitigate the severity of his fate, by privately maintaining him in a vault adjoining to his castle, which is to this day called *the preacher's hole.* Bayle.—M.

DALRYMPLE, sir DAVID, a Scottish lawyer and historian, was born at Edinburgh in 1726. His father was sir James Dalrymple of Hailes; his mother, a daughter of the earl of Hadinton. He received his classical education at Eton school, whence he brought an accurate knowledge of the learned languages, and a predilection for English manners and customs. He studied the civil law at the university of Utrecht; and, on his return to his native country, finding it necessary to augment his paternal fortune by some professional emolument, he entered at the Scotch bar in 1748. That dryness of manner which, notwithstanding his acquaintance with classical literature, always attended him, together with a very ungraceful elocution, prevented him from shining as an advocate, though he possessed a fund of legal knowledge, and was capable of arguing forcibly. In 1766 he was removed from the bar to the bench, as one of the judges of the court of session; on which occasion, according to the custom of that court, he assumed the title of lord Hailes. He distinguished himself in this situation by strict integrity, patient attention, and uniform decorum of behaviour; but his minute observance of forms exposed him to some ridicule, and in some degree impaired his usefulness. In doubtful cases he was always on the lenient side; and he was free from that bias towards the crown with which the judges in the Scotch courts have been usually charged. He was of a sober and sedate character, pious, domestic, and addicted to literary retirement. His private studies were chiefly directed to the history and antiquities of his own country and of the christian church. The long list of his publications principally consists of re-editions and translations of old works, and editions of MS. papers. Those of his own composition which chiefly deserve notice are: "Annals of Scotland, from the Accession of Malcolm Canmore to the Accession of the House of Stuart," two vols. 4to. 1776, 1779: in this work none of the graces or amenities of writing are aimed at, but there is much accuracy and acuteness of investigation, with great impartiality, and scrupulous attachment to truth. "Disquisitions concerning the Antiquity of the Christian Church," 1783: this learned and valuable piece treats on several points touched upon by

Gibbon in his history. The author more particularly aimed at the refutation of that writer in "An Enquiry into the Secondary Causes which Mr. Gibbon has assigned for the rapid Growth of Christianity," 4to. 1786. This work is accounted acute and solid in argument, and free from the usual rancour of controversy. Lord Hailes likewise published some pieces in his own profession, and some biographical sketches of natives of Scotland. Some essays in *The World* and *The Mirror* are by his hand. *Encyclop. Britan.*—A.

DAMASCENUS, JOHN, a learned christian father and philosopher in the eighth century, was born at Damascus, where his father, though a Christian, filled the office of counselor of state to the caliph of the Saracens. He was educated by a monk of Jerusalem named Cosmus, whom his father had redeemed from slavery; under whose instructions he made uncommon progress for the age in which he lived in mathematical and philosophical learning, while at the same time he became thoroughly imbued with the most orthodox religious doctrines of the times. After his father's death he succeeded to the station which he had filled at the caliph's court. His religious zeal led him, while in that situation, to become an active defender of image worship, and to cause letters to be dispersed throughout the Roman empire, arraigning the conduct of the Iconoclasts, and, in particular, an edict of the emperor Leo Isauricus, that all images excepting that of Christ's crucifixion, should be removed out of the churches. The effect of those letters, which were adapted to make an impression on superstitious minds, was very considerable; and it is not unlikely that they contributed to excite the rebellions which broke out among the ignorant and enthusiastic populace, who, by the suggestions of the priests and monks, were led to regard the emperor as an apostate, and themselves absolved from their obligations as subjects. It is said, that the emperor was so provoked by these letters, that he caused one to be drawn up in a hand-writing nicely resembling that of Damascenus, containing pretended proposals from the latter to himself that amounted to treason against the caliph, which he sent to that prince, glorying in taking no advantage of the perfidiousness of a traitor, and in being so generous as to discover his guilt to his abused sovereign. It is also said that the caliph, on reading the counterfeit letter, ordered Damascenus's right hand to be immediately cut off, without hearing the protestations of innocence which he made: and it is added, by the same

authorities, that Damascenus, having recommended himself to the prayers of the Holy Virgin, miraculously recovered his hand, and thus satisfied the caliph of his minister's integrity, and the emperor's baseness. We will not undertake to say that the reports respecting the emperor's and caliph's conduct are entitled to no more credit than the legendary tale which accompanies them; but their unfortunate connection does not tend to strengthen their probability. One thing, however, is certain, that Damascenus quitted the service of the caliph, and shut himself up in the monastery of St. Sabas at Jerusalem, determined to devote the remainder of his days to study, and the severities of the cloister. He was ordained a priest towards the latter end of his life by the patriarch of Jerusalem, and died about the year 750. During the course of twenty years before his death he was the author of a great variety of works in theology, philosophy, and ecclesiastical history. They abound in proofs of extensive erudition, eminent talents, and great controversial subtilty, united with an abundant portion of superstition, and a slavish veneration for the opinions of the more ancient fathers of the church. Damascenus has been considered by some as the father of the scholastics, on account of his having set the first example of applying the language and arrangements of the peripatetic philosophy in an explanation of the doctrines of the gospel. What infinite mischiefs have arisen from the unnatural alliance which he introduced between Jesus Christ and Aristotle! The best edition of this father's works was published at Paris, in Greek and Latin, 2 vols. folio, by Michael Lequien, in 1712. *Du Pin. Moreri. Bayle. Cave's Hist. Lit. vol. I. Mosh. Ecc. Hist. Sac. VIII. Enfield's Hist. Phil. vol. II.*—M.

DAMASCIUS, a gentile philosopher, and the last professor of the Platonic or Eclectic school at Alexandria, was a native of Damascus, and flourished in the sixth century. He studied both at Athens and Alexandria, under the following able masters: Theon, in rhetoric; Isidorus, in logic; Marinus, the successor of Proclus, in geometry and arithmetic; Zenodotus, in philosophy; and Ammonius, in mathematics and the doctrines of Plato. After the death of Theon, Damascius filled for nine years the chair of rhetoric, and, after the death of Isidorus, that of philosophy, at Athens. At what time he removed to Alexandria is uncertain. After having presided for a while in the philosophical school in that city, he was obliged to withdraw, and fly into Persia, to avoid the

persecutions which were exercised by the emperor Justinian against the gentile philosophers. We are not furnished with any particulars of his fate after that event. He was the author of a life of Isidorus, and the lives of other philosophers, which probably composed the "Philosophical History," of which Suidas speaks. In the former article we are informed that he introduced many oblique and malevolent attacks against the christian religion. He also wrote "Commentaries on Plato," which, from the fragments handed down to us, appear to have been sufficiently obscure and fanatical; and a treatise, in four books, "Concerning Things extraordinary and surprising," containing relations of marvellous events, demons, apparitions, &c. that shewed the author to possess an abundant share of credulity and superstition. *Suidas. Cave's Hist. Lit. vol. I. Moreri. Enfield's Hist. Phil. vol. II.—M.*

DAMASUS I. pope, is represented by most ecclesiastical historians to have been a Spaniard by birth, who obtained the bishopric of Rome in the year 366; but he did not arrive at that dignity without a contest. His pretensions were rivalled by those of Ursinus or Ursicinus, who, as well as himself, was a deacon of the Roman church, and to whose interests a considerable part of the people and clergy at Rome were attached. Their competition involved the city in a civil war, in which shocking scenes of violence and bloodshed were committed, and both candidates were proclaimed lawful bishops of Rome by their respective parties: but, in the prolongation of the struggle, Damasus proved triumphant over his rival, who was banished, together with the principal of his adherents, after undergoing the same wholesome severities of imprisonment and confiscation, which, if successful, they would have inflicted on their opponents. On his being confirmed in the pontifical dignity, Damasus displayed all that pomp, parade, and luxury, in which the possessors of the see of Rome had begun to vie with the emperors themselves; and suffered the discipline of the church, as far as respected morals and manners, to become scandalously relaxed: but against heresy he displayed great vigilance and zeal. In different councils that were held at Rome, in 369, 370, 373, 377, and 381, he procured decrees of condemnation against the Arians, and other sects who had departed from the orthodox faith, and prevailed on the imperial court to enact penal laws against them, which were executed with the utmost rigour, especially on the leading men

of those parties. In the course of his ecclesiastical negotiations, Damasus likewise proved successful in extending the power and authority of the bishops of Rome; and he laid the foundation of an institution, which, in future times, contributed, as much as any measure of policy adopted by the popes, to further their ambitious views;—that was, the custom of conferring upon certain bishops the title of vicars to the pope, by which they were enabled to perform several authoritative acts, which they could not perform by virtue of their own episcopal power; a measure that was improved by his successors, until the rights of bishops and synods gradually became entirely dependent on the authority of the papal see. Pope Damasus died at Rome in the year 384. His name is inserted by the Catholics in the catalogue of their saints, with pretensions to that honour, doubtless, of equal validity with those of numbers in the list. The writings which have been attributed to him, which are partly in prose and partly in verse, and of not much value or importance, were printed at Rome in 1639, and afterwards at Paris in 1672. *Platina de Vit. Pont. Du Pin. Moreri. Cave's Hist. Lit. vol. I. Bower, vol. I.—M.*

DAMASUS II. pope, in the eleventh century, was a native of Bavaria, of the name of Popponius, who is represented to have been a person of great learning for the times in which he lived, and of no less piety. The first episcopal dignity to which his merits raised him in the church was that of Brixen, whence, according to some authorities, he was afterwards translated to the see of Aquileia. Upon the death of pope Clement II. he was fixed upon to be his successor by the emperor Henry III. and sent to Rome to maintain the imperial right of nomination to the popedom, in opposition to the claims of Benedict IX. who had seized on it for the third time, but thought it prudent to quit the chair in favour of one who had so powerful a protector. Popponius, upon his elevation to the tiara, took the name of Damasus. He enjoyed his new dignity, however, only twenty-three days, dying at Præneste, not without suspicion of his having been poisoned, in the year 1048. *Moreri. Bower.—M.*

DAMIANO, PETER, cardinal, was born at Ravenna, in the beginning of the eleventh century. He derived his descent from an honourable family, and enjoyed the advantages of a good education, which he improved with great diligence, until he obtained a high reputation among his contemporaries for learning, prudence, and piety. After he had passed through

the course of his academic studies, and taught for some time in the public schools with applause, he entered into a convent of benedictine monks at Avellana, near Engulio; in which his character and talents for business occasioned his successive appointments to the offices of prior and abbot of that institution. The fame of his virtues and abilities had before engaged Guy abbot of Pomposio to avail himself of his assistance in introducing reformation into his monastery. The success which attended his labours for that purpose considerably increased his reputation; as did likewise the measures which he took at Avellana, and in other monasteries which he either augmented or founded, for the establishment of strict discipline, and the encouragement of literature and useful knowledge. In the year 1057 he was created cardinal, and appointed bishop of Ostia, by pope Stephen IX. much against his own wishes, which led him to prefer a solitary and studious life to public honours and dignities. He also held in commendam the bishopric of Engulio. In the year 1059, under the pontificate of Nicholas II. he was sent papal legate to Milan, to reform the clerical abuses in that diocese, and for other objects of state policy. Two of these, in which he met with much opposition, notwithstanding that he ultimately succeeded, are greater evidences of his expertness in business, and devotion to the interests of the Roman see, than of the liberality of his views, or the real service which the cause of religion derived from some of his missions. One was an ordinance which he obtained to put in force the law of celibacy over the Milanese clergy, many of whom had entered into the marriage-state; and another was the more complete subjugation of the Ambrosian church to the see of St. Peter, of which, until that time, it had been in a considerable degree independent. After his return to Rome he became exceedingly disgusted with the profligacy of manners which prevailed among all ranks; and, with great freedom, expostulated against the ambitious interference of the pontiffs in the temporal concerns of princes, the universal relaxation of order and discipline, and the enormous vices practised by the monks and clergy. On these subjects likewise he wrote and published his sentiments in a manner that was highly honourable to his zeal and goodness of intention, notwithstanding that much credulity, and many of the reigning prejudices of the times, are to be found in the different pieces which he sent into the world. Finding that his expostulations produced no good effect, he determined to withdraw from a society of

which the manners were so dissolute; and, after resigning his bishoprics into the hands of pope Alexander II. retired to his monastery in the year 1061. But his advice and services in matters of great importance were considered of such value, that he was not suffered to remain long in his solitude. In the year 1062 he was sent papal legate into France; in the following year, to Florence; in the year 1068, to Germany; and in the year 1072, to Ravenna. He died in the year 1073. His works were voluminous, and entitle him to be ranked among the most learned and polished writers of his times. Some of them serve to throw much light on the dark history of the middle age. They shew the author to have been credulous, as we have before said, and also superstitious and mystical; but they establish his claim to the character of an honest and useful reformer, whose labours to promote purity of morals and useful learning entitle him to the respectful notice of posterity. *Du Pin. Bayle. Moreri. Landi Hist. de Lit. d'Italie, vol. I. Cave's Hist. Lit. vol. II. Mosh. Hist. Eccl. Sec. XI.—M.*

DAMO, daughter of Pythagoras the philosopher, flourished about five hundred years before Christ. She appears to have possessed extraordinary abilities, and to have been one of her father's favourite disciples; for she was initiated by him into the secrets of his philosophy, and entrusted with all his writings when he found death approaching. That deposit, however, was accompanied with an express injunction that they should never be made public. In the course of her after life, Damo fell into distressed circumstances, when a considerable sum of money was offered to her if she would part with them; but she religiously observed her father's command, choosing rather to struggle with the evils of poverty, than to shew herself unworthy of the confidence that he had placed in her, or incapable of exercising the fortitude and self-denial which were most rigorously enjoined by his philosophy. It is most probable that they were afterwards destroyed by her, since we have no satisfactory evidence that any of the pieces which have been attributed to Pythagoras were his genuine productions. But of this more hereafter. Damo is also reported to have led a single life, in obedience to her father's will, and to have taken under her instructions a number of young women, who made vows of celibacy. *Diog. Laert. lib. viii. Moreri. Stanley's Hist. Phil.—M.*

DAMON, a pythagorean philosopher, who flourished about four hundred years before Christ. We have no other particulars con-

cerning him excepting a story preserved by Valerius Maximus, in his chapter *De Amicitia Vinculo*.—He was intimately united in friendship with Pythias, a philosopher, who was educated in the same school with himself. By some means or other one of these friends had incurred the displeasure of Dionysius, tyrant of Syracuse, who condemned him to be put to death. He was permitted, however, to be at large, for the purpose of settling his affairs, on the voluntary offer of the other friend to become prisoner in his room, and to submit to the sentence pronounced against him, if he should neglect to return to the tyrant's power at the time appointed for his execution. The singularity of the offer most probably induced Dionysius to comply with it, and his curiosity to try the result of such an extraordinary proposal. As the day fixed upon approached, and the first prisoner had not yet made his appearance to redeem his friend, the latter was reproached for his silly confidence and fool-hardiness; but he firmly maintained that his friend would not break his engagement; and was justified by the actual surrender which he made of himself at the hour appointed by Dionysius. The tyrant was so struck with admiration at the magnanimity and fidelity which this philosophic pair displayed, that he freely pardoned the offender, and entreated that he might be admitted a third into their band of friendship. *Val. Max. lib. iv. cap. 7.—M.*

DAMON, an eminent Greek musician, was an Athenian, and was the master of Pericles, and the friend of Socrates. He was a pupil of Agathocles, and joined the studies of philosophy and eloquence to that of music. Socrates, in one of the dialogues recorded by Plato, is mentioned to have recommended Damon to Nicias for music-master to his son, as one possessed of every quality which could render a man fit for the care of youth. He was the founder of a musical sect, to which he gave his name. The department of his art which he principally cultivated was that which concerns *time*, or *cadence*; for which Plato highly commends him, as being, according to his fanciful theories, closely connected with the moral effects of music. Plutarch represents Damon as not less of a politician than a musician; and says, that the lessons he gave Pericles were in reality upon affairs of government, under the disguise of a music-master. He adds, that Damon was afterwards banished by the ostracism as a meddler in politics, and a friend to tyranny. It is of Damon that the story is told of the efficacy of music, as exhibited upon some young men,

who had been inflamed to riot by wine and the *Phrygian* tone, and were brought back to sobriety by the grave *Doric*. His skill in characterising his melodies, by the selection of such sounds and intervals as were best adapted to produce the intended effect, is mentioned by Aristides Quintilianus. *Plutarch in Pericle. Moreri. Burney's Hist. Mus.—A.*

DAMOPHILUS, a philosopher and sophist who flourished in the second century, under the reign of the emperor Marcus Aurelius Antoninus. He wrote various works of merit in the Greek language; among which are enumerated "*Philobiblus*," or *The Lover of Books*, a treatise on the choice of books, addressed to Lollius Maximus; and another treatise on "*The Lives of the Ancients*." *Suidas. Moreri.—M.*

DAMPIER, WILLIAM, an eminent English navigator, was born about 1652, at East Coker in Somersetshire. Becoming an orphan early, he was removed from the Latin school, and placed with a master of a ship at Weymouth. With him he made a voyage to Newfoundland; but, as he says, he was so pinched with that cold climate, that he resolved never to return to those northern parts, and left his master. He was, however, soon after tempted by a *warm* voyage, and sailed as a foremast-man to the East Indies, being satisfied with the acquisition of experience in navigation, which seems ever to have been his great object. In 1673 he served in the Dutch war, under sir Edward Sprague, and was in two engagements. He left the fleet on account of sickness, and remained some time with his brother in the country to recruit. In the next year he accepted an offer from colonel Hellier to go out as under-manager of a plantation of his in Jamaica. He did not long continue in the station of an overseer, but engaged with a coasting trader, with whom he became well acquainted with all the ports and bays of Jamaica. Leaving that employment, he entered on board a ship bound to the bay of Campeachy; and, upon a second trip to the same coast, his love of variety led him to engage with the logwood-cutters as a common workman. Of the singular and laborious life of those people, and of the geography and natural products of that tract of country, he has given a curious and circumstantial relation. He concludes it with observing, "It is not my business to determine how far we may have a right of cutting wood there; but this I can say, that the Spaniards never receive less damage from the persons who generally follow that trade, than when they are em-

ployed upon that work." When he had obtained sufficient knowledge of that trade and country, he sailed back to Jamaica, and thence to England, where he arrived in August, 1678. In the beginning of the next year he sailed as passenger to Jamaica, meaning to revisit Campeachy; but he was persuaded to join a body of *privateers*, as they were called, then lying in several vessels in a bay of that island. These *privateers* appear to have been real pirates, a refuse of various nations, English, French, and Dutch, who, under pretence of reprisals, undertook pillaging expeditions against the settlements and commerce of the Spaniards, without any regular commission from their respective powers. With these people Dampier crossed the isthmus of Darien in 1680, and spent that year in roving about the Peruvian coast, and making attempts upon the towns, in some of which they were successful, in others were repulsed with considerable loss. A dissension arising among them, respecting a commander, Dampier was one of a minority who parted from the rest, and, in 1681, recrossed the isthmus, and joined another fleet of *privateers*, which was cruising upon the Spanish main. After spending a year among the coasts and islands of the West Indies, Dampier, with a few more, proceeded in a single vessel to Virginia, in order to sell their prize goods. At that place he staid above a year, and then entered with a captain Cook, who, with a crew of seventy men, resolved to make an expedition against the Spanish settlements in the South seas. They sailed in August, 1683, and, after touching at the Cape Verd islands and the coast of Guinea, proceeded round Cape Horn into the Pacific ocean. There they were overtaken by a captain Eaton, who was come in a ship from London for a similar purpose. They joined company, and touched at the isle of Juan Fernandez, and thence made the coast of South America, and cruised along Chili and Peru. Having taken some prizes, they proceeded with them to the Gallapago isles, and thence to the Mexican coast, which they fell in with at Cape Blanco. At this place captain Cook died, and was succeeded in his command by captain Davis. They careened their ships in Amapalla gulph, and, after alarming that coast by some attempts, they sailed back to Peru. Here they met with captain Swan, who had been fitted out by some London merchants only for the purpose of trading with the Spaniards or Indians; but having been forced to take on board a company of *privateers* or pirates, whom he met with in these seas, was prepared for any mode

of acquiring gain that might offer. Davis, who had been left by Eaton, joined Swan; and now their great object was to plunder the town of Guiaquil. They made an attempt for this purpose, which failed through mismanagement. At the mouth of its river they took three vessels, with 1000 negro slaves on board: and on this occasion Dampier gives a display of his large and adventurous views. It was his plan to have gone with these negroes to Santa Maria on the isthmus of Darien, and to have employed them in working the gold mines in its neighbourhood, from which the Spaniards had some time before been driven away by some *privateers*. He does not doubt that the place might have been maintained against all the efforts of the Spaniards, and that they should in time have been joined by numbers of men from the West-India islands, by whose aid they might have taken possession of the whole coast, as far as Quito. His ideas, however, were not adopted: and the next project was to capture the rich plate fleet which this year (1685) was to convey the treasure of the Peruvian mines to Panama. While lying in the bay of Panama, they were joined by a number of French and English, who had crossed the isthmus upon the same scheme of plunder. They had now collected a considerable force; and, at length, on May 28, they descried the long-expected Spanish fleet, of force much superior to their own. A kind of running fight ensued, in which the English were ill supported by their French associates, and in the end the whole Spanish fleet got safe to Panama. The English ships next proceeded on a cruise along the coast of Mexico. They landed, and took the town of Puebla Nova, and burnt those of Leon and Ria Lexa. Dampier left Davis, and went on board captain Swan's ship, for the sake of seeing more of the northern part of Mexico. They coasted as far as the southern point of California, often landing to obtain plunder, and especially provision, of which they were in much want. On returning from the pillage of Santa Pecaque, with a train of horses laden with maize, fifty men were intercepted by the Spaniards, and all killed. This loss deterred them from further attempts in those parts; and Swan proposed to run across the Pacific ocean, and return by the East Indies. By the temptation of a privateering cruise off the Manillas, he persuaded his men to venture upon the passage, though they had only sixty days' provision, at half a pint of maize for each man, and three meals of salt-fish. Dampier and several of the men were taken ill with dropsies, in conse-

quence of the diseases of these unhealthy climates; and he received great relief from lying half an hour buried to his head in the hot sand, which brought on a profuse sweat. On March 31, 1686, they took their departure from Cape Corrientes, being two ships in company; that of Swan, and a bark under an inferior commander. They reached Guam, one of the Ladrone islands, on the fifty-second day, when the men had begun to talk of killing and eating captain Swan and the officers, as soon as their provisions should have been exhausted. It is worth mentioning, that the spare diet, which weakened many of the crew, proved salutary to Dampier, who got rid of the remains of his dropsical swellings during the voyage. From Guam they sailed to Mindanao, where they staid so long, that a mutiny arose among the crew for want of active employment; and, in the end, the majority carried off the ship, leaving Swan and some of his people on the island. Dampier happened at this time to be on board; but it does not appear that he was at all concerned in the defection. Swan's views were directed to trade, rather than to privateering; but the crew had acquired such an inveterate habit of pillage, that they could not be satisfied without cruising for Spanish prizes. For this purpose they proceeded to Luzonia, and roved some time off Manilla, whence they bore away for Pulo Condore, in order to careen. In 1687, after passing some time among the islands of those seas, they were driven to the coast of China, and visited several parts of the continent and circumjacent isles. Thence they made a vast circuit round Luzonia and Mindanao, and through the group of spice islands, till they arrived on the coast of New Holland in the beginning of 1688. Leaving this in March, they passed all along the west coast of Sumatra to the Nicobar islands. Dampier, who had long been tired of this "mad crew," as he calls them, and had made some attempts to get on shore, persuaded captain Read, the present commander, to leave him on Nicobar, where he thought, by conforming to the manners of the people, and learning their language, he could carry on an advantageous trade in ambergris. With him were set on shore two other Englishmen, a Portuguese, and four Malays of Achin in Sumatra. Their number gave them hopes of being able to navigate a canoe to Achin, which they attempted; and, after undergoing extreme danger from a storm in the passage, which Dampier has described with admirable force and nature, they arrived safely on the coast of Sumatra. The hardships they

had undergone, however, proved fatal to several of the company, and threw Dampier into a fever and flux, from which he was not free for a twelvemonth. He made several voyages to Tonquin, Malacca, and several parts of the East Indies; and acted some time as gunner to the English fort of Bencoolen. Desirous, at length, of returning home, he embarked in January, 1691, on board of an East-India ship, and arrived in the Downs in September, having thus completed his circumnavigation of the globe. He brought with him as his property a native of Meangis, one of the Spice islands, named Jeoly, whom he calls the Painted Prince, and who appears to have been the son of the chief of the isle, curiously tattowed. He seems to have purchased this Indian in the way of a speculation; and we learn that he was shewn for a sight in England, and at length died of the small-pox at Oxford.

How Dampier was employed some years after his return, we are not informed, but at length we find him in the king's service, and entrusted with the command of the *Roebuck*, a sloop of twelve guns and fifty men, probably fitted out for a voyage of discovery, since she had twenty months' provision on board. He set sail in 1699, and after touching at Brasil, made a run to the western coast of New Holland, where he arrived, about latitude 26, on the 1st of August. He ran into a bay, which he named Shark's bay, and thence proceeded along the coast northwards, landing occasionally to explore the country. He then sailed to the isle of Timor to procure refreshments; whence he steered to the coast of New Guinea, which he reached on December 3d. Ranging along to its easternmost extremity, he found it terminated by an island, which he sailed round, and named New Britain. Here we find him hinting the many difficulties he met with, "the fewness of his men, their desire to hasten home," &c. as causes which hindered him from further prosecuting his intended search. He returned to Timor in May, and proceeding homeward by Batavia and the Cape of Good Hope, arrived off the isle of Ascension in February, 1701. His vessel there springing a leak, foundered at sea, and the crew had much difficulty in reaching the island. They remained there till they were brought away by an East-India ship, in which Dampier came to England. Here ends his own account of his adventures; but from the preface to his third volume it appears, that he was preparing in 1703 for another voyage; and in captain Woodes Rogers's *Voyage round the World*, it is mentioned that

Dampier commanded a ship in the South seas about 1705, having for his consort captain Stradling, whose vessel foundered at sea. We find also that Dampier accompanied Woodes Rogers in the voyage above mentioned, which lasted from 1708 to 1711, as his pilot, which seems extraordinary after he had twice been a commander. Probably he was not able to maintain due subordination in that quality. He is mentioned as having the command of the artillery at the capture of Guaiacuil in that expedition. Of the further particulars of his life, and the place and time of his death, we have no information.

Dampier published, in three volumes 8vo. his voyage round the world; a supplement to it, describing the countries of Tonquin, Malacca, Sumatra, &c.; two voyages to Campeachy; a discourse of trade-winds, seasons, tides, &c. in the torrid zone; and his voyage to New Holland. These have been many times reprinted, and the substance of them has been incorporated into all the general collections of voyages. They contain a great number of curious and valuable observations, written in a plain but strongly descriptive style, and bearing all the marks of fidelity. The nautical remarks seem to display much professional, and even philosophical, knowledge. The observations in natural history, though not properly scientific, are so clear and particular, that they have been much quoted as authority by writers on the subject, and have been mostly confirmed by later voyagers. It may be added, that he writes like a man of good principles, though he had the misfortune to keep bad company. *Dampier's Voyages.*—A.

DAN, one of the twelve patriarchs of Israel, was the fifth son of Jacob, by Bilhah the hand-maid of Rachael. In the last blessing which Jacob pronounced on his sons, Dan was compared to "a serpent by the way, an adder in the path, that biteth the horse's heels, so that his rider shall fall backwards;" which has been interpreted to be a prediction of the subtlety and cunning by which his descendants should afterwards be distinguished in their negotiations and warlike exploits. The tribe called by his name had their possessions assigned them to the westward of the portion of Benjamin, on the coasts of the Mediterranean sea, from Joppa on the north, to the neighbourhood of Ascalon on the south. The most extraordinary person whom they produced was Sampson, the celebrated judge of Israel, and the scourge of the Philistines. They constituted one of the ten tribes who, on the accession of Rehoboam, son

of Solomon, revolted from the family of David. *Genesis. Joshua. Judges. 1 Book of Kings.*—M.

DANCHET, ANTONY, a French poet and man of letters, was born at Riom in 1671, of parents in an humble condition. He came early to Paris, and was a student of rhetoric in the jesuit college of Louis le Grand, at the time of taking Mons and Nice. He wrote a Latin poem upon these victories, which his tutors thought worthy of being printed. He was soon after appointed rhetorical professor in the college of Chartres, which post he occupied four years, and afterwards returned to Paris. During this period he composed various pieces of Latin poetry. He then turned his thoughts to dramatic composition, and gave to the public a number of lyrical pieces or operas, which brought him into notice. He likewise wrote some tragedies, and miscellaneous poems. He was admitted into the Academy of Belles-lettres in 1706, and into the French Academy in 1712; and he had a place in the royal library. He died in 1748. Danchet, without being a first-rate genius, was an ingenious and agreeable writer. He did not possess force sufficient for tragedy, but succeeded in lighter composition. His appearance was simple and rather unmeaning, whence he was less regarded than he deserved to be. It is thus described by a contemporary poet;

Je te vois, innocent Danchet,
Grands yeux ouverts, bouche béante,
Comme un sot pris au trebuchet,
Ecouter les vers que je chante.

The qualities of his mind were, however, highly estimable, and no man of letters has passed through life with fewer faults. He was sincere, upright, and disinterested, and abhorred satire and calumny. Having once been insulted by a brother poet in a bitter lampoon, he wrote in reply a very keen epigram, and sent it to his adversary; saying, that no one but himself should see it, and that he only meant to shew him how easy a thing it was to employ the disgraceful weapons of satire. The works of Danchet were published collectively in 1751, in four volumes 12mo. *Moreri. Nouv. Dict. Hist.*—A.

DANDINI, JEROME, a learned Italian Jesuit, was born at Cesena, in the ecclesiastical state, about the year 1551. His abilities and acquirements occasioned his being appointed to many honourable offices in the society. For he taught philosophy at Paris and Perugia, and divinity at Padua; he was rector of the colleges of Ferrara, Forli, Bologna, Parma, and

Milan; visitor in the provinces of Venice, Toulouse, and Guienne; and provincial in Poland and in the Milanese. In the year 1596 pope Clement VIII. appointed him his nuncio to the Maronites, inhabiting the mounts Libanus and Antilibanus, among whom he appears to have conducted himself with great prudence and temper, but not so as to escape impositions. Some years after his death, an account which he drew up of his travels into the East was published at Cesena, entitled "*Missione Apostolica al Patriarca e Maroniti del Monte Libano*;" of which father Simon published a French translation at Paris, in the year 1675, with the omission of father Dandini's journey to Jerusalem, and the addition of important remarks and observations by the editor. Dandini died at Forli, in 1634, at a very advanced age. He was the author of "*Commentaries on the Three Books of Aristotle, de Anima*," which he published at Paris, in 1611, folio; and of a treatise in morals, entitled "*Ethica sacra, hoc est de Virtutibus & Vitiis*," which was printed at Cesena, in 1651, folio, and is highly praised by father Simon. *Bayle. Moreri. Nouv. Dict. Hist.*—M.

DANDOLO, HENRY, one of the most illustrious of the doges of Venice, was chosen to that office in 1192, being then of the very advanced age of eighty-four. Little is known of the earlier part of his life; but it is said that fifty years before, being ambassador at Constantinople, he maintained the rights of his country with so much spirit, that the emperor Manuel, perfidiously violating the laws of nations, caused a plate of heated brass to be held before his eyes, for the purpose of blinding him. It is added, that his eyes to appearance remained as bright as ever, but that very little sight was left. This story, however, is treated as a Venetian calumny by Villehardouin and other old writers, and Dandolo's weakness of sight is attributed to a wound. Neither this defect, nor his years, impaired his vigour; and the events of his government were among the principal causes of the Venetian greatness. The republic, at the beginning of his administration, was engaged in a war with the Pisans, which the victories of the Venetians brought to a favourable termination. The Veronese were likewise compelled to make satisfaction for some outrages they had committed. On the formation of the league for the fourth crusade, under Baldwin earl of Flanders, and the French barons, application was made to the state of Venice for its assistance. Dandolo received their deputies favourably, and pleaded

their cause before the people from the pulpit in St. Mark's church. A treaty was in consequence formed in 1201 upon terms greatly to the advantage of the Venetians, who agreed to furnish ships for the embarkation, provisions, and a squadron of armed galleys. By means of the policy of the doge, the first hostilities of the armament were directed against Zara, which had revolted from the Venetians; and he himself took the cross, and leaving his son to govern at home in his stead, joined the confederates in arms. Zara was taken and dismantled, and the expedition next proceeded to Constantinople, on the pretext of aiding young Alexius Angelus to restore his father, the emperor Isaac, who had been dethroned by his own brother Alexius. Dandolo warmly promoted this measure, for the sake of procuring to his country a large accession of commerce and dominion. The fleet arrived before Constantinople in June, 1203, and the siege of the city soon commenced. Of this transaction it suffices at present to mention the share taken by Dandolo. At the storming of the city, the aged doge, in complete armour, standing on the prow of his galley, with the great standard of St. Mark displayed before him, commanded his men to row up to the walls, and was the first who leaped on shore. The walls and towers on that part were speedily occupied by the Venetians, and the banner of the republic fixed upon them, when Dandolo was called away to the assistance of the French, who were surrounded by superior numbers. The Greeks were soon repulsed, and the usurper fled, leaving his capital to the invaders. After various changes in the imperial throne, succeeded by a second siege, in which Constantinople was stormed and pillaged by the crusaders, the latter proceeded to the election of a Latin emperor, and Dandolo was first nominated; but his great age, and the incompatible character of doge, caused the nomination to be withdrawn, and Baldwin (see his article) was the person chosen. The Venetians, in the sharing of the imperial dominions, obtained a full moiety, and Dandolo was solemnly invested with the title of despot of Romania. He ended his life soon after at Constantinople, in 1205, having reached, if there is no mistake in the records, the very uncommon age of ninety-seven. *Moreri. Mod. Univers. Hist. Gibbon, ch. lx.*—A.

DANDOLO, ANDREW, doge of Venice, and one of its early historians, was born about 1310. He distinguished himself by his knowledge of law, history, and polite literature; and rose first to the office of procurator of St.

Mark, and then to that of doge, in 1343. He joined in a league with other christian powers against the Turks, in consequence of which several bloody battles were fought, mostly favourable to the allies, but at length they received a signal defeat at Smyrna. The Venetians had more success in recovering Zara and Capo d'Istria, which had revolted. Various disasters which happened to the city about this time, and thinned its inhabitants, were the cause of a decree offering naturalisation to all foreigners who should settle in it, by the effect of which the losses were soon repaired. The commerce of Venice likewise received a great extension by a connection with Egypt, which the doge formed by means of an embassy to the soldan; and the first Venetian ship sailed to Alexandria in 1345. The jealousy conceived by the Genoese of this new trade was the occasion of a war between the two republics, which continued with various success for several years. It gave rise to a correspondence between the doge, and the celebrated Petrarch, at this time a canon of Padua. The philosophical poet wrote a long and earnest letter to Dandolo, exhorting him to peace. The doge replied, and his answer is printed among the epistles of Petrarch. Though the latter renewed his persuasions, eloquence and reason were, as usual, unable to compose the animosities excited by ambition and cupidity. The war, however, caused the premature death of the doge. A powerful fleet of Genoese entered the gulf of Venice, ravaged Istria, burnt the city of Parenzo, and occasioned such an alarm in Venice itself, that the port was shut up with chains. The doge put on armour, and exerted himself in providing for the safety of the city, but his anxiety brought on an illness, of which he died in September, 1354, leaving a high character for learning, eloquence, courtesy, and patriotism. To Andrew Dandolo is ascribed the compilation of the sixth book of Venetian Statutes; but he is most distinguished for his "Chronicle of Venice," written in Latin, and comprehending the history of the republic from its commencement to 1342. This is accounted the first work in which a regular narration is formed from the annals or chronicles of Venetian writers who lived at the time of the events they record; and it is praised, as well for the author's impartiality, as for the authentic documents which he produces to substantiate his facts. It was first published by Muratori in his collection of original Italian writers of history. *Mod. Univers. Hist. Tiraboschi.*—A.

DANEAU (in Latin DANÆUS), LAMBERT, a learned French protestant minister, was born at Orleans, about the year 1530. He appears to have been originally designed for the profession of the law, and pursued his studies in his native town, under the celebrated Anne du Bourg, counsellor-clerk to the parliament of Paris, who died a martyr to the reformed religion in the year 1559. Daneau had embraced the same religious sentiments with his master, and after his death withdrew from the scene of persecution to Geneva, in the year 1560. In that city he became a minister, and professor of theology; which offices he afterwards sustained with much reputation at Leyden in Holland. From Leyden he went to Ghent, whence, in the year 1582, when the Netherlands became distracted by civil wars, he removed to Bearn. From Bearn he was invited, in the year 1594, to Castres in Languedoc, at which place he died about two years after his settlement there. He was a man of considerable learning and abilities, and much esteemed in the calvinistic churches, whose principles he defended against the Lutherans, as well as Catholics. Among other works which he published are, "Commentaries on the Gospels of Matthew and Mark;" "Locis Communes;" "Harmonia, sive Tabulæ in Salomonis Proverbia & Ecclesiasten;" "Geographiæ Poeticæ, Lib. IV.;" "Vetustissimarum Mundi Antiquitatum, Lib. IV.;" "Elenchus Hereticorum;" "Methodus sacræ Scripturæ;" and "Aphorismi Politici & Militares." *Moreri. Nouv. Dict. Hist.*—M.

DANES, PETER, a learned and respectable French prelate in the sixteenth century, was born at Paris in the year 1497. He was educated under the instructions of William Budé, John Lascaris, and other able tutors, and became so eminent for his literary proficiency, that, in the year 1530, he was appointed professor of the Greek language in the college-royal, by Francis I. That chair he occupied about five years; when he was nominated by Henry II. preceptor to the dauphin, afterwards Francis II. When the council of Trent was assembled, he was one of the ambassadors sent to it from France; and in the year 1546 delivered an excellent speech, which was printed at Paris in the same year, and in 1567 at Louvain, among the acts of the council. It was during the session of that council that he was made bishop of Lavaur, in the year 1557. Sponde and De Thou have preserved one of his prompt and happy replies to a coarse pun and sneer, which is worthy of being repeated. One day, when the bishop of Verdun was inveighing in the council, with

great freedom and force, against the abuses of the court of Rome, on the subject of benefices, the bishop of Orvieto, affecting to despise what he said, observed with a sarcastic smile, "Gallus cantat"—The cock (or the Frenchman) crows. "Utinam," replied the bishop of Lavaur, "ad illud Gallicinium Petrus rescipisceret!"—Would to God that his crowing might bring Peter to repentance! This learned prelate died at Paris, in 1577, aged eighty years. He had been married. One day, when he was surrounded by a company of friends, information was brought to him of the death of his only son. Quitting their society for a moment, he retired to his closet; and when he rejoined them said, "Let us be comforted, for the poor have gained their cause." He was accustomed to distribute a fixed proportion of his revenues among the poor; and in the above observation adverted to the greater share which he should now consider himself obliged to devote to charitable purposes, as he was deprived of that object for whom he was principally interested to make provision. He was the author of a variety of pieces that appeared without his name, several of which were collected, and published at Paris in 1731, in quarto, by Peter Hilary Danes, descended from the same family, and a doctor and professor of theology in the college of the Sorbonne. To that collection are prefixed a life of the bishop of Lavaur, by the editor, and a dissertation intended to prove that the prelate was the compiler of the treatise "De Ritibus Ecclesiæ Catholicæ," attributed by Du Pin, and other critics, to the president Duranti. According to the abbé Lenglet du Fresnoy, this bishop was also the author of "Apologia pro Henrico II. contra Cæsarianos, &c.;" and "Apologia altera pro rege Christianismo, &c.;" both printed at Paris in 1552, together with French translations of them. *Moreri. Nouv. Dict. Hist.—M.*

DANET, PETER, a writer more useful than brilliant, was long one of the rectors of Paris, and in 1674 was presented to the abbacy of St. Nicholas in Verdun. He is known by his "Dictionary Latin and French, and French and Latin," for the use of the Dauphin. Of this, as has been the case with other lexicons, the Latin is more pure and exact than the vernacular tongue. He also compiled "A French Dictionary of Greek and Roman Antiquities," 1698, 4to. This has been translated into English. He was one of the persons selected to give the Delphin editions of the classics, and "Phædrus" fell to his share; but his commentary on that author is not highly esteemed.

He died in 1709. *Moreri. Nouv. Dict. Hist.—A.*

DANGEAU, LOUIS DE COURCILLON DE, abbot of Fontaine-Daniel and Clermont, an estimable man of letters, was the son of the marquis de Dangeau, and was born at Paris in 1643. He was maternally descended from Du Plessis Mornay, one of the oracles of Calvinism, and he was educated in the same religion, which he quitted for the catholic, at the persuasion of the great converter Bossuet. He travelled when young, and went to Poland, in 1667, in the character of envoy-extraordinary. On his return he devoted himself to literature; and for the advantage of pursuing it without interruption, he entered into the ecclesiastical state, but with the resolution to accept no benefice which required the ministerial functions. He was nominated, in 1671, reader to the king, which office he held till 1685. In this situation he was of service to the cause of letters by pointing out to the king those men of merit who deserved his protection; and he honourably took the part of such as were calumniated by the party sycophants who constantly environed a court. He also ventured upon a still more dangerous display of his love for truth; which was, that of keeping an exact account of all the favours and grants bestowed by his majesty during every year, which at the close of it he produced for his inspection. It was, indeed, by the king's order that he made this list; but his great fidelity and clearness in drawing it out was highly displeasing to many of the principal courtiers. The French Academy received him among its members in 1682, and it had not a more zealous and useful associate. The branch of study to which he paid a peculiar attention was that of grammar; on which subject he composed several treatises, upon clear and precise principles, characterising the philosophical grammarian. He employed much care and time in making an exact enumeration of the sounds of the French language, and assigning to each a discriminative mark. For this purpose he proposed a new system of orthography, which, like most attempts of the kind, contained too many deviations from common use to be received by writers, though many of his corrections may gradually force their way, from their manifest propriety. He also penetrated deeply into the theory of the conjugation of verbs, especially the irregular ones. In this business he was almost an enthusiast; and once, upon being told some interesting political news, he replied, between jest and earnest, "Happen what will, I have in my port-folio two thousand

French verbs well conjugated." His knowledge of several modern languages greatly assisted him in his enquiries into the principles of French grammar, and he is allowed to have been an excellent *anatomist* of his native tongue. His grammatical essays were collected and published by the abbé d'Olivet in his "Opuscles sur la Langue Française." The abbé de Dangeau did not neglect the studies of his proper profession: and the first, and part of the second, of the "Dialogues on the Immortality of the Soul," usually attributed to the abbé de Choisy, are of his composition. As he was himself a convert, and conversion was much in vogue under the devout Lewis XIV. he sometimes employed himself in the work. Of one instance of success, however, he did not boast. An unbeliever, who probably had been so through fashion, and became a convert from the same principle, went directly to the opposite extreme of superstitious credulity. "Alas!" said the abbé, "I have but just proved to this giddy-head the existence of a God, and he is ready to believe in the christening of bells." The abbé Dangeau further exhibited his zeal in the promotion of knowledge, by drawing up short pieces upon geography and history for the use of learners; these are marked with his characteristic clearness of method and spirit of analysis. He did not disdain even to write upon heraldry, a study for which his own gentility probably gave him a predilection. He more essentially served the cause of nobility, by joining with his brother, the marquis de Dangeau, in establishing a place of education for children of family, to which others who displayed early talents were admitted, though not of noble birth. His regard for literature induced him to form a weekly assembly at his house of distinguished writers and other men of merit, from which all party and private enmity was excluded, and in which perfect liberty took place. His ideas of literary equality led him to oppose an aristocratical scheme of forming in the academy a class of *honorary members*, who should be excused from all the duties of the society, and should be chosen on account of their rank or high stations. Happily for the institution, this design proved abortive. The abbé was distinguished by nothing more, than by a strong attachment to truth, the interests of which he sometimes defended with a pertinacity which looked like obstinacy. Yet he was on the whole easy to live with, polite, indulgent, well versed in the manners of the world, humane, and liberal to the indigent with a very moderate income. In

the possession of general respect, he died on January 1, 1723. *Moreri. Eloge par d'Alembert.*—A.

DANHAWER, JOHN CONRAD, a lutheran divine of some eminence, was born in the Brisgaw, in the year 1603. In the year 1629 he was appointed professor of eloquence at Strasburg; and afterwards filled many honourable offices in that city until his death, in the year 1666, at which time he was preacher in the cathedral church, and dean of the chapter. He was a zealous defender of the doctrines of the confession of Augsburg, and not very liberal in the treatment which he shewed towards those who disputed their orthodoxy. To the measures which some well-wishers to the protestant cause were desirous of adopting, for bringing about an union between the Lutherans and Calvinists, he was a decided and bitter opponent. He left behind him many ingenious and learned works, of which the following were the most important: "De Spiritus Sancti Processione," 4to.; "De Christi Persona, Officio & Beneficiis," 8vo.; "De Voto Jephtæ," 8vo.; "Præadamitæ," 8vo.; "Collegium Psychologicum circa Aristotelem de Anima," 8vo.; "Idea boni Interpretis & maliciosi Calumniatoris," 8vo.; "Idea boni Disputatoris & maliciosi Sophistæ," 8vo.; "Disputationes Decalogicæ;" and "Christosophia Antichristophia." *Moreri. Nouv. Dict. Hist.*—M.

DANIEL, the fourth in number of the greater Hebrew prophets, and a descendant most probably from the race of Jewish kings, was born in Judea, some time during the reign of Josiah. When Jerusalem was taken and plundered by Nebuchadnezzar king of Babylon, in the reign of Jehoiakim, 606 years B.C. Daniel was in the number of the young persons who were selected from the first families in the kingdom, and carried into captivity, when, according to the most probable conjecture, he was about eighteen or twenty years of age. On his arrival at Babylon, he was fixed upon, with some others distinguished by their superior personal and mental accomplishments, to be instructed in the language and literature of the Chaldeans, in order to their becoming qualified to fill stations in the service of government. For this purpose they were delivered to the care of the chief of the king's eunuchs, and were ordered a daily allowance of provision and wine from the king's table. Daniel, and Hananiah, and Mishaël, and Azariah, who were all of the tribe of Judah, appear to have recommended themselves by the superiority of their abilities and improvements, and acquired the

favour and affection of the chief of the eunuchs, who gave them the Chaldaic names of Belshazzar, Shadrach, Meshach, and Abednego. As a strong proof of his regard for them, he connived at their disuse of the royal provision and wine, which, according to the Jewish law, were unclean, on account of their having been offered up to idols. After the time appointed by the king for the instruction of the young Jews had expired, they were brought to court, and examined by Nebuchadnezzar himself, who found Daniel and his three companions above mentioned eminent for their accomplishments, and more profoundly skilled in learning and knowledge than the ablest of the magi or learned men in his kingdom. "Therefore they stood before the king," or had assigned to them honourable stations and offices in his service. Some time after this, in the second year of his reign, according to the Chaldee computation, Nebuchadnezzar was rendered very uneasy by a dream, the particulars of which he was utterly unable to recollect. In these circumstances he summoned together the Chaldean magi, requiring them not only to interpret his dream, but to discover what he dreamt. Upon their unanimously declaring that although it fell within their province to interpret dreams, the gods alone could discover what his dream had been; the king was so enraged, that he gave orders to Arioch, the captain of his guard, to seek out, and to put to death, all the magi in Babylon. But before these orders could be put into execution, Daniel, who would necessarily be included under that cruel proscription, prevailed upon Arioch to permit him to enter into the king's presence, where he undertook, upon the condition of being allowed a short respite, to discover to the king both his dream itself and the interpretation. This difficult task he was enabled to perform, in consequence of the secret's being divinely communicated to him in a night vision; and obtained the highest honours from the king, who made him rich presents, and appointed him ruler over the whole province of Babylon, and chief of the wise men, and permitted him to employ his three friends, Shadrach, Meshach, and Abednego, as his assistants in conducting the affairs of his government. Daniel's interpretation of this dream contains his prophecy of the four great monarchies, and the succeeding kingdom of the Messiah, concerning which numerous additional particulars were afterwards delivered in the account of his own visions. Some years after this, Nebuchadnezzar was troubled with another dream, which he distinctly recollected,

but was unable to obtain a satisfactory explanation of it from the Chaldean magi. On this occasion he had again recourse to Daniel's power of interpretation, who honestly told him, that his dream was predictive of the loss of reason to which he should be subjected as a punishment for his pride and other vices, and earnestly exhorted him to that repentance and reformation which might prove "a lengthening of his tranquillity." At the expiration of twelve months from that time, the truth of Daniel's interpretation was justified by the madness which seized the haughty king; from which he afterwards recovered, and by a public decree acknowledged the honour due to the one God who reigns in heaven and on earth. The next memorable event which we have recorded concerning Daniel, took place in the reign of Belshazzar, who was most probably the grandson of Nebuchadnezzar, and the last king of the Babylonish race. That prince, who was a vicious and abandoned character, was one night alarmed in the midst of his gay and impious carousals, by the appearance of an hand that wrote several characters upon the wall of the banqueting-room, which the magi were unable to decypher. At the suggestion, as it is generally understood, of the queen-mother, who had the chief management of public affairs, he sent for Daniel, to whom he promised honourable rewards if he would interpret the meaning of the dreadful prodigy. Without flattering the vices of the monarch, Daniel assured him that it contained a denunciation of the divine vengeance against him for his wickedness and profligacy, and of the speedy loss of that crown which he was unworthy to wear. During the very same night this prediction was fulfilled; for Darius the Mede made himself master of Babylon, which he had for some time besieged, by surprise, and put to death Belshazzar and his nobles in the midst of their feasting and revelling, and united the kingdom of Babylon to the Medo-Persian empire. Under the new government Daniel, who had now possessed long experience in public affairs, was appointed the first of three presidents over 120 governors, to whom the superintendency of the different provinces of the empire was committed. In this situation he became an object of jealousy to the Medo-Persian nobles, who knowing his integrity to be unimpeachable, took advantage of the vanity and weakness of Darius to obtain a decree, which they were sure Daniel's religious principles would lead him to disobey, and by that means prove the occasion of his ruin. By that decree all

persons were forbidden to put up any petition whatsoever to God or man, excepting to the king, for the space of thirty days, upon pain of being cast into the lions' den. But as Daniel would not permit the interference of any human tribunal to prevent the exercise of his duties towards the God of Heaven, and continued without concealment daily to perform his devotions, his enemies accused him of breaking the solemn law of the state, and demanded that he should suffer the punishment due to his crime. After ineffectual endeavours to save Daniel from the consequences of that fatal decree, which flattery had induced him to pass, Darius was obliged to resign his faithful servant to the malice of his accusers, who hastened to put the dreadful sentence into execution. By the providence of God, however, he was miraculously preserved from the fury of the lions, and restored to his honours and dignities, which he appears to have retained until the reign of Cyrus the Persian, when he died at a very advanced age. His predictions entitle him to be ranked among the most important of the Hebrew prophets, and are so determinate and clear, and have been so exactly illustrated by the events which have taken place in the great monarchies of Assyria, Persia, Greece, and Rome, that they constitute some of the most weighty testimonies in favour of the truth of revelation. His prophecies concerning the Messiah, in particular, are of the first importance in establishing the divine pretensions of Christianity. And what he says respecting the latter times of the fourth monarchy is also highly interesting. Porphyry among the ancients, and, after his example, Collins among the moderns, have made use of much labour and art in attempting to disprove the antiquity and genuineness of these prophecies. A very excellent abstract of St. Jerome's answer to the former, with additional observations, may be seen in Lardner's Collection of ancient Jewish and Heathen Testimonies to the Truth of the Christian Religion, vol. III. ch. xxxvii. § 3 and 4. Under the article Collins we have already particularised the principal of his answerers. The book of Daniel is written partly in Hebrew, and partly in Chaldee. The latter language is used in describing the events concerning the Babylonian empire; most probably for the greater convenience of the people more immediately interested in them. The latest and best English version of this prophet, with an excellent preliminary dissertation, and notes critical, historical, and explanatory, was published by the reverend Thomas Wintle,

in the year 1792. *Book of Daniel, passim. Anc. Univers. Hist. vols. IV. and V. 8vo.—M.*

DANIEL, ARNOLD, a Provençal poet, was a gentleman of Tarrascon, and lived in the twelfth century under Alphonso I. count of Provence. His poems have been imitated by Petrarch, who had a high esteem for him, and in his "Trionfo d'Amore" names Daniel as the most worthy of his nation. Dante likewise speaks favourably of him. Among his works the most considerable is that which he composed against the errors of paganism, under the title of "Las Phantaumasias del Paganismo." He dedicated a moral piece to king Philip Augustus. He died about 1189. *Moreri.—A.*

DANIEL, GABRIEL, a French writer, particularly known as an historian, was born at Rouen in 1649. He entered among the Jesuits in 1667, and taught for some years in their colleges. He resided several years at Rouen, and thence was called to Paris to take the office of librarian in the house of the order. After a life of assiduous study, he died at Paris in 1728. Of his numerous publications, the principal are the following: "Le Voyage au Monde de Descartes," 1690, 1701: this is a refutation of the system of that author, introduced by an ingenious fiction; it has been translated into Latin, Italian, and English. "Dissertatio de judiciis criticorum, & nuperi interpretis Gallici, super loco Sancti Chrysostomi, &c." 1691: the purpose of this work is to defend Chrysostom from the charge of Nestorianism, to which a French translation of one of his homilies had given rise. "Entretiens de Cleanthe & d'Eudoxe sur les Lettres Provinciales," 1694; this is an elaborate defence of the society of Jesuits against the famous work of Paschal; it was greatly extolled by his brethren, but was incapable of rivalling or destroying the effect of the solid and witty performance it attempted to refute. "Histoire de France depuis l'Établissement de la Monarchie Française:" this is the author's most considerable and celebrated work; it has passed through several editions, of which the most complete, with several additions, was published by P. Griffet, in seventeen vols. 4to. 1756. The history of France by Daniel is the rival of that of Mezerai, and the author preceded it by a severe and illiberal attack upon that historian, attempting to render his work odious and suspected to all the orders of the state. Voltaire in his *Siècle de Louis XIV.* thus speaks of Daniel's history: "He has rectified the faults of Mezerai concerning the first and second race. It

has been objected to him, that his diction is not always sufficiently pure, that his style is too feeble, that he does not interest, that he is no painter, that he has not given sufficient information concerning usages, manners, and laws; that his history is a long detail of war-like operations, in which a writer of his profession is almost always mistaken. . . . His great fault is not to have been informed of the rights of the nation, or to have concealed them. He has entirely omitted the celebrated states of 1355. He has spoken of the popes, and especially of the great and good king Henry IV. only as a Jesuit; no knowledge of the finances, none of the internal condition of the kingdom, or of its manners." From this character it will appear how far father Daniel, though an industrious and exact writer, was from possessing the qualities of a genuine historian. Indeed, it seems impossible for one devoted to the interests of a particular order, to write history with an enlarged and impartial spirit. "*Histoire de la Milice Françoise*," two vols. 4to. 1721; this is a curious detail of the successive changes in the French military establishment from the earliest periods to the end of the reign of Lewis XIV. A great number of temporary publications, on the disputes prevalent in his time between the Jesuits and Jansenists, proceeded from his fertile pen. Most of them are contained in the collection of his "*Philosophical, Theological, Apologetical, and Critical Works*," three vols. 4to. 1724. *Moreri. Nouv. Dict. Hist.*—A.

DANIEL, SAMUEL, an English poet and historian, the son of a music master, was born near Taunton in 1562. He was admitted a commoner of Magdalen-hall, Oxford, in 1579, and continued at the university about three years. Without following any particular profession, he engaged in literary pursuits, and appears to have resided some time in the family of the earl of Pembroke. He was tutor to Ann Clifford, afterwards the celebrated countess Pembroke, Dorset, and Montgomery. Upon the death of Spenser, he was appointed poet-laureat to queen Elizabeth. In the reign of James I. he was made groom of the privy-chamber to the queen-consort Ann of Denmark. Towards the close of his life he retired to a farm which he possessed at Beckington, near Philip's Norton, Somersetshire, where he died in 1619. He was married, but left no issue. Daniel in his time enjoyed considerable reputation as a poet. His poetical works consist of Epistles, Pastorals, Tragedies, Miscellaneous Pieces, and an Heroic Poem, in eight books,

on the civil wars between the houses of York and Lancaster. As none of these are in the present course of English reading, it is unnecessary to enter into a discussion of their merits. It seems agreed, that Daniel's versification is, for his time, neat and smooth, that he is little tainted with pedantry or conceit, that he frequently touches the true pathetic, and happily displays the various turns of passion; but that he was not capable of reaching the heights of poetry, and frequently becomes flat and prosaic. He is perhaps more respectable as an historian. He wrote two parts of a "*History of England*," 1613, 1618, coming down to the end of the reign of Edward III.; of this work the narration is said to be clear, concise, and simple; the diction such as would be thought pure and polished in a much more modern writer; and the reflections those of a man of sense and judgment. It was much approved in his time, and went through several editions. One John Trussel, an alderman of Winchester, continued it to the end of Richard III. but with inferior execution. *Biog. Britan. Nicholson's Hist. Libr.*—A.

DANTE, ALIGHIERI, the first great poet produced by Italy on the revival of letters, and still the object of her warm admiration, was born at Florence in 1265. His father's name was Alighiero degli Alighieri, descended from a family of that name in Ferrara. His mother was named Bella. Their son was originally called *Durante*, but this, according to the Florentine custom of using diminutives through familiarity or endearment, was contracted to *Dante*. The account of his horoscope, and of a vision of his mother's when pregnant of him, given by his early biographers, is only to be regarded as a proof of his after celebrity; and probably much of what has been related of his youthful love of Bice, or Beatrice, is a fiction of similar origin. At a tender age he was introduced to the study as well of the graver sciences, as of polite literature, under the celebrated Brunetto Latini; and he possessed the further advantage of an intimacy with the accomplished Guido Cavalcanti. He also attached himself to the professors of the ornamental arts who flourished at that period; as the painter Giotto, and several of the most eminent musicians. With respect to Italian poetry, he is said to have been his own master, yet he doubtless received assistance in forming his taste from the poets, such as they were, with whom he was acquainted. His natural disposition was thoughtful and melancholic, but joined with that fervour and earnestness which

is usually the concomitant of genius. He took up arms in the service of his country, and was present at two battles, one against the Aretines in 1289, the other against the Pisans in 1290. In 1291 he married Gemma, the daughter of Manetto de' Donati. This union appears not to have been a happy one, for on account of a disagreement in temper he entirely separated himself from his wife after she had borne him several children. He entered into public life, and was considerably employed in the affairs of the Florentine republic. Mention is made of fourteen embassies which he sustained, but it is difficult to find room for all these in the years of his residence in his native city. He was also one of the priors or chief magistrates of Florence in 1300, an honour which proved the source of all his misfortunes. At that period all the towns of Italy were distracted by the opposite parties of the Guelfs and Ghibellines; and in Florence a further division took place into the factions of the Neri and Bianchi, or Blacks and Whites. Dante, who belonged to the latter, opposed a project of sending for Charles of Valois, brother to Philip the Fair, king of France, in order to quiet the disturbances of the city. He was, however, overruled, and the party of the Whites was in consequence banished from Florence. In January, 1302, Dante, then ambassador to pope Boniface VIII. was condemned to a fine of 8000 lires, and two years' exile; and in default of payment, his goods were to be sequestered, as in effect they were. From a sentence discovered thirty years since in the archives of Florence, it appears, that party rancour against the exiles proceeded so far, that, upon a grievous charge of fraud and extortion of various kinds, Dante, with a number of others, was condemned to be burnt alive in case he should fall into the power of the Florentine community. Dante, however, did not immediately quit Tuscany, but remained to assist in various attempts made by the Whites for their restoration, though unsuccessfully. His first refuge appears to have been at the court of the Scaligers of Verona. Of the princes of this family, he who is called Can Grande della Scala was the particular patron of Dante, as he was likewise of many other persons eminent for their talents. But there was a roughness and sarcastic freedom about the poet, which ill fitted him for a life of courtly dependence; and a circumstance recorded of him probably shortened his abode in Verona. A buffoon one day having been introduced to the noble company, whom he greatly diverted by his comic gestures and licentious jocularities,

Can turned to Dante, and asked him the reason why this man should be so much more generally beloved than himself; "You need not be surprised at this," retorted Dante, "if you recollect that similitude of manners is the chief bond of friendship." There was too much truth in this remark to render it agreeable. Dante is afterwards traced to Padua, to Lunigiana in the palace of the marquis Malaspina, to Urbino, Bologna, and various other places. And, as the Italian cities could not contend with each other for his birth, they have displayed their attachment to his memory by advancing counter-claims of being the place of nativity of his famous poem, the "*Divina Commedia*." When Henry of Luxemburg was elected emperor, Dante sedulously paid court to him, hoping a restoration to his country through his means. He wrote a letter in his favour to the Italian princes and the Roman senators; and he urged by another letter the emperor himself to take arms against the Florentines. Henry, in 1311, made an attempt upon Florence; but without success, and his death in 1313 cut off all the hopes of Dante, whose hostile endeavours against his country were repaid by a sentence of perpetual banishment. It is supposed to have been after this period that he made a journey to Paris, where he alleviated his cares by engaging in the studies of the university. He even made a public display of his literary talents, by holding a solemn disputation on some theological questions, in which, according to the manner of the age, he was well versed. From this time he seems to have roved some years about Italy in an indigent and distressed condition, till he was kindly received in the city of Ravenna by its lord, Guido Novella da Polenta, a liberal patron of letters, and himself a proficient in them. He was employed by Guido in some political negotiations, and was sent to Venice in order to compromise a quarrel which had arisen between him and the republic. The Venetians, however, were so exasperated against Guido, that they refused to admit Dante to an audience; by which slight he was so much affected, that soon after his return to Ravenna, he died on the 14th September, 1321. His patron gave him an honourable funeral, pronounced an oration over his remains, and raised a monument to his memory, which was afterwards decorated with a statue and other ornaments by Bernardo Bembo, prætor of Ravenna. The tomb was repaired in 1692 by cardinal Domenico Maria Corsi, legate of Romagna; and a new and more sumptuous one was erected in

1780 by the legate cardinal Gonzaga, bearing the inscription,

DANTI ALIGHERIO, *Poeta sui temporis primo, Restitutori politioris humanitatis.*

His countrymen, the Florentines, compensated their enmity to this great man during life, by their zealous attempts to obtain his remains, and afford them an honourable repose in his native city; and his congenial and warm admirer, the sublime Michael-Angelo, offered gratuitously to execute a monument which would have been worthy of the poet; but Ravenna would not resign her deposit.

The person of Dante is described by Boccaccio as of middle stature, with a long face, an aquiline nose, large eyes, a projecting under-jaw, a dark complexion, black and curled hair and beard, and a pensive and melancholy expression in his countenance. His gait was composed, his manners grave and sedate, his address courteous and civil, his dress decorous, his way of living extremely temperate. Villani gives a portrait somewhat different in the moral part, representing him as presumptuous and reserved, and too much of the philosopher to converse agreeably with the unlearned; and we have seen above that there was a causticity about him which made him apt to give offence. He is said to have been singularly absent; and an instance of this is related, in which, having accidentally met with a book in an apothecary's shop that he had long sought, he stood to read it, leaning on a bench, from noon to vespers, without being roused from his distraction by the tumult of a great wedding passing through the adjacent street.

Dante was a writer both in Latin and Italian, as, indeed, few eminent persons of the early ages contented themselves with the reputation to be derived from compositions in the vernacular tongue. He was one of the first who attempted to revive Latin poetry in a classical taste; and two eclogues which he has left, though far from the purity of the best models, display a laudable emulation of antiquity. He wrote in Latin also three epistles; one to the government of Florence, complaining of his exile; one to the emperor Henry; and one to the Italian cardinals, exhorting them to choose a pope of their own nation. Another Latin work was his book "*De Monarchia*," in which he undertook, as a Ghibelline, to defend the rights of the empire. In that language he also composed his books "*De Vulgari Eloquentia*," a curious record of the early state of the Italian idiom, and the writers in it. This was

only known in its Italian version till 1577, when the original Latin was published at Paris. In his native tongue he composed, while young, a work entitled, "*Vita Nuova*," which relates the story of his juvenile amours with Beatrice, mixed with various other pieces. During his banishment he composed twenty "*Canzoni*," moral and amatory, on some of which he afterwards wrote commentaries. He likewise rendered into Italian verse the penitential psalms, the Apostle's creed, the Lord's prayer, and other pious compositions. But the fame of all the writings above mentioned has been obscured by the celebrated work which has immortalised the name of Dante, that to which he gave the title of "*Commedia*." Why he thus entitled it has been a matter of great controversy, but the most probable reason seems to be, that it was on account of its being written neither in the tragic nor the elegiac style, but in that middle style which was anciently judged to belong to comedy. In subject it has certainly no relation to comedy, usually so called, being the description of a vision, in which the author is led through hell, purgatory, and paradise. From such a design, and at such a period, it is not wonderful that a most extraordinary composition has proceeded, unlike any thing else in poetry; full of extravagances, but affording passages of singular strength and sublimity. It is allowed that its images are frequently strange and unnatural; that in many parts it is languid and unsufferably tedious; that the versification is often extremely hard, and the rhymes forced and ludicrous; and that it abounds in gross faults which no man of sense can pardon: yet its admirers affirm that no work of Italian poetry bears such a stamp of original and sublime genius, and that in grandeur of conception, warmth of feeling, and energy of expression, in that vivid force which carries the reader out of himself, no composition of modern times can compare with it. The gold, however, is in small proportion to the dross; and in order to relish Dante, as well as the other geniuses of a rude and barbarous age, the mind must be prepared by a kind of artificial enthusiasm, which can scarcely be attained by any but a countryman of the writer, early habituated to admire him and feel pride in his glory. The great poem of Dante had scarcely appeared, before it became the object of universal admiration throughout all Italy. Copies of it were multiplied, and commentaries written for its illustration. These, indeed, it required; for it abounded still more in lofty and mysterious notions appertaining to the phi-

osophy and theology of the age, than in poetical fancies. Conformably to the taste of the times, these speculations appear to have interested the public much more than those parts of the poem which would engage a modern reader; but it is an extraordinary proof of the power of Dante's genius, that he could obtain an authority in these points which rendered a discussion of his opinions so serious and important a business. Two sons of the poet were among his first commentators; and within the same century, in 1373, a chair was established at Florence for the express purpose of explaining Dante to the public, which was first occupied by Boccaccio. The editions of Dante's *Commedia* have been innumerable; the best is accounted that of Venice in three vols. 4to. 1757. *Tiraboschi. Elogi Italiani.*—A.

DANTI, IGNATIUS, an eminent Italian mathematician of the sixteenth century, was a native of Perugia, and descended from a family of which several members were eminent in the arts and sciences. His father, Guilio, was a mathematician and architect. His own secular name was Pellegrino, which he exchanged for Ignazio on entering into the order of Dominicans. Applying assiduously to the study of mathematics, he made so great a progress, that he was invited to Florence by the grand duke Cosmo, who treated him with much regard, and gave him ample encouragement. He left there, as monuments of his scientific knowledge, a marble quadrant, and equinoctial and meridian line, on the front of the church of St. Maria Novella. He also made for the grand duke several fine geographical charts and maps of the world. After the death of Cosmo, he removed to Bologna, in the university of which city he occupied the mathematical chair; and he perpetuated his fame as an astronomer by tracing, in 1576, the grand meridian in the church of St. Petronius, which was afterwards perfected by Cassini. In 1577 he went to Perugia, where he drew many geographical charts. Pope Gregory XIII. invited him to Rome, and employed him in the reformation of the calendar, and the construction of the maps of Italy in the Vatican gallery. He rewarded him with the bishopric of Alatri, which he did not long live to enjoy. He died in 1586, at the age of forty-nine. Of the works which he composed the principal are: "The Mathematical Sciences reduced to a tabular Form;" a treatise "On the Use and Construction of the Astrolabe;" and "A Commentary on the two Rules of the practical Per-

spective of Barozzi." He had a brother named Vincent, first a goldsmith, then an eminent sculptor, who was employed in the Escorial. *Tiraboschi.*—A.

DANTZ, or DANZ, JOHN ANDREW, a learned German lutheran divine, was born in the year 1654, at Sandhusen, a village in the neighbourhood of Gotha. His promising talents and early attachment to study, recommended him to the patronage of duke Frederic, at whose expence he was supported in the schools where he received his preparatory education, and afterwards at the university of Wittemberg. In the year 1676 he took his degree of M.A.; after which he resided for some time at Hamburgh, for the sake of profiting by the instructions of some learned Jews in that city, in perfecting his acquaintance with the Hebrew language, antiquities, and rabbinical writings. From Hamburgh he travelled to Holland and to England, in which countries he formed respectable and learned connections. On his return to Germany he determined to settle in the university of Jena, where he was at first made professor-extraordinary, and afterwards professor-in-ordinary of the oriental languages. The reputation which he acquired in this department was very considerable, and secured to him a numerous list of pupils. He was afterwards appointed to the theological chair, which he filled with equal credit and success. He died of an apoplectic stroke in the year 1727. Among the works which he left behind him, abounding in genuine and profound learning, are, Hebrew and Chaldee grammars; "*Sinceritas sacræ Scripturæ veteris Testamenti triumphans, &c.*" 4to. 1713; various dissertations, in Latin, against the Jews, on Jewish antiquities, and on different theological topics; and translations of several rabbinical treatises. *Moreri. Nouv. Dict. Hist.*—M.

DARIUS I. king of Persia, was the son of Hystaspes, a noble Persian of the royal race of Achæmenes, who was a commander under Cyrus the Great, and was made governor of the province of Persia by Cambyzes. On the usurpation of the throne by Smerdis the mage, who pretended to be the son of Cyrus, Darius, who was apprised of the imposture, came to Susa with the purpose of killing the usurper. Finding there that six other nobles had engaged in a conspiracy with the same design, he associated himself with them. They forced their way into the palace, and after some resistance, Smerdis fled into an inner apartment,

whither he was pursued by Darius and Gobryas. While the latter held him fast in his arms, Darius dispatched him with his poniard; and the people, who assembled at the tumult, approved the deed, and massacred almost the whole order of mages. The seven conspirators then consulted about the settlement of the state, and it was agreed that they should repair at sun-rise to a place without the city, on horseback, when he whose horse first neighed should be proclaimed sole sovereign. By the contrivance of Darius's groom, who had caused his master's horse to cover a mare upon the same spot the preceding evening, the signal declared in his favour, and he was accordingly raised to the Persian throne, B.C. 521. Such is the story of his elevation as related by Herodotus, our only authority for most of the events of this reign; and though it has somewhat of a fabulous air, the mode of election seems not unsuitable to the manners of the age and country. Darius, on his accession, married Atossa and Artystona, daughters of Cyrus, and other wives. He divided the whole empire into twenty satrapies or governments, and appointed a certain tribute to be paid by each, that of Persia excepted. At the beginning of his reign he put to death Intaphernes, one of the six nobles his competitors, on pretence of an outrage he had committed at the palace gates, but probably through jealousy of his influence. He permitted the Jews to resume the building of their temple, which had been interrupted by means of some malicious insinuations of the Samaritans. In the fifth year of his reign the Babylonians, oppressed by taxes, revolted, after having made preparations for a long resistance. Darius besieged Babylon ineffectually for a year and eight months. At length Zopyrus, one of his principal officers, in his zeal for the king's service, disfigured himself by cutting off his nose and ears; and pretending that this was a punishment inflicted upon him by command of the king, went over to the enemy, and obtained their confidence. This he employed to betray the gates to the Persian army, which entered, and took the city. Darius reduced the height of the walls of Babylon, impaled 3000 of those who were most active in the revolt, and then attended to the repeopling of the place, by sending to it a large levy of women from the neighbouring provinces, to supply the loss of a great number whom the Babylonians themselves had massacred at the beginning of the siege, in order to lessen the consumption of provisions. Such were the cruelties of those times! He magnificently rewarded Zopyrus

for his service; and it is said that he could never afterwards look on the mangled person of that devoted subject without tears.

Darius next, inflamed with the ambition of conquest, engaged in an expedition against the Scythians inhabiting the country between the Ister and Tanais (Danube and Don). He marched with a vast army to the Thracian Bosphorus, which he crossed on a bridge of boats, and after reducing all Thrace, advanced to the Danube. This he crossed on another bridge, and then entered Scythia. These wary barbarians declined meeting the Persian army in the field, but, laying waste their own country, continued retiring, till Darius found himself in danger of losing his whole army by want and fatigue. He was at length obliged to quit his camp in the night, leaving behind him the sick and invalids, and to return with all speed to the Danube. He had committed the guard of the bridge over this river to the Ionian Greeks, who were strongly solicited by the Scythians to break it down, and prevent the escape of the Persians. Many of their own commanders approved the proposal, as a sure method to enable the Asiatic Greeks to throw off the Persian yoke; but Hystiaeus, chief of Miletus, persuaded them to remain faithful to their trust. Darius then repassed the Danube, and leaving part of his army in Thrace, returned with the rest, extremely diminished, to Lesser Asia.

Concerning the alleged conquest of India by Darius, though so important an event, we have a very meagre relation. It is said that he sent an exploratory fleet down the river Indus, which proceeding to the ocean, sailed round the coast as far as the straits of Babelmandel, and entering the Red sea, came to a port in Egypt after a voyage of thirty months; and that from the report of his discoveries made by Scylax the commander, Darius invaded India with a large army, and reduced it. In all probability, however, his conquests were confined to the districts bordering the river. A revolt of the Ionians, excited by Aristagoras and favoured by Hystiaeus, next occupied the attention of the governors under the Persian king. The Ionians, aided by the Athenians, took and burnt Sardis, but were afterwards defeated. The war continued some time longer, but ended in the reduction of the Ionians, and the death of Aristagoras. Hystiaeus was likewise put to death, much to the regret of Darius, who could not forget the essential service he had received from him in his return from Scythia. The interference of the Athenians in this war was so warmly resented by the Persian king, that he

resolved upon an expedition against Greece. The conduct of this was committed to Mardonius, the son of Gobryas, who marched through Thrace into Macedonia, which submitted to his arms. But as he was proceeding southwards, his fleet was almost ruined by a storm, and his land-forces underwent great loss from the attack of a Thracian tribe; so that he was obliged to return ingloriously into Asia. Darius, however, would not relinquish his design; but assembling a powerful fleet and army, under Datis and Artaphernes, sent them with orders to sack and rase to the ground the cities of Athens and Eretria in Eubœa, and to send him all the surviving inhabitants in fetters. The Persians took the isle of Naxos, and city of Eretria; but were defeated at Marathon by the Athenians and Platæans, commanded by Miltiades. Their fleet was afterwards frustrated in an attempt to surprise Athens. The Persian commanders, however, fulfilled their master's orders with respect to the Eretrians; but Darius, satisfied with having them in his power, forbore from doing them any injury, and settled them in his country. He then determined to carry on the war against the Greeks in person; nor did the revolt of Egypt divert him from his purpose. He made vast preparations; and, in order to prevent domestic dissensions, declared his son Xerxes, by Atossa, the sole successor to his crown. But his designs were cut off by his death, B.C. 485, after a reign of thirty-six years. His character is favourably represented by historians; and, compared to the generality of eastern despots, he appears to have deserved the praise of justice and humanity. *Herodotus, l. iii.—vii. Univers. Hist.—A.*

DARIUS II. surnamed *Ochus*, and also *Nothus*, was one of the natural sons of Artaxerxes Longimanus. At the death of that prince, Sogdianus, another of his natural sons, having murdered Xerxes, the legitimate successor, usurped the throne. Ochus was at that time governor of Hyrcania. He was sent for by his brother, with the intention of securing his person, and destroying him; but Ochus, informed of the design, marched to Persia with an army, and being joined by the nobles and governors of provinces, deposed Sogdianus, and put him to death. He assumed the tiara and the name of Darius B.C. 423. A rebellion was soon raised against him by Arsites, another natural brother; but his general was defeated, and he himself was induced to trust to the mercy of his brother. Darius was inclined to spare his life, but was persuaded by his wife, the cruel Parysatis, to change his intention. The history of this king

is little more than that of successive revolts, terminating in the defeat and death of those who excited them. He died after a reign of nineteen years, and was succeeded by his eldest son Arsaces, afterwards called Artaxerxes Mnemon. Although, in the narrative of his reign, it does not appear that Darius Ochus was distinguished for his virtue, yet we are told of an honourable testimony which he rendered himself upon his death-bed. Being asked by his son what art he had employed in managing his government with so much success, he replied, "that he had ever, to the best of his knowledge, acted as religion and justice demanded, without swerving either from the one or the other." *Univers. Hist.—A.*

DARIUS III. named *Codomannus*, was placed on the throne of Persia B.C. 336, by Bagoas, the eunuch who had murdered Arsaces, the youngest son of Artaxerxes Ochus. Codomannus (as he was called before his accession) is said to have been the son of Arsanes, grandson of Darius Nothus, by Sisigambis, his own sister. He was brought up in obscurity; but having, in the war which Ochus made upon the Cadusians, slain a champion of the enemy who had sent a general challenge, he was advanced to the government of Armenia, which office he held in a mature age, when Bagoas raised him to the throne. This perfidious eunuch, perceiving that the new monarch was not a man to be governed by him, prepared a cup of poison for him; but his design being discovered, he was compelled to drink the poison himself. The history of the reign of Darius is only that of his struggle against the Macedonian invasion, the events of which are fully related in the life of Alexander the Great (see his article); we shall therefore only touch upon some of the incidents most personal to the Persian king.

He did not take the command of his army in person till after the advance of Alexander into Cilicia. He then proceeded to meet him in all the pomp of royalty, and with a train of attendants more adapted to shine in a procession than to fight the veterans of Macedon. In the fulness of his confidence he resolved, contrary to the advice of his Greek allies, who knew the enemy opposed to him, to put the event to the hazard of a battle. Arriving at Issus, he cruelly massacred all the sick and wounded Macedonians who had been left there. The battle of Issus followed, in which Darius fought in the first line; but he seems to have been in haste to fly, and he incurred the disgrace of leaving behind him his bow, shield, and mantle. His rich camp was plundered, and his mother, wife, and children, fell into the power of the victor.

Little humbled by this and subsequent losses, he wrote to Alexander, without giving him the title of king; and after desiring him to name any ransom he thought fit for his family, proposed to decide their dispute in another combat with equal numbers;—a vain bravado in one who had been defeated by an army so inferior to his own! Alexander replied with the haughtiness of a conqueror, and pursued his success. While he was engaged in the siege of Tyre, a second letter arrived from Darius, in which his humiliation appeared by his address to Alexander as king, and the offer of his daughter Stastira in marriage, and all the country of Asia as far as the river Halys. These terms were rejected, and Darius prepared for the final decision of arms; yet he is said to have made another attempt at an accommodation, and after thanking his rival for his generous treatment of his family, to have extended his offer to all the country as far as the Euphrates. This also failed, and the concluding battle at Gaugamela ensued. Darius again charged with vigour in the first line, and it is said that the Persians several times rallied after being repulsed; yet, if the accounts of the Macedonian loss are to be relied upon, their exertions were but feeble. They were at length completely routed, and Darius fled from the field. He lost Babylon, Susa, Persepolis, and all his treasures, and took refuge at Ecbatana in Media. There he collected a force with which he seemed resolved to make a stand; but his misfortunes had now shaken the fidelity of his remaining subjects. Bessus, governor of Bactria, seized his person, enclosed him in a covered cart, and carried him away towards Bactria, having assumed the royal authority in his stead. Alexander closely pursued the usurper and his captive beyond the Caspian straits. On his near approach, Darius, refusing to proceed further, was barbarously wounded by the conspirators, and left weltering in his blood. In this state he was found by Polystratus, a Macedonian, who, as a last office to the dying king, brought him some water in his helmet. Darius quenched his thirst, desired his acknowledgments might be made to Alexander for his kindness to his family, with an earnest exhortation to avenge his death on the traitors, and then expired in the arms of Polystratus. Alexander coming up soon afterwards, found his rival dead, and shed tears at the unhappy fate of which he himself had been the cause. He covered the body with his own cloak, ordered it to be embalmed, and sent it to Sisigambis for interment with the relics of the Persian monarchs. Darius is allowed to

have possessed some good qualities, but he had neither wisdom nor vigour sufficient to encounter the dreadful storm which fell upon him. He died in the fiftieth year of his age, and sixth of his reign, B.C. 330; and with him terminated the Persian empire. *Arrian. Plutarch in Alex. Univers. Hist.—A.*

DATAMES, a military commander, equally distinguished for courage and conduct, was the son of Camissares, a Carian, by a Scythian mother. He served first among the guards of Artaxerxes Mnemon, and afterwards was employed in the war against the Cadusians, in which he gained so much reputation, that he was appointed to succeed his father, who fell in this war, as governor of that part of Cilicia which borders upon Cappadocia. Upon the revolt of Thyus, chief of Paphlagonia, and cousin of Datames, he was commanded by the king to reduce him. Thyus laid a plan for assassinating him; but Datames escaped the snare, and at length took him prisoner. Before the king could be apprised of the event, Datames took his captive, who was a man of great stature, and of a terrible aspect, dressed him in the robes of a satrap, and decorated him with a gold chain and bracelets; and, at the same time, putting himself into the rustic attire of a huntsman, with a club in one hand, and a cord in the other, to which Thyus was fastened, led him into the royal presence, as if he were some wild beast. The novelty of the sight drew round a number of spectators, and the king was highly delighted with the incident. Datames was soon after nominated to the chief command in the Egyptian war; but, whilst he was making his preparations, he received an order to go in quest of one Aspis, who possessed the mountainous region of Cataonia, above Cilicia, whence he made hostile incursions over the neighbouring provinces. Aware that his success depended upon surprising the enemy unprepared, Datames, who was then at a great distance from the place, went on board a ship with a small body of picked men, landed in Cilicia, and marched day and night till he crossed the ridge of mount Taurus, and arrived in the country possessed by Aspis. He there learned that the chief was gone upon a hunting expedition in the neighbourhood; and in the mean time the purpose of his arrival became known. Aspis prepared for resistance; but Datames, ordering his men to follow him, rode full speed to the spot, and so intimidated his antagonist, that he yielded himself captive. The king, in the interval, had reflected upon the imprudence of sending his general with so

small a force upon so hazardous an enterprise, and dispatched a messenger to the army to forbid his departure if he should not be set out. The messenger met the party which was conducting Aspis as a prisoner to the king's presence. But the great merit and success of Datames began to produce the usual effect in a court, that of exciting the envy of the principal courtiers, who combined to ruin him. Datames was apprised of their machinations by a friend, and resolved to frustrate them, by revolting from the king's service, and making himself independent. He first, however, made over his command of the army to a proper successor; and then proceeding with his particular friends to Cappadocia, he took possession of the neighbouring Paphlagonia, and provided for his defence. Hearing that the Pisidians were raising troops against him, he sent his son to oppose them, who was killed in battle. This misfortune was followed by that of the defection of his father-in-law, Mithrobarzanes, who commanded his cavalry. He concealed the truth from his army; and pretending that the commander had gone over by his orders, as a deserter, that he might have an opportunity of falling upon the enemy unawares, he ordered them immediately to march after him. The Pisidians, on his approach, suspecting the intentions of Mithrobarzanes, began to attack his troops. They resisted; and, during this mistaken conflict, Datames led on his men, and obtained a complete victory. He had the mortification, however, to be deserted by his eldest son, who went to the court of Artaxerxes, and gave information of his father's rebellion. The king sent against him Autophradates, with a very numerous army. Datames seized an advantageous post, where he could prevent the enemy's advance, and defend himself with very inferior force. The king's general made an attack upon him, but was repulsed with great loss; and Datames, by his perfect knowledge of the country, and his skill in making use of all opportunities, so harassed the royal army, that Autophradates was glad to accept of his nominal submission to the king's authority, and to withdraw his troops into Phrygia. Artaxerxes, however, was too deeply exasperated against Datames to admit of a cordial reconciliation; and since he could not conquer him by open force, he resolved to take him off by treachery. After some fruitless attempts of this kind, Mithridates, the son of Ariobarzanes, offered himself as the instrument, having first obtained permission from the king of acting as he thought proper with impunity. He then

pretended to have renounced his allegiance, and proceeded so far as to inflict many evils upon the king's subjects. The wary Datames was at length led to believe him a rebel in earnest, and to comply with an invitation from Mithridates to a private conference, in order to concert measures in common. They met unarmed; but Mithridates had previously buried weapons in several spots about the place. After they had held a conversation together, and Datames was departing, Mithridates sat down carelessly upon one of these spots, and then recalled him, pretending that he had forgot to mention something. He dug up a poniard, and having concealed it beneath his garment, met the returning Datames, and pointed out to him a hill, which he said was proper for an encampment. Datames turned his eyes to the spot, when the traitorous assassin plunged his dagger into his side, and laid him dead. *Cornelius Nepos, Vit. Datamis.—A.*

DATI, AUGUSTIN, a learned Italian, was the son of a lawyer of Sienna, where he was born in 1420. He was educated under Francis Philolphus, who considered him as his most promising scholar. He had an impediment in his speech when young, from which he freed himself by great attention. In 1442 he was invited by Odo-Antony, duke of Urbino, to teach the belles-lettres in that city. He was much favoured by the duke, and when that prince was assassinated on account of his disorders and violences, Dati was near undergoing the same fate from the popular odium, and difficultly escaped to a church, leaving his house to be pillaged. He returned to Sienna, where he thenceforth fixed his abode, refusing the offer of an advantageous professorship from the isle of Sicily, and the post of secretary of the briefs offered him by pope Nicholas V. He opened a school for rhetoric and the classics at Sienna, and obtained so much reputation, that he had permission from the cardinal of Sienna to explain the Scriptures publicly, and even to preach, though he was a married man. In 1458 he was made judge of Massa, which post he preserved a number of years; and he also passed through various civil offices in Sienna, to that of first magistrate. He was employed in several public negotiations, and resided a year at Rome, as agent for his state to pope Pius II. Towards the latter part of his life he renounced all secular studies, and devoted his time to the reading of the Scriptures and ecclesiastical history. He died of the plague at Sienna in 1478. His works were collected by his son Nicholas, and were printed at Sienna in 1503, folio; and at

Venice in 1516, folio. They are in Latin, and consist of ten books "On the Immortality of the Soul," seven of "Orations," three of "Epistles," a number of miscellaneous tracts, and "Fragments of the History of Sienna." This last he composed at the instigation of the senate of the city, and executed the task faithfully; but the work was much injured by his son, who, from political motives, suppressed many things it contained. *Moreri. Tiraboschi.—A.*

DATI, CHARLES, born at Florence in 1619, was professor of the belles-lettres in his native city, and acquired great reputation among the learned of his time. He was a member of the Academy Della Crusca, and paid great attention to the improvement of the Tuscan language. In 1657 he published a discourse "Dell' Obbligo di ben parlare la propria Lingua"—On the Obligation of speaking well one's native Tongue: a literary duty to which it were to be wished more attention should be paid by scholars than has usually been done. He also, for a similar purpose, made a collection of "Prose Fiorentina," as examples of excellence in writing Italian. Together with Redi, he employed himself in researches on the origin and etymology of the Tuscan; to which, though they remained unpublished, Menage confessed himself much indebted. He was versed in mathematical and astronomical studies, and wrote a letter in defence of the discoveries of Galileo and Torricelli. One of his works, by which he is best known, is his "Lives of ancient Painters," a learned performance, but unfinished, as he proceeded no farther than to those of Phidias, Xeuixis, Apelles, and Protogenes. An eulogy on Lewis XIV. which he published in Italian at Florence in 1669, obtained him the honour and emolument of being one of those foreign literati who were selected as objects of the bounty of that monarch, and he received an invitation to settle in his court, as he did also from Christina queen of Sweden; but he declined quitting Florence. Besides his professorship there, he enjoyed the post of librarian to cardinal Gian Carlo de' Medici; and no man of letters has been honoured with more encomiums, both from his countrymen and from foreigners. These marks of respect he deserved by his assiduity in performing kind offices to all the distinguished travellers who took Florence in their route. He wrote a few other pieces in verse and prose; but his learned labours were cut short by death in 1675, at the age of fifty-six. *Moreri. Tiraboschi.—A.*

DATT, JOHN-PHILIP, an eminent German

jurist, was born at Eslingen in Suabia, in 1654. After having made an extraordinary progress in classical literature at the school of his native place, he was sent to the university of Strasburg, where he studied history, politics, and law. He was for a time governor of young Wurmser of Wendenheim. On his return to Eslingen, he had the charge of the public registry, and afterwards was made syndic of the city, in which capacity he assisted at several diets. The duke of Wirtemberg invited him, in 1694, to take the offices of counsellor of the regency and consistory, and advocate of the ecclesiastical treasury; in which posts he rendered great services to the house of Wirtemberg. He died in 1722. He published "Volumen Rerum Germanicarum Novum, sive de Pace Imperii publica," Ulm, 1698, folio, which is accounted one of the best works upon the German public law; also a treatise "De Venditione Liberum." *Moreri.—A.*

DAVANZATI, BERNARD, a Florentine man of letters, was born in 1529, and died in 1606. As a writer he is principally known for his translation of Tacitus, which obtained great reputation. Of this performance Tiraboschi says, "It was his intention to shew, that our tongue is not at all inferior to the Latin in strength. He has certainly succeeded in comprising the translation within a space not exceeding that of the original; but whether his work is such as can be proposed as a model for writing history in Italian, I dare not decide. I am of opinion, however, that if we had a history written in a similar style, it would have very few readers." In fact, the number of obsolete Tuscan words renders it difficult to be understood by the Italians themselves. Davanzati also published an elegant work "On Tuscan Agriculture," and a "History of the English Schism;" which last is said to be an abridged translation of that of the Jesuit Sanders. His "Notitia de' Cambi," or Account of Exchanges, is one of the earliest pieces on that subject. *Tiraboschi. Nouv. Dict. Hist.—A.*

DAUBENTON, M. an eminent naturalist and anatomist, was born in 1716, at Montbard in Burgundy, and was brought up to the practice of physic. When his townsman, the illustrious De Buffon, was made superintendant of the royal garden, he persuaded Daubenton to settle near him, and to become his coadjutor in the study of natural history. This took place in 1740, when he was made keeper of the king's museum, and he thenceforth devoted himself, with unremitting assiduity, to the science in which he was engaged. He was admitted into the

Academy of Sciences in 1744, and enriched its Memoirs with several valuable papers on zoology and comparative anatomy. In the great work on natural history, published by Buffon first in 1750, he had a large share, all the anatomical part relative to men and animals being contributed by him; and the great additions this work made to the knowledge of comparative anatomy are universally accounted among its principal merits. In what manner he consulted utility in his enquiries is seen by his admirable "Instructions for Shepherds and the Proprietors of Flocks," &c. *Paris*, 1784, 8vo.; in which he gives a series of practical lessons concerning the treatment of sheep in every particular, with curious discussions on the improvement of wool. Mineralogy was another object of his study; and he published, in 1784, "A Methodical View of Minerals," with their distinctive characters, according to a new arrangement of his own, distinguished by its clearness and precision. Daubenton was a member of the Royal Medical Society. After passing through the storms and vicissitudes of the French revolution, he was elected, in 1799, a member of the Conservative Senate. He did not long survive this honour, dying on December 29 in that year, at the age of eighty-four. He was buried with great solemnity in the national (formerly the royal) garden, and an oration to his honour was pronounced over his remains by the naturalist Lacepede. *Account by Fourcroy. Halleri Bibl. Anatom.*—A.

DAUBENTON, WILLIAM, a French Jesuit of some celebrity in the seventeenth century, was born at Auxerre, in the year 1665. He was at first destined by the fathers of the order for the office of preacher, which for some time he discharged with much acceptability. The state of his health, however, obliging him to relinquish pulpit exercises, he was appointed to different governments, and among others to the rectory of the college of Strasburg. His services in that situation were considered to be of such importance, that, at the desire of Louis XIV. he was fixed in it a second time, after the expiration of the term of his appointment, that he might completely carry into effect some useful regulations which he had introduced. By the same prince he was made confessor to his grandson, Philip V. king of Spain, whom he accompanied when he went to take possession of his throne. He appears to have obtained considerable influence over the mind of Philip, which he was not contented with exerting in matters purely spiritual, but employed it in directing measures of state and

delicate politics. By this intriguing spirit he excited the jealousy and resentment of the Spanish grandees, who, through their interference, procured his dismissal from the guidance of the king's conscience. On that event he retired into France, in the year 1706, whence he was sent to Rome, where he was chosen assistant to the general of the Jesuits in managing the concerns of the order in France. In the year 1716 he was recalled to Madrid, and reinstated in his office of confessor to Philip V. Some years afterwards, when Philip had formed, but not divulged, his resolution to abdicate his crown, this Jesuit conceived that measure to be so unfavourable to the interests of his native country, that he opposed it with all his weight, and even betrayed the king's secret to the duke of Orleans, regent of France. His intrigues on this occasion terminated in his own disgrace for the second time, which was soon followed by his death, in the year 1723. His writings, excepting some funeral orations, were consecrated to the service of superstition, being employed in assigning reasons for the beatification and canonisation of John Francis Regis, a Jesuit. They consist of two volumes folio, and were published at the expence of the Apostolical Chamber. One of those volumes is filled with an account of the miracles of that modern saint. *Moreri. Nouv. Dict. Hist.*—M.

DAVENANT, JOHN, a learned English prelate in the seventeenth century, was a native of London, where his father was an eminent and wealthy merchant. No certain information can be obtained respecting the year of his birth, or the school in which he received his classical education. In the year 1587 he was admitted pensioner of Queen's college, Cambridge, in which seminary he appears to have applied to his studies with very commendable diligence, and to have performed his exercises in a manner that reflected credit on his abilities and proficiency. He proceeded regularly to his degrees in arts, and took that of master in 1594. About that time he had the offer of a fellowship in his college, which his father, much to his honour, would not permit him to accept, on account of the plentiful fortune which he possessed. After his death, however, Mr. Davenant would no longer decline the honour of such a situation, and was elected fellow in the year 1597. When he was thus become settled in a college-life, he continued to distinguish himself by his learning, and other eminent qualifications, so as to recommend himself to honourable appointments in the university, and in his own society. In the year 1601 he took his degree

of bachelor in divinity, and in 1609 that of doctor in the same faculty. In the year last mentioned he was appointed lady Margaret's professor, and was also one of her preachers in the years 1609 and 1612. On a vacancy taking place in the mastership of his college, in the year 1614, he was elected to that honourable station, which he retained until the year 1622. During this period the synod of Dort had been convened in Holland, to crush the arminian party, by forms of proceeding in which the tricks and intolerance of angry divines were substituted in the room of impartiality and calm argumentative discussion. Dr. Davenant was one of the English clergy who were appointed by king James I. to sit and give their votes in that synod. In the debates, or rather authoritative decisions, which took place on the subjects of predestination and grace, Dr. Davenant, and one other of the English deputation, appeared desirous of adopting a middle notion, between the extremes of Calvinism and Arminianism; according to which were maintained *the certainty of the salvation of the elect*, and the offer of pardon to all who should hear the gospel, accompanied with *grace sufficient* to convince and persuade the *impenitent*, so as to lay the blame of their condemnation upon themselves. But finding the synod determined against receding from the strict definitions of the Genevan school, they gave their voice for concurring in the decree against Arminianism, declaring the Belgic confession to be in the main agreeable to the word of God, and the received opinions of the best approved doctors of the English church. Among the modern English divines of the established church, few, we apprehend, would be found disposed to concur in a similar declaration, unless selected from that body who arrogate to themselves the title of the awakened clergy. Dr. Davenant returned to England in the year 1619; and in the year 1621 was nominated to the bishopric of Salisbury. From that time we learn no particulars concerning him worthy of notice, until the year 1630-1, when he fell under the displeasure of king Charles I. for maintaining the doctrine of predestination in a sermon preached before his majesty at Whitehall. That king, by the advice of Dr. Laud, bishop of London, who was a favourer of the arminian tenets, in a declaration prefixed to the thirty-nine articles in 1628, prohibited "all curious search" into points which "might nourish faction in the church or commonwealth;" and threatened any person who should publicly read or hold disputation on either side with censure in the ecclesiastical

commission. Bishop Davenant's sermon was construed into a contempt of the king's declaration, and occasioned not only his being re-proved on the day when he preached it, but his being summoned to answer for his pretended crime before the privy-council. At first his lordship seemed determined to maintain that the doctrine which he had advanced was nothing more than the acknowledged truth of the seventeenth article, and could not be included among the doctrines "of curious search" against which the declaration was issued. But finding that such a defence would not be admitted, and that the king's will was that all such high questions should be forborne, he did not choose to run the risk of the royal displeasure, and declared his sorrow for not having understood his majesty's intentions, and his willingness to conform himself for the time to come, as readily as any other, to his majesty's commands. By this accommodating conduct the bishop escaped from all farther trouble, and was admitted to kiss the king's hand, in token of his gracious acceptance of the prelate's submission to his will and pleasure; but he was never afterwards in any favour at court. He died in the year 1641, with his mind deeply affected by a foresight of the evils which threatened his country, and the church of which he was a member. Bishop Davenant was a prelate respectable for learning, seriousness, and moderation. He was hospitable, benevolent, and humble in his manners, and an example to his clergy in the diligence and zeal with which he discharged the duties of a minister of the gospel. He was the author of "*Expositio Epistolæ D. Pauli ad Colossenses, per reverendum in Christo Patrem J. Sarisb. Epis. &c.*" folio; "*Prælectiones de duobus in Theologia Controversis Capitibus; de Judice Controversiarum primo; de Justitia habituali & actuali altero, &c.*" 1631, folio; "*Determinationes Questionum quarundam Theologicarum, per Rev. Vir. Jo. Dav. &c.*" 1634, folio; and "*Animadversions upon a Treatise lately published, and entitled, God's Love to Mankind manifested, by disproving his absolute Decree for their Damnation,*" 1641, 8vo. *Biog. Britan. Neal's Hist. Purit. vol. II.—M.*

DAVENANT, WILLIAM, a poet, and manager of the theatre in the reigns of Charles I. and II. was the son of a tavern-keeper at Oxford, in which city he was born in 1665. He had his early education at a school in his native place, and was afterwards entered a member of Lincoln college; but his stay in the university appears to have been short. His disposition

led him to try his fortune at court, and he first appeared in that region as page to the duchess of Richmond. Thence he was removed into the family of Greville lord Brooke, an accomplished nobleman, and a patron of literature. His death, in 1628, deprived Davenant of a valuable protector; but he had already made himself so favourably known, that he was able, with advantage, to usher his first tragedy, named "Albovine," to the stage, in 1629. From that time he was admitted to the familiar acquaintance of the principal wits about court, among whom he maintained a respectable station. He partook of the laxity of manners usually prevalent in such a circle; an unfortunate consequence of which was an injury to his countenance, by the falling in of his nose, that afforded his rivals a perpetual topic of malicious allusion. He however exerted his invention and industry to good purpose, in providing a fund of dramatic pieces for the entertainment of the court; among which were several of the kind called Masques. In the representation of these, not only some of the principal nobility, but even the king and queen, took an occasional part. So well did he sustain the characters of poet and courtier, that, upon the death of Ben Jonson, in 1637, he was made his successor in the laureate. Davenant's principles, and attachment to the king, caused him to participate early in the succeeding troubles. He was accused to the parliament, in 1641, of being engaged in a design to bring up the army for the support of the royal authority, and a proclamation was issued for apprehending him; in consequence of which he was taken at Faversham, and placed under the custody of a serjeant at arms. He was, however, admitted to bail; and, after one ineffectual attempt, he succeeded in making his escape to France. When the queen sent over a supply of military stores, he accompanied them; and offered his services to his old friend and patron, the earl of Newcastle. That nobleman, who was himself a poet, paid so much respect to the character, as to entrust Davenant with the important office of lieutenant-general of his ordnance. We are not told by what means he had qualified himself for such a post; and the promotion appeared a very improper one to several of the royal party. The king himself, however, was so well satisfied with Davenant's services, that he conferred upon him the honour of knighthood at the siege of Gloucester, in 1643. His military occupation did not continue very long; for, upon the declension of the royal cause, he withdrew into France, where he em-

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braced the Roman-catholic religion. This sacrifice procured him the full confidence of the queen; and, in 1646, he was sent by her to the king, in order to persuade him to make his peace with the parliament, by giving up the interests of the church of England. He was unsuccessful in this attempt; and by the slighting manner in which he treated the church he had quitted, drew upon himself a very severe reprimand from the king. Lord Clarendon, mentioning Davenant on this occasion, calls him "an honest man and a witty, but in all respects inferior to such a trust;" and he knew Davenant well, having been one of his early friends and admirers. Upon his return to Paris, the laureate, to divert his chagrin, laid the plan of his heroic poem of "Gondibert," and began to compose it in the Louvre, where he lived with lord Jermyñ. This occupation, however, was not sufficient for his active disposition; and he engaged in a project of carrying a colony from France to settle in Virginia, which province still retained its loyalty. The friendship of the queen enabled him to succeed so far as to fit out a ship, with which he sailed from the coast of Normandy; but it was unfortunately captured by one of the parliament's armed vessels, and carried into the isle of Wight, where Davenant was committed close prisoner to Cowes castle. In this melancholy situation his mind bore itself up so far as to enable him to proceed with his Gondibert, part of the third book of which he composed in prison. But he was now brought into considerable danger; for, in October, 1650, he was removed to London for trial by a high-commission court. He escaped with life; for which he was indebted, according to one account, to two aldermen of York, whom he had treated with kindness when serving under the earl of Newcastle; according to another, to a brother-poet, the immortal Milton. He was, however, kept two years a prisoner in the Tower; after which he obtained his liberty. To relieve the indigence into which he was fallen, he ventured upon a project that required both courage and ingenuity, at a time so unfavourable to any thing like theatrical amusements. With the encouragement of Whitelock, Maynard, and some other persons in power, of a more liberal spirit than their coadjutors, he opened a place for the exhibition of *entertainments*, as they were termed, consisting of a mixture of declamation and music. These at length issued in direct dramatic pieces, several of which he composed and exhibited during the protectorate, without molestation, and to his deserved emolument. His

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loyalty brought him into some trouble at the time of sir George Booth's insurrection, and he was again imprisoned; but the restoration, which soon after followed, rendered his party triumphant. The public restoration of the stage was one of the earliest measures of the new reign; and sir William Davenant was made patentee of the company called the Duke's, which opened in Lincoln's-inn-fields. He made a commencement with his own operatical play, entitled "The Siege of Rhodes;" for which he provided decorations and scenery after the model of what he had seen in the French theatres. He had also the credit of bringing out that excellent actor, Betterton. He is said to have repaid the former service of Milton to himself, by using his interest to preserve him from the dangers to which, on the present change of power, he was exposed. Sir William spent the latter part of life in comfort and reputation. He continued to write plays; and his last literary employment was an alteration of Shakespear's *Tempest*, in which he was assisted by Dryden. He died in April, 1668, aged sixty-three.

The works of this writer have so completely disappeared from the stage, and from the closets of private readers, that it is superfluous to bestow remarks upon any of them, except one, which once excited considerable notice, and has not escaped the attention of modern criticism. This is his "*Gondibert*," a poem unfinished, and indeed deserted, by its author, who made no addition to it after he had finished the sixth canto of the third book in 1650. He entitles it an *heroic poem*, which name, in his preface, he also gives to the celebrated epics of antiquity; but he differs from them all in rejecting that interference of supernatural agents, which is termed the *machinery*, and making it a mere narration of human events, conducted by human characters. For this innovation he is commended by Cowley, who (as well as Waller) prefixed a copy of laudatory verses to the work. The propriety of this determination was much discussed; and a number of censures were besides passed upon the poem, which seems to have gradually declined in reputation, till it ceased to be reckoned in the number of English classics. In fact, it is found to be extremely tedious, to have little of the sublime or the pathetic, little of vivid description or poetical imagery, and to be chiefly composed of far-fetched thoughts and prolix argumentations. It was nearly forgotten, when bishop Hurd, in a volume of *Critical Commentaries*, &c. thought proper to bring forward this poem as an ex-

ample of the bad effects produced by a studious attempt at originality, and by deviation from received models. To place this in a strong light, he ascribed a degree of poetic genius to the writer much beyond the measure of common opinion; calling him "a very eminent person, who possessed all the advantages of nature and art that could be required to adorn the true poet." Another critic (*Aikin's Miscellaneous Pieces in Prose*), while contending against Dr. Hurd's principle, agreed with him in attributing extraordinary merit to the poem, and endeavoured to revive the public attention to it by a copious display of its beauties. Many passages, indeed, were cited, which contained noble sentiments, forcibly expressed, and sometimes decorated with true poetry; yet its radical deficiencies, proceeding from a want of adequate poetical talents in the author for such an extensive undertaking, seem for ever to have doomed it to oblivion. It may be remarked, that *Gondibert* still retained so much celebrity in the time of Gay, that he either wrote, or revised, three cantos, meant as its continuation. *Biog. Britan.—A.*

DAVENANT, CHARLES, an eminent political writer, was eldest son of sir William, and was born in 1656. He received his grammar-education at Cheam in Surrey, and afterwards was entered a fellow-commoner of Baliol college, Oxford. His connection with the theatre, in which he had a considerable property in his father's right, gave him an early turn to dramatic composition; and, at the age of nineteen, he brought a tragedy upon the stage, entitled "*Circe*," which was favourably received. He soon, however, deserted poetry for more thriving pursuits; and he studied the civil law, in which he obtained a doctor's degree from the university of Cambridge. He was returned to parliament for the borough of St. Ives in 1685; and about the same time was joined in a commission with the Master of the Revels for the inspection of plays. He had likewise the post of a commissioner of the excise, in which he performed great services to the revenue, by correcting abuses which had prevailed in that department, and introducing improved methods of keeping the accounts. In the reign of king William he commenced political writer; and many pieces came from his pen which excited much attention at the time. Their peculiar merit consisted in the knowledge they displayed of the several branches of political arithmetic, and of the trade and revenues of the country. The titles of his principal publications are, "An Essay upon Ways and Means of supply-

ing the War," 1695; "An Essay on the East-India Trade," 1697; "Discourses on the Public Revenues, and of the Trade of England, in two Parts," 1698; "An Essay upon the probable Methods of making the People Gainers in the Balance of Trade," 1699; "A Discourse upon Grants and Resumptions," 1700; "Essays on the Balance of Power, &c. &c." 1701. In these pieces he frequently shewed himself hostile to the prejudices and interests of persons in place, whence several of them were severely animadverted upon; and he was considered as disaffected to the plans of policy pursued by the whigs, and as really a party-writer under the covert of general and national topics. If, indeed, he was the author of a pamphlet, entitled "The true Picture of a modern Whig," 1702, it cannot be doubted that he was deeply tinged with the spirit of party. He was out of parliament during king William's reign, till 1698, when he was chosen for Great Bedwin, as he again was in 1700. In the ensuing reign he was appointed to the post of inspector-general of the exports and imports, which he filled with great reputation, and to the public advantage. The works which he published from this time were chiefly, "Reflections upon the Constitution and Management of the Trade to Africa, &c." 1709; "New Dialogues upon the present Posture of Affairs, the Species of Money, national Debts, public Revenues, &c." two vols. 1710; "Two Reports concerning the public Accounts of the Kingdom," 1712. All these pieces are replete with valuable information. Dr. Davenant died in 1714. A collection of his political and commercial works, in five volumes octavo, was published in 1771, by sir Charles Whitworth. *Biog. Britan.*—A.

DAVENNE, FRANCIS, surnamed *the Pacific*, was born at Fleurance, a town in the Lower Armagnac, towards the beginning of the seventeenth century. He was one of the principal disciples of a famous fanatic, called Simon Morin, and published a number of pieces of a theologico-political nature, pretended divine communications, denunciations of the judgments of Heaven, prophecies, &c. for which the French clergy and the civil power subjected the author to imprisonment, and criminal prosecutions. By such an injudicious mode of proceeding, they gave him and his productions a degree of temporary celebrity, to which neither would have arisen if unpersecuted, and left to merited contempt. Those who have any curiosity to learn what were the subjects of Davenne's lucubrations, we must refer to the twenty-seventh volume of father Niceron's *Memoirs*, where

may be found a particular detail of the writings and opinions of this visionary; or to the abstract from it in *Moreri*.—M.

DAVENPORT, JOHN, a learned puritanical divine, and popular preacher, was born at Coventry in the year 1597, and educated in grammar-learning in that city. In the year 1613 he was entered a battler at Merton college, Oxford, whence, in about two years, he removed to Magdalen hall. In that seminary he was subjected to very strict and severe discipline, under which he received a bias in favour of puritanism that terminated in his withdrawing from the communion of the church of England. From Oxford he went to London before he had taken any degree in the university; and in the metropolis became vicar of St. Stephen's church, Coleman-street, and one of the most noted and acceptable preachers of his time. In the year 1625 he returned to Oxford, performed with great applause the usual exercises, and accumulated his degree of bachelor of divinity. About the year 1627 a scheme was formed by several gentlemen and ministers in London to promote that kind of preaching which was called puritanical in the country, by setting up lectures in the several market-towns in England. In order to defray the expence of those institutions, they raised a considerable sum of money by voluntary contribution, for the purchasing of such impropriations as were in the hands of laymen; and constituted a number of divines and lay gentlemen feoffees, in trust, to apply the profits arising from those impropriations to the support of the lecturers. Mr. Davenport was one of the clerical members of that trust. Bishop Laud, however, construed their proceedings into a conspiracy against the church; and, by his representations to the king, was the means of an information being filed against them in the Exchequer, which was followed by a decree that their feoffment should be cancelled, the impropriations they had purchased confiscated to the king, and the feoffees fined in the star-chamber. It is true the decree was not put in full force; but it served the purpose of ruining the scheme in view. For the part which he had taken in this business, Mr. Davenport became an object of resentment to his diocesan; which was increased by the growing inclination towards non-conformity which he discovered from that time, and occasioned his being summoned before the high-commission court, to answer to the charges that should there be exhibited against him. In these circumstances he resigned his living, and withdrew from the storm into Holland. In

that country he was for some time colleague with Mr. Paget, minister of the English church at Amsterdam, until he was involved in a dispute concerning the promiscuous admission of children to baptism, without proper sureties for their education in the christian religion; which drew upon him the censures of the Dutch classes in the neighbourhood, and obliged him to relinquish the public exercise of his ministry. He still continued, however, for some time, to preach and deliver catechetical lectures in private houses, whither great numbers of hearers resorted, attracted by his learning and abilities, until the jealousy of the Dutch clergy procured the suppression of those private meetings. On the decline of the episcopal authority in England, he returned to that country, where, Anthony Wood informs us, he had a cure bestowed upon him: but he had come to a determination to remove to New England, where the state of religion and church-discipline was more conformable to his sentiments and views than in any part of the old world. This determination he put in practice, accompanied by many others, who wished to escape from the confusions which distracted their native land, in the year 1637. In New England he was received with peculiar marks of respect, and laid the foundation of the plantation and colony of New-haven in Connecticut, where his character and ministerial labours were held in high estimation for near thirty years. At this time he had become a firm advocate for the independent, or congregational, form of church discipline, which he enforced with a degree of strictness and rigour that cannot be reconciled with rational views of christian liberty and toleration. In the year 1667 he was prevailed upon to remove to Boston, the metropolis of New England, to become minister of the most considerable and respectable independent church in the new world, where his highly-acceptable services were but of short duration; for he was carried off by an apoplectic stroke in the year 1670. He was the author of different controversial pieces, published in Holland, on the subject of his dispute with his colleague, Mr. Paget, which are enumerated in the first of the authorities quoted below; of "A Catechism, containing the chief Heads of the Christian Religion," 8vo. 1659; of "The Power of Congregational Churches asserted and vindicated, &c." 8vo. 1672; of a treatise "On the Knowledge of Christ, &c. wherein the Types, Prophecies, Genealogies, Miracles, &c. are opened and applied;" and other pieces. *Wood's Ath. Ox. vol. II. Cotton Ma-*

ther's New Eng. Hist. Neal's Hist. Purit. vol. II.—M.

DAVENPORT, CHRISTOPHER, a younger brother of the preceding, and a learned English catholic divine, was born at Coventry, about the year 1598. His preparatory education he received with his brother in his native city, and was entered with him, in the year 1613, at Merton college, Oxford. He was so far from following his brother's example in associating with those who were puritanically inclined, that his intimate acquaintance at Oxford appear to have been some popish priests, living in or near the university, by whose persuasions he was induced, in the year 1615, to become a convert to the catholic faith, and to retire to one of the English catholic seminaries at Douay in Flanders. After remaining there for some time he went to Ypres, where, in the year 1617, he entered into the franciscan order among the Dutch in that place; and in the following year was admitted among the English recollects, at Douay. He afterwards went to the university of Salamanca in Spain, to perfect himself in his theological studies; whence he returned to Douay, where he successively discharged the duties of professor of philosophy and theology, and was created a doctor of divinity of his order, but not of any university. His learning was very considerable in school divinity, philosophy, and ecclesiastical history; his ingenuity quick and lively; his manners open and conciliating; and his zeal for the interests of the communion into which he had been transplanted, sincere and active. For these reasons he was fixed upon as a proper person to be sent a missionary into England, where he went by the name of Franciscus a Sancta Clara, and was made chaplain to Henrietta Maria, consort to king Charles I. In this mission he spent nearly fifty years of his life, indefatigable in gaining proselytes to the catholic cause, in raising money among the English catholics to promote their concerns on the continent as well as at home, and in writing books in defence of popery against protestantism. During this time he was frequently obliged to withdraw from public notice, particularly while the civil war raged in the reign of Charles I. and under the protectorate of Cromwell. But on the accession of Charles II. he found himself again at liberty to pursue the objects of his appointment; and when that prince was married to Catherine of Portugal, he was made one of her majesty's chaplains. He died in the neighbourhood of London, in the year 1680, greatly esteemed by protestants as well as catho-

lies, and considered by the latter as one of the chief pillars of their religion in England. He had been acquainted with Laud archbishop of Canterbury; which circumstance was unfairly made use of to form an article of impeachment against that prelate. Father Davenport was the author of numerous publications, which afford abundant evidence of his learning and ingenuity; among which are, "Tractatus adversus judicariam Astrologiam," 8vo. 1626; "Paraphrastica Expositio Articulorum Confessionis Angliæ," 4to.; "Deus, Natura, Gratia, sive Tractatus de Prædestinatione, de Meritis, &c." 4to. 1635; "Systema Fidei, sive Tractatus de Concilio Universali, &c." 4to. 1648; "Apologia Episcoporum, seu sacri Magistratus propugnatio," 8vo. 1640; "Paralipomena Philosophica de Mundo peripatetico," 8vo. 1652; "Enchiridion of Faith, in a Dialogue concerning the Christian Religion," 8vo. 1665; "Explanation of the Roman-catholic Belief," 8vo. 1656, &c. The whole of his works, excepting his treatise on Predestination and his System of Faith, were collected together, and published, in two volumes folio, at Douay, in 1665. *Wood's Ath. Ox. vol. II. Moreri.—M.*

DAVID, king of the Jews, and one of the most illustrious characters of ancient times, was the youngest son of Jesse, of the tribe of Judah, who dwelt in the city of Bethlehem, and was born in the year of the world 2860, or 1090 B.C. As Saul, by his misconduct, had rendered himself unworthy of the crown to which he had been elected, and forfeited the protection and favour of the Most High, the prophet Samuel was divinely instructed to repair to Bethlehem, and to invite the family of Jesse to a sacrifice, at which the particular person whom God had appointed to succeed Saul on the throne, should, by a supernatural impression, be pointed out to him. That person proved to be David, who had arrived at years of manhood, and whose chief attention before that time appears to have been devoted to the employment of the pastoral life. When Samuel found that he possessed those qualities which marked him to be the object of the divine selection, he rose up, and anointed him with oil in the midst of his brethren; thereby declaring to him his future designation, and engaging to turn his mind to such thoughts and pursuits as might fit him for the honourable station which he was to fill. And, according to the language of the sacred historian, "the Spirit of the Lord came upon David from that time forward;" he was inspired with the cou-

rage, resolution, and prudence; that prepared him for the delicate and difficult scenes which awaited him. The secret purport of this visit of the prophet, seems to have been for some time confined to the family of Jesse. Soon afterwards Saul, in consequence of his vices, had sunk into a state of gloomy melancholy and despondency, which it was thought expedient to soothe and assuage by the powerful charms of music. And as David had become famous for his proficiency in that science, he was introduced to the king, to try the effects of his art in calming his troubled mind. The sweet strains of his harp had such a wonderful effect, that for a time they removed the king's malady, and David grew into such favour with Saul, that he made him his armour-bearer. This office appears to have been a mark of honour, rather than what obliged him to any constant attendance at court; since we are informed, that "he returned from Saul, to feed his father's sheep at Bethlehem." Some short time afterwards a war broke out between the Israelites and the Philistines, when Jesse sent his three eldest sons to join the army of his countrymen. As the hostile forces lay in view of each other for several days without coming to action, David was ordered by his father to carry some provisions for the relief of his brethren, and to bring him information of the prospect of affairs. Upon his arrival at the camp of Saul, he found both armies preparing for battle, and observed a champion, named Goliath of Gath, advancing before the Philistine ranks, who defied to single combat the bravest of the Israelitish troops, and offered the cause in dispute to be determined by the issue of their encounter. This challenge he had repeated for the space of forty days; but so formidable were his aspect and gigantic size, that no Israelite was found who durst enter the lists with him, notwithstanding the high and honourable rewards which Saul promised to his conqueror. When David had made himself acquainted with the circumstances of the case, he was indignant at the disgrace which the army of Israel must suffer from letting the proud challenger return unanswered, and, notwithstanding the remonstrances of his oldest brother, expressed his desire to fight with the Philistine, that he might redeem the honour, and encourage the drooping spirits of his countrymen. Upon being brought before Saul, his service was accepted, and he was so far honoured as to be armed with the armour of the king, to fit him for the combat. But finding that it would rather encumber him than

facilitate his enterprise, he put it off, and determined to use no other weapons than his staff and his sling, in the use of which many of the ancients, and particularly the shepherd tribes, were exceedingly expert. Thus accoutred he presented himself before the Philistine champion, and, notwithstanding his proud and contemptuous menaces, brought him to the ground by a stone which he slung with such dexterity and force that it sunk into his forehead; when immediately running up to his enemy, with his own sword he cut off his head, which he presented to the king. The fall of their champion was a prelude to the defeat of the Philistines, who disheartened by that unexpected event, became an easy conquest to the Israelites, and were pursued with much slaughter to the heart of their own country. This signal exploit so far recommended David to the king, that he determined to keep him near his own person, and appointed him to various offices of a civil and military kind, in which he acquitted himself in a manner that secured universal applause and esteem. With Jonathan, Saul's eldest son, he contracted a close and indissoluble friendship. But the king had been led to conceive a jealousy against him, from the popular songs sung in celebration of the triumph over the Philistines, in which the burden was, "Saul has slain his thousands, and David his ten thousands;" and that jealousy was increased by the additional fame and affection which he acquired from his valour and prudence in the different services to which he was appointed. One of the first consequences of it was a return of the king's old malady, when David again resorted to the powers of his harp, and twice narrowly escaped death from the effects of Saul's phrensy. After this, David was removed to an employment at some distance from court, where his conduct procured him the approbation and attachment of all ranks of people. His growing popularity changed the jealousy of Saul into fear and hatred, and determined him to omit no means in his power to get rid of him. With this view he employed him, and a body of troops of which he was the commander, in dangerous expeditions against the Philistines; and even adopted the policy of promising him his daughter, Michal, for a wife, on the condition of his delivering, within a limited time, an hundred foreskins of the Philistines for her dowry. He entertained the hope, that "the hand of the Philistines would be upon him," or that he would be cut off in undertaking the hazardous enterprise. But by his caution and valour he obtained such

advantages over the enemies of his country, that he was enabled to produce double the number of foreskins demanded, within the period fixed, and was advanced to the honour of being son-in-law to the king. Soon after this event he gained additional reputation, by the military abilities and conduct which he displayed in repelling an incursion of the Philistines, so that "his name was much set by," and his glory as a subject raised to the highest pitch. But Saul's distrust and aversion, and dread of his increasing popularity, had at length proceeded so far, that he gave directions to his son Jonathan, and all his servants, to embrace the first opportunity that should offer of putting him to death. That faithful friend, however, apprised David of the danger to which he was exposed from his father's intentions, and, together with Michal his wife, enabled him, on more than one occasion, to escape the treacherous plots that were laid for his destruction. Conceiving himself no longer safe at the court of Saul, he fled first to Ramah, where he acquainted Samuel with the circumstances which had taken place between him and Saul; and upon the approach of the latter to that place in quest of him, took refuge at the court of Achish king of Gath, where he was obliged to counterfeited madness, to ensure his personal safety. Soon afterwards, quitting Gath, he returned to the land of Judah, and took possession of a fortress or fastness, called the Cave of Adullam, in which he was joined by about 400 men, some of them of high rank and station, and eminent for their courage, who resented the cruel and tyrannical conduct shewed by Saul towards their families, and were determined to guard the life of David against all attempts to destroy him by treachery. That the object of their association was purely of a defensive nature, without comprehending any designs unfavourable to the welfare of their country, or inimical to the peace of Saul's government, satisfactorily appears from the history of their whole subsequent conduct. But Saul was resolved that David should not remain in quiet in any asylum, and with a body of troops pursued him from one lurking place to another, with unrelenting and cruel animosity. David, however, under the guidance of that Providence which designed him to become the great defender and glory of the Jewish nation, was enabled to elude all the endeavours of Saul to seize him and his party; and on two memorable occasions, when through carelessness the king fell into his power, shewed such generosity in sparing his life, that Saul's prejudices

against him seem for a time to have been overcome, and he not only admitted the full force of David's pathetic appeal to him in defence of his innocence, but promised to do him "no more harm." In order to secure himself and friends from any future ill consequences of the king's capricious temper, David, at this period, thought it prudent to seek for a settlement within the borders of the country of the Philistines, and obtained from Achish a donation of the city of Ziklag, with its dependencies, where he continued during the remainder of the life of Saul. In this retreat he was joined by fresh bands of his countrymen, under able leaders, with whom he made excursions on different Canaanitish clans, who were at war with the Israelites, and destroyed and plundered them with the same severity which they had shewed towards his own people. By an ambiguous representation to Achish of the part of the country which he had ravaged, that prince was led to conclude that his excursions had been directed against the Israelitish tribes, and that by these aggressions he was confirmed in a rooted enmity to the country from which he was a fugitive. Under this impression, when some short time afterwards the war was renewed between the Philistines and the Israelites, he summoned David and his people to fight under his banners against their native country. By the answer which he received from him, "Surely thou shalt know what thy servant can do," and by his readily assembling his troops to join the Philistine army, Achish was led to conclude that he might depend upon his assistance. By the jealousy and apprehensions of the Philistine nobles, however, David was extricated from a situation in which he must either have forfeited all pretensions to patriotism, or subjected himself to the charge of ingratitude against his benefactor. In consequence of their representations, he was dismissed with his people, and ordered to return to Ziklag. During his absence from that city, it had been attacked and plundered by the Amalekites, who had carried off the women and the children, and the whole property of himself and followers. But he was not tardy in coming up with the predatory horde, from whom he recovered whatever they had carried away, and farther enriched himself with the spoil of the invaders. While these transactions were taking place, the fatal battle was fought between the Israelites and the Philistines, in which Saul, together with Jonathan and two other of his sons, fell, and which enabled the triumphant Philistines to seize on many of the cities and possessions of their

conquered foes. In this crisis, David, who had received information of the defeat of his countrymen, and the consequent confusion and distraction prevailing among them, after consulting the divine will through the medium of the high-priest who had taken refuge with him, removed with his people into Judea, where he was by the tribe of Judah unanimously proclaimed king, when he had attained to the age of thirty years. But the other tribes of Israel, by the persuasion of Abner, who had been general of the army under Saul, were induced to raise to the throne Ishbosheth, the youngest son of that king. These rival interests produced a civil war between the Israelitish tribes, which lasted for several years, and was terminated in consequence of the treacherous murder of Ishbosheth, by two of his principal captains, who thought by that to recommend themselves to David, but received from him the just recompence of their atrocious deed. On the death of Ishbosheth, all the tribes of Israel united in their submission to David, who reigned over them for thirty years, with much glory, but not unobscured by calamitous events, by instances of weakness, and by some crimes which cannot be palliated. At the commencement of his reign, he conquered from the Jebusites the city of Jerusalem, together with the strong fortress of Sion that commanded it, to which he gave the name of the city of David, whither he transferred the seat of government, and constituted it the metropolis of the kingdom of Israel. Afterwards he was at different periods involved in war with the Philistines, the Moabites and Edomites, the Ammonites and Syrians, over whom he obtained the most brilliant victories, and not only recovered the territories which the imbecility of the preceding reign had lost to the Jewish crown, but obtained such accessions of dominion and wealth, as raised him to a high and distinguished rank among the monarchs of the east. While these glorious scenes were transacting, he appears on one occasion to have been so far poisoned by prosperity, that his passions obtained the complete mastery over him, and led him to the commission of complicated crimes, which must ever continue a dark stain on his character and memory. We refer to the affair of Bethsheba and Uriah, in which, from a wicked indulgence to his loose desires, he was first led to commit adultery, and afterwards, to conceal the consequences of his crime, gave directions for the treacherous murder of an innocent, faithful, and deserving subject. Notwithstanding the sincere repentance which he discovered

when awakened to a sense of guilt by Nathan's elegant parable of the ewe lamb, the sacred history has very properly left those transactions on record, in the most odious colours, in testimony at once of the veracity of its narrative, and of the indignation with which vice ought ever to be spoken of, even when discovered in the occasional transgressions of the most illustrious characters. Some time afterwards he was severely punished for his crimes, by the fatal effects which an indulgence to the passions of lasciviousness and revenge produced in his own family. Ammon, one of his sons, had the wickedness to deflower by violence one of his sisters, by another mother, and was killed by Absalom, her maternal brother, out of revenge for a crime which David's weakness prevented him from punishing as its enormity deserved. And when time had in some measure allayed his grief at these afflictive events, and he had suffered himself to be reconciled to Absalom, that unworthy son embittered his father's peace still farther, by breaking out into open rebellion, and assuming to himself the ensigns of royalty. The effects of the desertion of many whom he esteemed his friends, which David experienced on this occasion, and the distress to which for a time it reduced him, are pathetically related in the sacred writings; as is also the account of his poignant grief, when, among other circumstances attendant on the extinction of that rebellion, he found that Absalom had been put to death. This rebellion was followed by an insurrection under Sheva, a Benjamite, who had been probably one of Absalom's commanders, which was soon suppressed, and every obstacle to David's repossession of his throne and dignity removed. The most memorable circumstances during the remainder of his reign, excepting the premature attempt of his son Adonijah to secure to himself the succession to the crown, were fresh conquests over the Philistines, and a dreadful pestilence which carried off 70,000 of the Israelites. The latter appears to have been inflicted on them as a punishment for their luxury and vices; and it was also a seasonable check to the ambitious views with which their late victories seem to have inspired them, and into which David appears fully to have entered, by the command which he issued out for numbering the people. Various are the opinions of the ablest expositors in explaining the criminality that was connected with this act of state, which it does not fall within our province to discuss and settle. The last days of David were disturbed by an attempt of Adonijah to obtain the crown,

which he effectually crushed by causing his son Solomon to be consecrated, and proclaimed king with all the usual solemnities, during his life-time. He died at Jerusalem, in the seventieth year of his age. On the whole, David was a very great and extraordinary character; not faultless, indeed, as the preceding circumstances testify, but much more highly to be commended for his virtues, than to be condemned for any opposite qualities. His being called in Scripture *a man after God's own heart*, is intended to express his peculiar qualifications for the purposes for which he was designed by Divine Providence, and, in particular, his steady adherence to the worship of the one true God, in opposition to the idolatrous and superstitious practices of the surrounding nations, with which the Israelites themselves had been too frequently infected. Of the most rational and animated piety, his sublime and excellent compositions afford examples, the beauty of which will not cease to be felt and admired, so long as a serious regard to the Deity, or a just taste, prevail in the world. They abound in the noblest sentiments, the grandest images, the most affecting pathos, and all the charms and graces of genuine poetry. The book of Psalms consists chiefly of such pieces as David himself composed, many of which have his name prefixed to them, and of sacred hymns by Moses, Solomon, Asaph, Heman, and others, before and after David's time; which were, most probably, collected together, and placed in the order in which we now have them, by Ezra, after the return of the Jews from the Babylonish captivity. *1 Book of Samuel, chaps. xvi—xxxii. 11 Book of Samuel. 1 Book of Kings, chaps. i. and ii. passim.—M.*

DAVID I. king of Scotland, succeeded his brother Alexander the Fierce, in 1124. David had been brought up in England, where he married Maud, a grand-niece of William the Conqueror. He succeeded to the earldoms of Northumberland and Huntingdon, which made him one of the most powerful subjects in England. He was received with great joy in Scotland, which he governed in such a manner as to inspire equal respect and attachment. He attended closely to the administration of justice, himself deciding the controversies among the nobles, and watching strictly over the conduct of the ordinary judges. He restored and founded monasteries, and established four new bishoprics, to which he annexed large revenues out of the crown lands—a munificence which proved very burdensome to his successors. Upon the death of Henry I. king of England,

he endeavoured to support the cause of his daughter, the empress Maud, and her son, afterwards Henry II. against the usurpation of Stephen. He refused to comply with the summons of Stephen to do him homage for his English estates; and joining with the English refugees, he passed the border, seized Carlisle and Newcastle, and obliged the northern nobles to swear allegiance to Maud. There is some disagreement between the English and Scotch historians concerning the event of these inroads. The former assert, that David was himself present in that which brought on the fight at North-Allerton, called *the battle of the standard*, in 1138, in which he was defeated with great loss by the northern barons, whom he had provoked by the barbarities of his incursion. (See Hume's Hist.) Stephen advancing to Durham, a negotiation took place, 1139, in consequence of which Carlisle remained to David, and his son Henry was put in possession of all his English estates, on condition of acknowledging Stephen; and thus David eluded the oath he had taken for maintaining the succession of Maud. She, however, landing afterwards in England, sent her son Henry to Carlisle to receive the honour of knighthood from David. He reigned afterwards in peace and prosperity, except that he was afflicted by the loss of his only son. Falling into a declining state of health, he provided with all possible care for the quiet succession of his grandson Malcolm, a minor, and prepared for his end by the most exemplary acts of devotion. He died at Carlisle, in 1153, after a glorious reign of twenty-nine years. *Buchanan. Mod. Univers. Hist.—A.*

DAVID II. king of Scotland, son of king Robert Bruce, was only five years old at the death of his father in 1329, but he had been already betrothed to Joan, sister of Edward III. of England. Thomas Randolph, earl of Murray, was appointed his guardian. An invasion of Scotland by Baliol, Bruce's rival, soon after took place, which was attended with such success, that he was crowned, and young David, with his spouse, was sent for refuge to France. A variety of events succeeded during the bloody struggle made by the Scots for their independence; and the patriotic cause at length becoming triumphant, David returned to his country in 1342. He was received with enthusiastic joy, and made proper returns of gratitude to those who had signalised themselves, and suffered in his service. He revenged the injuries he had received from England, by some predatory invasions, which produced no other

consequences than spoil and mutual bloodshed. In 1346, after having, contrary to the advice of his ablest counsellors, rejected some advantageous offers of peace made him by Edward III. whose arms were engaged in France, David with a large army made a new inroad, and proceeded in his destructive progress as far as Durham. Queen Philippa, in the mean time, having ordered the lords of the marches to assemble their forces, came herself to review them at York, and marched at their head to meet the Scotch army. A pitched battle was fought at Neville's-cross, near Durham, in which David, after a valiant resistance, was taken prisoner, with the total rout of his troops. Great numbers were slain, and many noblemen of distinction became captives with their king. He was carried to London, and confined in the Tower, but was otherwise treated with great respect and humanity. Scotland, after this event, was rendered a scene of blood and confusion by the contests of the Bruce and Baliol parties, who alternately prevailed. Various negotiations were set on foot for the ransom and release of David, who was once permitted to go into Scotland in order to induce his subjects to comply with certain terms proposed, which they rejected as injurious to their independence. At length, in 1357, he received his liberty, with an acknowledgment of his right to the crown, upon condition of a ransom of 100,000 marks sterling. On his return he was welcomed with all the usual demonstrations of attachment; but he shewed his displeasure against the high-steward, whom he accused of betraying him at the battle of Durham, and altered the succession to the throne from the son of his eldest, to the son of his youngest sister: he had no children of his own. His cares were chiefly employed during the remainder of his reign in composing the feuds between his nobles, and the other disorders of his kingdom. He made several journeys to England for the purpose of negotiations with Edward, to whom, by means of his wife, he became so subservient, that he even ventured to propose to his states the succession of the king of England, or his son, to the crown of Scotland at his death. This strange proposal was rejected by the general indignant murmur of the assembly, and was near occasioning an insurrection. His queen, Joan, dying, he married again, but had no issue. He recognised his nephew, Robert Stuart, for his successor, and died in 1371, in the forty-seventh year of his age. *Buchanan. Mod. Univers. Hist.—A.*

DAVID EL DAVID, one of the false Mes-

siahs of the Jews, made his appearance in Persia, in the latter end of the twelfth century. He was a man of considerable learning, and of great address, and had the art to persuade numbers of the Jews who were settled on the mountain called Haphtan, that he was the promised Messiah, who was to lead them back to Judea, and re-establish the kingdom and throne of David. At his instigation they took up arms, and committed various acts of hostility against Laid Aladin, king of Persia, whose measures to suppress their insurrection, and to secure the person of their leader, were for some time unsuccessful. At length, however, the impostor appears to have been betrayed by his father-in-law, and beheaded. According to some authors he was brought into the king's presence, where he boldly avowed his pretensions to the character which he had assumed, and offered to give the most convincing proof of them by restoring himself to life, if the king would give orders that his head should be stricken off. The experiment was made accordingly, and answered the purpose which the false Messiah intended; for it enabled him to escape the cruel tortures which he well knew they were preparing to inflict on him. According to other authors, his father-in-law, who had been bribed by a promise of 10,000 crowns, invited him to a supper, where he plied him with wine until he was intoxicated, when he cut off his head, and sent it to the king. David el David's enterprise proved most disastrous to the Jews throughout the Persian dominions, vast numbers of whom were plundered and butchered without mercy, in revenge for the outrages which they had committed during their insurrection. *Moreri. Mod. Univers. Hist. vol. XI.—M.*

DAVID, a celebrated philosopher of Armenia, flourished about the middle of the fifth century. He studied for some time at Athens, where he made himself master of the language and philosophy of the Greeks; whence he went in company with his learned countryman, Moses, surnamed the Grammarian, and afterwards archbishop of Keron, to Constantinople. In that city he resided for some time, before the termination of a war between the Armenians and Persians permitted him to return in safety to his native country. His occupations in that city were, the instruction of a number of disciples in philosophy, and the translation into Armenian of such Greek books as he considered to be most valuable and useful. In his philosophy he refrained from servilely following either Plato or Aristotle, but selected such of the

opinions of both as appeared to him to be most true and judicious, and freely controverted and exposed their errors. According to the abbé Villefroi, he reasons with solidity and perspicuity, in a style that is flowing and precise. Of his writings, which have remained hitherto in manuscript in what was the king's library at Paris, the subjects are detailed in the authority subjoined to this article. *Moreri.—M.*

DAVID, a maronite archbishop, in the eleventh century. He was the translator of the constitutions of the maronite church from the Syriac into the Arabic language, about the year 1059. Abraham Ecchellensis, the learned Syriac and Arabic professor in the College Royal at Paris, makes frequent use of the authority of these constitutions; and a Latin abridgment of them may be found in father Simon's collection of letters of John Morin, and other learned men, which was published in England, in the year 1682, under the title of *Antiquitates Ecclesiae Orientalis. Moreri.—M.*

DAVID, GEORGE, a Flemish mystic, and founder of the sect of Davidists, of which there are some remains still to be found in Holstein, Friesland, and other countries, was born at Ghent, about the beginning of the sixteenth century. He was brought up a glazier, or, according to some writers, a painter on glass; but, in the year 1525, left that calling to undertake the office of a preacher. He entertained a persuasion that he was honoured with the gift of divine inspiration, and that celestial visions were constantly presented to his mind. The essentials of religion he made to consist in contemplation, silence, and certain feelings, which it is equally difficult to define and to understand. Becoming an object of persecution with the catholics, he fled from his native country into Friesland, whence he afterwards removed to Basil in Switzerland, where he took the name of John Bruck. In that city his manners were so unexceptionable and exemplary, that he acquired a very high degree of esteem, which he retained until his death, in the year 1556. But after his death he was charged by his son-in-law, Nicholas Blesdyck, with having maintained various strange notions, which the senate of Basil pronounced to be blasphemous and pestilential, and ordered his body to be dug up, and to be publicly burnt, together with his writings, by the common hangman. It is not easy to ascertain with certainty what those notions were. According to some writers, he gave himself out to be the true Messiah, the third David, the nephew of God, not after the

flesh, but after the spirit; and he declared that the heavens being empty, he was sent to adopt children worthy of the eternal kingdom, and to restore Israel, not by death like Jesus Christ, but by grace. According to others, he denied the doctrines of eternal life, the resurrection of the dead, and the last judgment. And according to others, he condemned marriage, maintained that not the soul, but the body was defiled by sin; that it was no sin to deny Jesus Christ, &c. &c. But many of these charges wear much of the appearance of exaggeration and calumny; and that he had more sense and virtue than is generally imagined, may be fairly concluded from the character which he bore at Basil, from the tenor of his writings, and also from the simplicity and candour visible in the temper and spirit of the disciples whom he left behind him. Such is the dispassionate judgment of Mosheim, which we think is entitled to more credit than the vague rumours, and contradictory representations of his enemies. He adds, that David deplored the decline of vital and practical religion, and endeavoured to restore it among his followers; but that by the excessive warmth of an irregular imagination, he was seduced into the dangerous paths of enthusiasm and mysticism. *Moreri. Mosh. Hist. Eccl. Sac. XVI.—M.*

DAVID, or DAVIDES, FRANCIS, a learned unitarian divine in the sixteenth century, was a native of Hungary. We are not able to point out the place of his birth, nor the seminaries in which he received his education. His natural abilities and ingenuity were very respectable, and were so well improved by a course of laborious study, that he became an able disputant, and celebrated for his intimate acquaintance with the sacred writings. According to Moreri, he was in early life a catholic, and employed his talents in opposing the progress of Calvinism in Transylvania. Afterwards he became a convert to the lutheran faith, which he quitted for that of the reformed church. By the persuasions of the celebrated physician and divine, George Blandrata, he is reported to have renounced the calvinistic doctrines, and to have embraced the principles of the Socinians. It is at least certain, that he accompanied Blandrata to the court of Sigismund, prince of Transylvania, where their united efforts were the means of propagating the unitarian doctrine throughout a considerable part of the principality. Francis David was chosen superintendant of the different churches of that sect that were formed in Transylvania. But the harmony between those unitarian missionaries

was not of long duration. Blandrata concurred in opinion with Socinus, that religious adoration ought to be paid to Jesus Christ, and that he ought to be invoked, and applied to for aid and assistance in our necessities. David, on the contrary, maintained, that the adoration of Jesus Christ was an unchristian error, which must incur the displeasure of God; and that to invoke him, were the same thing as if any one should pray to the Virgin Mary, or other dead saints, who have never given us any evidence that they can either hear our prayers, or bestow any thing upon us. He likewise held some other notions, which approach more nearly to Judaism than to Christianity, and occasioned him and his disciples to be called semijudaizers. The disputes to which these differences of opinion gave rise, introduced much confusion into the Transylvanian churches, and brought Faustus Socinus into that country to second the eloquence of Blandrata with his arguments and exhortations, in restoring harmony and uniformity of opinion. But David remained unshaken in his sentiments, and, to the eternal disgrace of his opponents, who, if they did not procure, might by their influence have prevented the shameful treatment which he met with, was suspended from his ministry, and thrown into prison, where he languished for some years until his death, in 1579, at a very advanced age. We shall have occasion to advert to his case again, under the article FAUSTUS SOCINUS. He was the author of "A Letter to the Churches of Poland, on the Subject of Christ's Reign of a Thousand Years upon Earth," 1670; "De Dualitate Tractatus;" and several ingenious treatises, theses, replies, &c. in his controversy with Blandrata and Socinus, all written in the Latin language. *Moreri. Mosh. Hist. Eccl. Sac. XVI. Toulmin's Life of Socinus.—M.*

DAVIES, JOHN, a learned Welch divine, and well versed in the history and language of his country, was a native of Denbighshire, and educated by William Morgan, afterwards bishop of St. Asaph. In the year 1589 he was entered a student in Jesus college, Oxford, where he took his first degree in arts in the year 1593. He afterwards retired into the country to study divinity, and, being admitted into orders, was inducted into the rectory of Malloyd, or Mainlloyd, in Merionethshire. In the year 1608 he became a member of Lincoln college, Oxford, and, having been dispensed with for not ruling in arts, in the year 1616 proceeded to the degree of doctor in divinity. He was also made a canon of St. Asaph, and a dignitary, if An-

thony Wood is not mistaken, in some other church." His character was held in high estimation among the academicians, for the proficiency which he made in the Greek and Hebrew languages, the exactness of his critical talents, and the intimacy of his acquaintance with ancient writings, and curious and rare authors. His works are: "*Antiquæ Linguæ Britannicæ nunc communiter dictæ Cambro-Britannicæ, a suis Cymræcæ, vel Cambricæ, ab aliis Wallicæ rudimenta, &c.*" 1621, 8vo.: "*Dictionarium Britannico-Latinum,*" 1632, folio; with which is printed "*Dictionarium Latino-Britannicum,*" left in an unfinished state by Dr. Thomas Williams, a physician, in 1600, and completed by Dr. Davies: "*Adagia Britannica,*" and "*Authorum Britannicorum Nomina & quando floruerunt,*" 1632, both printed at the end of the dictionary above mentioned; and "*Adagiorum Britannicorum Specimen,*" which is preserved among the MSS. of the Bodleian library. He also assisted William Morgan and Richard Parry, successive bishops of Landaff, in making that version of the Welch Bible which was published in the year 1620. *Wood's Ath. Ox. vol. I.—M.*

DAVIES, sir JOHN, an eminent person as a poet, lawyer, and political writer, was born in 1570, at Chisgrove in the parish of Tisbury, Wiltshire. He received his academical education at Queen's college, Oxford, whence he removed to the Middle Temple for the pursuit of legal studies. His abilities, which were early conspicuous, were attended with a turbulence of disposition, which rendered him the subject of fines and other censures. He was, however, called to the bar in 1595; but upon a violence he offered in the public hall to Richard Martin, afterwards recorder of London, who had given him some offence, he was expelled from the society of the Middle Temple. He retired to Oxford, and there, in the condition of a sojourner, devoted his time to the Muses, and studied to correct the faults of his temper. Affliction lent her aid to his reformation; and he thus, in his poem entitled "*Nosce Teipsum,*" acknowledges her favour:

This mistress lately pluck'd me by the ear,
And many a golden lesson hath me taught;
Hath made my senses quick, and reason clear;
Reformed my will, and rectify'd my thought.

He endeavoured to ingratiate himself with the court, by writing, under the title of "*Hymns of Astræa,*" twenty-six acrostics in honour of queen Elizabeth, very adulatory, but in poetry much superior to the generality of

those compositions. These pieces excited some notice; and in 1599 he completely established his reputation, not only as a poet, but as a solid serious thinker, by his "*Nosce Teipsum,*" or Poem on the Immortality of the Soul. This piece, written in elegiac stanzas, merits a conspicuous place in the poetry of that age. Its language and versification are such as may almost satisfy a modern ear. In the argumentative parts it is remarkably clear, as well as strong and concise; and though, from the didactic nature of the subject, it is not distinguished by the higher flights of poetry, it is, however, considerably adorned with poetical imagery. This piece soon came to a second edition, and has been several times reprinted. In 1601, Mr. Davies, on a proper submission, was restored to his chamber in the Temple. He was chosen in the same year a member for Corfe-castle in the last parliament of the reign; and he took a spirited part in the debate about monopolies, the suppression of which was warmly pursued by that assembly. On the accession of king James, he accompanied lord Hunsdon on his journey of congratulation to Scotland, and was particularly noticed by his majesty as soon as he knew him to be the author of *Nosce Teipsum*. In 1603 he was sent to Ireland as solicitor-general, from which office he was soon raised to that of attorney-general, and one of the justices of assize. He was instrumental in conveying the benefits of equal law into parts of that kingdom which had hitherto remained strangers to it; and so well approved his diligence and capacity, that he was made one of the serjeants at law, and in 1607 was knighted. In that year he, together with the chief justice, accompanied the lord deputy in a judicial progress through the counties of Monaghan, Fermanagh, and Cavan; and he drew up an elaborate account of this circuit, addressed to Cecil earl of Salisbury, which has been printed in the late edition of his historical tracts. He returned to England to lay before the king an account of all that had been done towards the civilisation of Ireland, an object in which, on going back to that country, he continued assiduously engaged. In 1612 he published his thoughts on this head in a very valuable work, entitled "*A Discovery of the true Causes why Ireland was never entirely subdued and brought under Obedience of the Crown of England, until the Beginning of his Majesty's happy Reign.*" During that year a parliament was convoked in Ireland, the first in that kingdom formed by a general representation. Catholics as well as protestants

sat in it, and the number of the latter was not greatly superior to that of the former. Sir John Davies was returned for the county of Fermanagh, and was chosen speaker by the court party. The opposite party, however, would not acquiesce in the election, and nominated a speaker of their own; and upon the perseverance of the former in their choice, they seceded from the house. Sir John opened with a very learned speech to the lord-deputy Chichester, but fulsomely adulatory to the king. For this adulation, if he is not justified by the common practice of the age, he may be in some measure excused on account of the peculiar favour shewn him by the king, especially in a point so dear to an author and poet, that of his literary fame. In 1614 he published "A Declaration concerning the Title of the Prince of Wales;" and in 1615, his "Reports of Cases adjudged in the King's Courts in Ireland." To this volume is prefixed a very learned and eloquent eulogy on the common law of England, and a vindication of its professors, addressed to lord chancellor Ellesmere. He soon after, upon a change of administration, quitted Ireland; and, returning to England, went several circuits as a judge of assize. He was also elected into the House of Commons as member for Newcastle-under-Line, and sat in the parliament of 1621. He is said to have spoken little except on Irish affairs, with respect to which he acted as a warm and liberal friend to that country. He particularly held, that Ireland, having a parliament of its own, cannot be bound by an act of the English parliament. Just after he had been appointed lord chief-justice of England, sir John Davies was cut off by an apoplexy in December, 1626, in his fifty-seventh year. By his wife, Eleanor Touchet, daughter of lord Audley, who was a lady of singular character, much addicted to the fancies of prophecy, he had a son, an idiot, and a daughter, married to Ferdinando lord Hastings. The poetical works of sir John Davies were reprinted in 1773, 8vo. His principal works in prose, which are written in a clear, unaffected, and uncommonly pure style, were published in one volume 8vo. 1786, under the title of "Historical Tracts by Sir John Davies." *Biog. Britan.*—A.

DAVIES, JOHN, D.D. a learned philologist, was the son of a tradesman in London, where he was born in 1679. He was educated first at the Charter-house school, and afterwards at Queen's college, Cambridge, of which he became fellow in 1701. In 1709 he was one of the proctors of the university. Being now

distinguished as a man of learning, he was collated, in 1711, by Dr. Moore, bishop of Ely, to the rectory of Fen-Ditton, near Cambridge, and to a prebend in the church of Ely. He was chosen master of his college in 1717, and created D.D. He died in 1732. The publications of Dr. Davies are editions of classical authors, with notes of his own, and those of other critics. They are as follows: "Maximi Tyrii Dissertationes, Gr. Lat." 8vo. 1703; "C. Julii Cæsaris quæ extant omnia," 4to. 1706, 1727; "M. Minucii Felicis Octavius," 8vo. 1707, 1712; "Ciceronis Tusculan. Disput." 8vo. 1709, &c.; "Ciceronis de Natura Deorum," 1718, &c.; "Ciceronis de Divinatione & de Fato," 8vo. 1721, 1730; "Ciceronis Academica," 8vo. 1725, 1736; "Ciceronis de Legibus," 8vo. 1727; "Ciceronis de Finibus, &c." 8vo. 1728, 1741. These editions have been generally well received, and are still much in use. The learned abbé d'Olivet, however, has passed a severe censure on our critic in the preface to his edition of Cicero's works; for while he allows that he possessed acuteness and perspicuity, which led him to some happy elucidations of passages, he bitterly complains of his audacity in placing his own conjectural emendations in the text, and says, "that he may seem to have engaged in a contest with his countryman, Bentley, which of the two should display most licentiousness in contaminating the books of the ancients." *Biog. Britan.*—A.

DAVILA, HENRY CATHARINE, a celebrated historian, was born in 1576, at Pieve del Sacco, a town in the Paduan territory. His father, Antony, was constable of the kingdom of Cyprus at the time of the capture of the isle by the Turks, in consequence of which event he lost all his property. Henry, at seven years of age, was taken into France, and brought up at Villars in Normandy, in the house of the marshal d'Hemery, who had married his aunt. He was then placed at court, probably as page to the king or the queen-mother. At the age of eighteen he entered into the military service, in which he gave various proofs of courage to the imminent danger of his life. He returned to Padua in 1599, being called by his father, who was soon after killed by throwing himself from a window. Henry then engaged in the troops of the Venetian republic, which employed him in various honourable posts. He was entrusted with military commissions and civil governments in Candia, Friuli, Dalmatia, and other places; and his services were rewarded by pensions, as well as by a decree permitting him, when called before the senate, to stand next the

doge, as his ancestors, the constables of Cyprus, had done. An unfortunate incident at length deprived him of life. Having been appointed, in 1631, to the command of the garrison of Crema, he set out thither from Venice, with an order from the state to be supplied with the necessary carriages. On arriving at a place called St. Michael in the Veronese, a dispute arose with a person whose business it was to furnish the carriages. This man, in a fit of brutal rage, drew a pistol and shot Davila dead upon the spot, in presence of his wife and sons. His chaplain was also killed, and several of his attendants were wounded; but one of his sons revenged his death on the murderer. Davila had but the year before published his "History of the civil Wars of France," in Italian. It consists of fifteen books, comprehending the events from the death of Henry II. in 1559, to the peace of Vervins in 1598. This work ranks high among modern histories, and is accounted by the French themselves one of the most accurate and faithful relations of the transactions of those unhappy times. The style is clear and easy, the arrangement happy, the narrative lively, the reflections sensible. His impartiality is generally acknowledged, yet there is a perceptible bias in favour of his patroness Catharine de Medicis and the court. He admits, however, the faithlessness and want of feeling in her character; and though he does not directly condemn the massacre of Paris, it may be collected that he disapproved of it, at least politically. He is censured as having given too much scope to his fancy in ascribing motives and sentiments to individuals, and in relating what passed at secret conferences; yet the duke of Epemon is said to have expressed great surprise at the truth of his representations of this kind. He has some errors in geography and in names, which may be excused in a foreigner. The best editions of this history are that of the Louvre in 1644, two volumes folio; of Venice in 1733, two volumes folio; and of London in 1755, two volumes 4to. It has been translated into Latin, French, and English. *Tiraboschi. Moreri.*—A.

DAVIS, JOHN, an able navigator and discoverer, was born at Sandridge near Dartmouth. He early devoted himself to a maritime life; and by his diligence and attention acquired such a reputation for skill in his profession, as to be entrusted, in 1585, with the conduct of an expedition for exploring a north-west passage from America to the East Indies. Two small barks were fitted out for this purpose at the charge of sir Francis Walsingham, and several merchants of London

and the West. Davis proceeded to Greenland, the southern coast of which he reached on July 20th. After passing its most southerly point, he came into the strait which since bears his name, and is found to lead into Baffin's bay. He sailed up it thirty or forty leagues, and then, on a change of wind, returned to England. The next year he resumed his design, and sailed with four ships, two of which he sent to proceed northwards between Iceland and Greenland, and with the other two he again explored the coasts and inlets he had before seen. He was deserted by his consort, which became sickly, but continued his search some time longer in a small bark, from lat. 66. 33. down to lat. 54 $\frac{1}{2}$, when he was obliged to return. In 1587 he engaged in a third voyage. As he had met with plenty of fine cod-fish, two ships were sent with him for the fishery, while he had one under his command for discovery. The fishing ships, contrary to promises, soon left him and returned. He himself entered the straits which bear his name, and proceeded northwards as far as lat. 73. He then sailed westward till he fell in with the American land, and afterwards examined several islands and inlets as far south as lat. 52. when, being in great want of wood and water, he steered homewards. All these trials rendered him more sanguine in his hopes of a passage; but the Spanish invasion, which soon followed, prevented farther attention to this object at that period. Davis did not remain inactive at home, but sailed, in 1591, as captain to the *Desire*, the rear-admiral ship of Mr. Cavendish, in his second unfortunate expedition to the South seas; and he is charged by Cavendish with deserting him. After his return, he made five voyages to the East Indies in the capacity of a pilot. During the last, with sir Edward Michelbourne, he lost his life in a desperate engagement with some Japanese on the coast of Malacca, December, 1605. He wrote an account of his north-west voyages, and one of his East-India voyages in a Dutch ship, and some other professional tracts. *Biog. Britan.*—A.

DAUN, LEOPOLD, count of, a celebrated general in the Austrian service, was born in 1705; of an ancient and honourable family. His father, count Daun, an imperial general, having a command in Italy, he was educated in that country, and studied for some time at Rome for the church. Preferring, however, a military life, he obtained admission among the knights of Malta, and entered into the imperial service. He rose to the rank of colonel of a

regiment of infantry in 1740, and distinguished himself in the war which Maria Theresa sustained in defence of her hereditary succession. In the subsequent war of 1756, he raised a high reputation throughout Europe, as the most formidable antagonist of the king of Prussia. His cool and cautious vigilance was matched against the enterprise and celerity of the royal commander, and he is considered as the Fabius of that Hannibal. When the king of Prussia was besieging prince Charles of Lorraine in Prague, Daun assembled an army for his relief, with which, on June 18, 1757, he entirely defeated at Kolin the king, who had made a furious attack upon him. On this occasion the empress-queen instituted the military order bearing her name, of which marshal Daun was created grand-cross. In 1758 he saved Olmutz by a series of judicious movements, and afterwards defeated the king of Prussia at Hochkirchen. He surrounded and took prisoners the whole army of general Finck at Pirna in 1759. When Dresden was unexpectedly attacked by the king in 1760, Daun compelled him to relinquish his attempt; but he was afterwards defeated at Torgau, though not till a dangerous wound in the thigh had obliged him to quit the field. He continued to command during the remainder of the war, always preserving his reputation for perfect skill, and indefatigable vigilance; but thought to be defective in that spirit of enterprise and prompt decision which enables a man of genius to seize and improve a favourable moment, and which his royal antagonist so eminently possessed. He died at Vienna in 1766, much esteemed for his private virtues, as well as for his professional abilities. *Nouv. Dict. Hist.*—A.

DAWES, RICHARD, a learned critic, a native of Leicestershire, was born in 1708. He received his grammatical education at the school of Market Bosworth, partly under the tuition of Anthony Blackwall, author of the *Sacred Classics*. He was admitted a sizar of Emanuel college, Cambridge, in 1725, of which, in 1731, he became fellow. In 1733 he took the degree of M.A. When at the university, he distinguished himself by some eccentricities of conduct, and also by a violent enmity against Dr. Bentley, whose knowledge in Greek he affected to treat with wonderful contempt. Neither of these learned persons, indeed, seem to have been humanised in their tempers by the study of polite literature. In 1736 Dawes published proposals for printing by subscription a translation of Milton's *Paradise Lost* into Greek verse, accompanied with

a specimen, but the design did not proceed farther. He was appointed, in 1738, master of the free grammar-school at Newcastle-upon-Tyne, to which office was annexed the mastership of St. Mary's hospital in that town. In 1745 he distinguished himself by the publication of his "*Miscellanea Critica*," which contained a collection of grammatical remarks on various Greek authors, particularly the tragedians and Aristophanes, intended as a specimen of what he intended to perform in an edition of all the Attic poets, with Homer and Pindar. The design was never completed, but the author obtained a high reputation both at home and abroad by what he had executed; and a second edition of the *Miscellanea*, with valuable additions, was published by the reverend Mr. Burgess of Oxford, in 1781. The profound learning of our critic did not, however, cause him to succeed as a schoolmaster. The irritable jealousy of his temper, and singularities of his character, almost amounting to insanity, involved him in quarrels with all his friends and the trustees of the school, so that the number of scholars was at length reduced almost to nothing. In 1749 he was persuaded to resign both his places, in return for which he received an annuity of 80*l. per ann.* With this pittance he retired to Heworth, on the river side below Newcastle, where his chief amusement was rowing in a boat. Sunk in splanetic misanthropy, he died there in 1766. *Biog. Britan.*—A.

DAWES, sir WILLIAM, a respectable English prelate in the seventeenth century, was born in the year 1671, at a seat belonging to his father, sir John Dawes, baronet, near Braintree in Essex. His grammar learning he received at Merchant Taylors' school in London, and distinguished himself, before he was fifteen years of age, by the proficiency which he made in it, and also by his progress, at that early period, in an acquaintance with the Hebrew language. In the year 1687 he was elected a scholar of St. John's college, Oxford, of which society he was made fellow, about two years afterwards. Soon after this, having succeeded to his father's title and estate, he left Oxford, and entered himself a nobleman in Catharine hall, Cambridge; where, when he was of sufficient standing, he took the degree of M.A. It had constantly been his intention to devote himself to the clerical profession; and with the design to qualify himself for it, he had made the works of some of the most eminent English divines a considerable branch of his study, even before he was eighteen years of age; and

that intention he does not seem to have formed but with the best and most worthy views, and under truly serious and religious impressions. When he took his degree of M.A. however, he was not of the age requisite for entering into orders, and therefore meant to spend some time in visiting his family estate, and different parts of the kingdom which he had not then seen. It was during this interval that he married an accomplished lady, the daughter of sir Thomas Darcy, baronet, of Braxtead-lodge, in Essex. As soon as he had arrived at a competent age, he was ordained deacon and priest; and, before he had completed his twenty-fifth year, was created doctor in divinity, by a royal mandate, in order to be qualified for the mastership of Catherine-hall, to which he was unanimously elected in the year 1696. His liberality in that situation, and other services which he rendered to his college, entitle his name to respectful notice among its friends and benefactors. Not long after his election he had the honour of being appointed to the vice-chancellorship of the university, and discharged the duties of that office with universal applause. In the same year in which he was chosen master of Catherine-hall, he was appointed chaplain in ordinary to king William, and presented by his majesty with a prebend of Worcester. He had pleased the king so well in a sermon preached before him at Whitehall, that he appointed him to the last-mentioned dignity without any solicitation, and with the compliment, "that the thing indeed was but small, and not otherwise worth his acceptance, but as it was an earnest of his future favour, and a pledge of what he intended to give him." In the year 1698 he was collated by archbishop Tension to the rectory and deanery of Bocking in Essex; where his professional services and conduct, his polite and amiable manners, and his beneficence and charity towards the poor, endeared him to the whole neighbourhood. After the accession of queen Anne to the throne, sir William was appointed one of the chaplains to her majesty, and became so great a favourite, that he had reason to form expectations of advancement to some of the highest dignities in the church. In the year 1705 he would have been nominated to the see of Lincoln, had he not incurred the displeasure of certain persons in power, by what he said in a sermon preached before the queen, on the 30th of January; whence they were led to persuade her, contrary to her inclination, to give it to Dr. Wake, afterwards archbishop of Canterbury. When sir William was told by one of the courtiers, that he had

lost a bishopric by his preaching, his reply was, "that as to that he had no manner of concern upon him, because his intention was never to gain one by preaching." In the year 1707, however, a vacancy taking place in the see of Chester, the queen, of her own accord, appointed sir William to that bishopric; whence, in the year 1713-14, he was translated to the archiepiscopal see of York. That eminent station he filled for ten years, discharging the duties of it with exemplary diligence, seriousness, and impartiality, and by his prudence, benevolence, and affability, securing universal honour and esteem. His abilities and learning were respectable, rather than considerable. His political principles were those of the tory school. As a preacher he was the most popular pulpit-orator in his day. And this arose not so much from any peculiar merit in his compositions, which were plain and familiar, as from the author's natural advantages, and judicious management; "the comeliness of his person, the melody of his voice, the decency of his action, and the majesty of his whole appearance." He was the author of a poem called "The Anatomy of Atheism," 1693, 4to. which possesses few claims to poetical merit; "The Duties of the Closet, &c.;" "The Duties of Communicating explained and enforced, &c.;" "Sermons preached upon several Occasions, before King William and Queen Anne," 1707, 8vo.; "The Preface to the Works of Offspring Blackall, D.D. late Bishop of Exeter," 1723, folio; and different posthumous pieces, which, with the preceding, were collected and published in three vols. 8vo. 1733, with a life of the author prefixed to them. *Biog. Britan.*—M.

DAY, THOMAS, an ingenious writer, and a man of singularly benevolent and independent spirit, was born at London in 1748. His father, who was a collector of the customs, died while he was an infant, leaving him a considerable fortune. His mother, a woman of sense and a strong mind, brought him up in manly habits and dispositions, which exerted an influence upon his whole character through life. He had his school education at the Charter-house, whence he was removed to Corpus-Christi college, Oxford. At the university he contracted an intimate friendship with Mr. afterwards sir William, Jones; and several other friends of his youth were distinguished, like himself, for virtue, talents, and enlargement of mind. Though he had no intention of confining himself to the pursuit of a particular profession, he entered at the Middle Temple in 1765, and he so far made a study of

the laws of his country, as at length to be called to the bar. But the study of men and manners was his favourite object, and for this purpose, after he left the university and became his own master, he spent some years abroad. Deviating from the usual mode of fashionable tourists, he fixed his residence for some time in particular spots; making himself thoroughly acquainted with the way of life followed by classes of society seldom known to travellers, and finding occupation for his beneficence in the relief of their distresses. Thus he passed one winter at Paris, another at Avignon, and a third at Lyons; and one summer in the Austrian Netherlands, and another in Holland. The fruit of these researches into the condition of mankind seems at first to have been a kind of melancholy, proceeding from a sense of its wretchedness; but the native strength of his spirits enabled him to surmount this impression, and what remained was an ardent and active zeal in opposing tyranny in all its shapes, and promoting the welfare of his fellow-creatures. In 1778 he formed a matrimonial connection with Miss Esther Milnes of Wakefield, a lady of a very cultivated understanding, and capable of conforming herself to the peculiarities of his character. These were, indeed, sufficiently striking; for no man was ever less the slave of forms, or acted more from the suggestions of his own mind, without regard to common opinion. Principle led him to many renunciations of the ordinary indulgences of a man of fortune, in order that he might bestow more extensively out of his superfluities upon those who wanted necessities. At the same time, his aversion to all restraint made him repugnant to those minute observances, which, under the name of politeness, frequently encroach upon freedom of action, and the hours of private occupation. He was negligent in his dress, careless about his food, and as unexpensive as possible in his mode of travelling, and in all matters of external appearance. He was fond of rational society, and conversed freely with persons of inferior rank from whom he could learn any thing; but he disliked mixed company and fashionable circles, and entertained supreme contempt for those who arrogate consequence upon the mere grounds of rank or wealth. His residence after marriage was first at Stapleford Abbots in Essex; then at Anningsley, near Chertsey, Surrey, where he occupied a considerable farm, in the experimental processes of which he largely employed the neighbouring poor. Mr. Day, from extensive knowledge, ready eloquence, and undaunt-

ed spirit, was well qualified to take a part in political life; but he was void of ambition, and strict in principle! The national circumstances, however, called him out in 1780 to make a public opposition to the American war, which he had execrated in its commencement. He joined with this object that of parliamentary reform, which, indeed, he considered as the basis of every other political reformation. He attended meetings of the counties of Cambridge and Essex for these purposes, in which he distinguished himself by the eloquence and spirit of his harangues. He also commenced political writer; for hitherto he had appeared from the press only as a poet, though in that capacity his subjects were of a public kind. In 1773 he had joined his friend Mr. Bicknell in writing "The dying Negro," a piece intended to interest the feelings against slavery. He had published, in 1776, "The devoted Legions," in which he made the story of the tribune Ateius, solemnly execrating the troops of Crassus as they marched out to an unjust war, the basis of an allusion which could not be misunderstood, though he did not expressly point it. The poem was dedicated to lord G. Germaine, and the commanders of the forces against America. In 1777 he more directly painted the horrors of the war, by his poem entitled "The Desolation of America." These productions were all anonymous. His strain of poetry was nervous and animated; his imagery striking, and versification correct. The pieces in prose, which now succeeded, were vigorous in style and powerful in argument. The first, in 1782, was a pamphlet entitled "Reflections upon the present State of England, and the Independence of America." It strongly advised that termination of the unhappy dispute, which, at length, however slowly and unwillingly, was resorted to through necessity. This piece was so well received as to pass through four editions in little more than a year. In 1784 he published "The Letters of Marius, or Reflections upon the Peace, the East-India Bill, and the present Crisis." This contains free thoughts on several important topics, evidently written by a man who stood separate from all parties, and was guided merely by his own conceptions of the public good. Soon after, he published the "Fragment of a Letter on the Slavery of the Negroes." This had been written some years before at the instigation of an American gentleman, but had been suspended during the war. Its tenor may be inferred from the following passage: "If there be an object truly ridiculous in nature, it is an Ame-

rican patriot, signing resolutions of independence with the one hand, and with the other brandishing a whip over his affrighted slaves." In the same year he wrote "A Dialogue between a Justice of Peace and a Farmer," the principal topics of which were the necessity of a more equal representation, and the rights of juries in matter of libel. His last political production, in 1788, was "A Letter to Arthur Young, Esq. on the Wool Bill," which supported that writer in his attack upon the proposed regulations to prevent the exportation of that article.

Another kind of writing by which Mr. Day displayed his zeal for the good of mankind, was the composition of books for children. His "Sandford and Merton," of which the first volume appeared in 1783, and the third in 1789, proved to be one of the most popular works in that class. It powerfully inculcates all the manly virtues of courage, activity, temperance, independence, and generosity, and contains many useful instructions in the principles of science. Perhaps it may partake of the fault of Rousseau's *Emile*, in proposing a mode of education too little accommodated to the actual state of manners, and which shews that both of them were rather speculators in this point than practitioners. Mr. Day never had children of his own. Another piece, entitled "The History of Little Jack," is an entertaining story to a similar purpose, but adapted for lower life.

In the midst of these endeavours to promote the best interests of his fellow-creatures, he was cut off by an unfortunate accident. As he was riding from his own house to his mother's, on September 28, 1789, he was killed by a fall from his horse, in the forty-second year of his age. *Biog. Britan.*—A.

DEBORAH, a prophetess, and judge of Israel, nearly 1300 years B.C. resided between Ramah and Bethel, in the confines of the tribes of Benjamin and Ephraim, whither the children of Israel resorted to her for advice, and the decision of differences. About that time Jabin king of Canaan had been permitted to punish the Israelites for their vices, by conquering their country, and oppressing them with grievous exactions for twenty years. At the expiration of that period, Deborah called Barak, the son of Abinoam, who lived in a city of some note belonging to the tribe of Naphtali, and encouraged him to draw together a body of 10,000 men towards Mount Tabor, assuring him that God would enable him with such a force to emancipate his country, and ruin the power of its oppressor. When Sisera, the

commander in chief of Jabin, heard of Barak's movement, he assembled a very formidable army, with which he proceeded to crush the Israelitish insurgents. But Barak's small body utterly defeated his numerous host; and Sisera himself fell by the hand of Jael, the wife of Heber, to whose tent he had fled for concealment, who, when he was overpowered with fatigue and sleep, dispatched him by driving a tent pin through his temples. On the occasion of this victory, Deborah composed an inimitable ode, abounding in sublime sentiments, lofty images, and all the choicest flowers of poetry. *Book of Judges, chaps. iv. v.*—M.

DECEBALUS, king of the Dacians, one of the barbarian kings who contended with most success against the power of the Roman empire, was raised to the throne by his military talents on the voluntary resignation of Duras the former king, about the reign of the emperor Domitian. He had the character of being equally wise in council, and prompt in action, skilful in all the arts of war, and possessed of vigour to improve a victory, and constancy to repair a defeat. He took up arms against the Romans, crossed the Danube, entered Mœsia, defeated and killed Oppius Sabinus the commander in that province, and made himself master of many of its fortresses and castles. The commencement of this war is dated A.D. 86. Domitian marched in person into Mœsia, but committed the care of the war to his lieutenants. Of these, Cornelius Fuscus, prætorian prefect, sustained a total defeat, in which he perished with most of his troops; but Julianus revenged the disaster by a signal a defeat of the Dacians. Decebalus is said to have deterred the Romans from advancing to his capital by the stratagem of felling trees, and covering the trunks with armour, so as to appear like a line of soldiers. Some time after, Domitian found it advisable to propose a treaty with the Dacians, which Decebalus prudently accepted. It was agreed that he should restore his prisoners, receive a diadem at the emperor's hand, and a yearly tribute under the title of a pension; and after this inglorious agreement, Domitian was left to indulge his vanity with a triumph over the conquered Dacians. The pension was paid during the reign of Domitian and his successor Nerva; but the martial Trajan, alleging that he had not been conquered by Decebalus, refused to submit to an ignominious tribute. The war was renewed. Trajan entered Dacia with a powerful army, and gained a bloody victory over Decebalus. By further successes he compelled the Dacian to submit to hard conditions of peace, by which

he agreed to restore the territories he had usurped from his neighbours, to deliver up his arms and warlike engines, and to dismantle all his fortresses. Decebalus in person appeared before Trajan, and paid him homage as his conqueror. It was not likely, however, that such a submission should last longer than the present danger. After the departure of the emperor, Decebalus renewed hostilities against his neighbours the Iazyges, repaired his fortifications, and defied the Romans, who again declared him a public enemy. Trajan marched against him, and refused to grant him peace but upon the terms of his surrendering at discretion. The barbarian then attempted to take off by treachery a foe whom he was afraid to meet, but the assassins whom he sent were discovered and put to death. He then by perfidy got into his power Longinus, a favourite officer of Trajan's, and endeavoured to make use of his capture as a means of obtaining favourable terms. Longinus bravely freed his master from the difficulty by taking poison. Trajan then built his famous bridge over the Danube, pushed into Dacia, and took possession of its capital and almost the whole country. Decebalus in despair put an end to his own life, A.D. 105, and with him terminated the independence of Dacia, which thenceforth became a Roman province. His gold and other treasures, which he had concealed in a pit dug beneath the bed of a river, the course of which he had diverted for the purpose, were discovered to Trajan by one of his confidants, and paid the expence of the war. *Univers. Hist. Crevier.—A.*

DECEMBRIO, PIETRO CANDIDO, a learned Italian, born at Pavia in 1399, was the son of Uberto Decembrio, also a man of erudition, who died potesta of Triviglio. Pietro at an early age was made secretary to Philip-Maria Visconti, duke of Milan, and continued in his service till the duke's death, in 1447. In the tumultuous scenes which followed, he approved himself one of the most strenuous defenders of the liberty of the Milanese; insomuch, that when they determined to submit to the arms of Francis Sforza, he refused to accept the office of surrendering the city to the conqueror. He went about this period as ambassador to France in order to obtain succours; but finding the cause of liberty extinguished at Milan, he accepted an offer from pope Nicholas V. of becoming apostolic secretary, and removed to Rome. He was also, during some part of his life, secretary to Alphonso of Arragon, king of Naples. He at length returned to Milan,

where he died in 1477, and was buried in the cathedral of St. Ambrose. Decembrio was a voluminous writer. Among his printed works are the "Lives of Philip-Maria Visconti, and Francis Sforza, dukes of Milan," written in imitation of the style and manner of Suetonius; also a Latin translation of "Appian's History," which has been much censured for want of fidelity; but he has been excused on account of the faulty copies of the original which he used. He likewise translated "Quintus Curtius" into Italian; and, into the same language, the ten first books of "Livy," by command of king Alphonso. He translated the twelve first books of the "Iliad" into Latin prose; the history of "Diodorus Siculus;" and various other works of the ancients. He composed a variety of miscellaneous pieces, prose and verse, Latin and Italian. A large number of his letters remain in manuscript. This author has been spoken of with great contempt by Philolphus, who treats many others in the same manner, but Valla calls him a very exact critic. *Tiraboschi. Baillet.—A.*

DECIO, PHILIP, one of the most eminent jurists of his age, son of Tristan Decio, was born at Milan in 1453. It is affirmed that he was illegitimate, but this seems a matter of doubt. While engaged in the study of polite literature at home, the plague in Milan forced him at the age of seventeen to retire to Pavia, where his elder brother, Lancelot, was a professor of law. At his brother's instigation he commenced the same study, and soon made such a progress in it, that he excited his jealousy. Lancelot being invited to Pisa, Philip followed him, and at that university soon excited the attention of all the celebrated professors by his great readiness and acuteness in disputation. He obtained a doctor's degree in 1476, and was immediately appointed to read on the Institutions. He was next made lecturer-extraordinary in the civil law, in which capacity he accompanied the university on its removal to Pistoia in 1479. There are few examples in literary history of more pertinacious disputations than were carried on between Decio and his rival Soccini and his scholars. Decio at length became so formidable, that none of the professors chose to be his competitors or opponents; and Sandeo, professor of canon law, left the university abruptly, rather than answer a challenge which he had accepted from him. These squabbles were at length the cause of his removal to Sienna, but he remained there a short time before he was invited to Rome, where Innocent

VIII. nominated him auditor of the rota. This post, however, he could not accept without taking holy orders, which he did not choose to do, and he therefore resumed his chair at Sienna. It was not long before he accepted a proposal of returning to Pisa on a stipend of 450 florins; but so much were his talents for dispute dreaded, that it was necessary several times to change his chair from civil to canon law, and back again, on account of the refusal of other professors to be his antagonist. In 1501, when the war had reduced the university of Pisa to a low condition, Decio accepted an invitation to take the chair of canon law at Padua; and such was the public eagerness to hear him, that the other schools were in a manner deserted, and many persons of the first consequence became his auditors. In the mean time Milan having fallen under the power of Lewis XII. of France, that prince recalled him thither as his subject, on the promise of the same stipend which he enjoyed at Padua, which was 600 gold florins. The republic refused to part with him; and Rucellai, who was then at Venice, observed that he might tell at Florence, that he had seen the king of France and the state of Venice in warm contention for Philippo Decio alone. Such was then the consequence of a man of letters! This at length terminated in his removal to Pavia in 1505, where, for seven years, he explained the canon law to a numerous audience. Lewis having at this time assembled a synod at Pisa, in opposition to pope Julius II., Decio was constrained to attend upon it, and afterwards to accompany it to Milan, in his professional capacity. Though it appeared to have been against his will that he was thus employed, the fiery Julius excommunicated him. Soon after, the French being driven from Italy, he was obliged to retire to Asti, and thence to Alba, whence he in vain applied to the pope for pardon. He had the further mortification of hearing that the Swiss troops had pillaged his house at Pavia of his books and furniture, and had even gone to a monastery where he had a natural daughter for education, and had stripped her of every thing, and had carried away the money he had left for her maintenance. Such was the rapacity of those mercenaries, so long the scourge of Europe! Decio had no other refuge than France, where his reception compensated his losses; for in every town he was welcomed by a crowd of scholars all eager to hear him. The king created him a member of the parliament of Grenoble. While he was in that city he received a letter from the pope,

offering him pardon upon condition of coming to Rome, but this he thought fit to decline. He then accepted of the chair of civil law at Valence in Dauphiné, with the hitherto unprecedented salary of 1000 franks. When he went thither, there were scarcely twenty-five scholars, but a hundred soon joined him from Avignon, and in his second year the number amounted to 400. At this time, on the request of the cardinals assembled at Lyons, he wrote a refutation of an attack upon them by cardinal Cajetan, but the death of Julius prevented it from being published. His successor, Leo X. who had been a disciple of Decio at Pisa, sent him a release from ecclesiastical censures, and invited him to Rome; but he did not then choose to leave France. On the accession of Francis I. however, he was desirous of accepting a very pressing invitation to return to Pisa; but the city of Valence applied to the king to prevent his departure. It was at length agreed, that when the Milanese should return to the power of the French, Decio should again open his school at Pavia. This took place in 1515, but the supervening wars rendered his situation at Pavia so uncomfortable, that he retired to Florence, and there agreed to resume his professorship at Pisa. He recommenced his lectures there with vast applause; and notwithstanding the attempts which were made to draw him to Milan, Avignon, and Padua, he finished his days at Pisa. His salary there at length rose to 1500 gold florins, a very ample sum in those days. He died in 1535, at the age of eighty-two. He wrote a number of professional works, the list of which is now of no consequence. The personal history of the man is a curious record of the situation of an eminent professor at that period. *Tiraboschi.*—A.

DECIUS Mus, P. a Roman distinguished for valour and patriotism, was a military tribune, of plebeian rank, in the army of the consul Cornelius Cossus, B.C. 343, when it was brought into imminent danger of destruction by the Samnites, who had surrounded it in a deep valley. In this emergency Decius proposed to the consul, that he might be detached with a small body to take possession of an eminence in view, in order to distract the attention of the enemy. His offer was accepted; and the consequence was, that the Roman army cleared the valley without molestation. Decius with his party remained on the hill till midnight, when they agreed to force their way through the surrounding foes. This was effected, amid the sleep and subsequent confusion of the Sam-

rites, without any loss, and Decius returned safe to the camp, where he was received by the general and soldiers as their deliverer. He had a crown of gold, and a present of one hundred oxen, and a white bull, from the consul; and, what he probably more valued, an obsidional crown of grass from the army, and a civic crown of oak from his own detachment. He offered the bull as a sacrifice, distributed the oxen among his brave comrades, and only reserved to himself the honourable crowns. Two years after, he was created consul along with Manlius Torquatus. Rome was then engaged in a dangerous war with the Latins, and both consuls marched against the enemy with a joint command. It was agreed between them, that he whose army should give way in battle should devote himself to death for his country; the superstition of the time encouraging an opinion, that the party whose general, after a solemn desecration of himself to the infernal gods, should be slain by the enemy, would gain the victory. This emergence took place in the succeeding combat. The troops of Decius were hard pressed by the Latins; when, calling upon the chief pontiff, the consul required him to perform the proper ceremony of devotion. He was ordered to quit the military habit, and invest himself in his senatorial robe; his head was then covered with a veil, and a form of words, by which he devoted himself, together with the army of the enemy, to the infernal gods and the goddess of the earth, was dictated to him as he stood with both feet upon his javelin. Decius then, tucking up his robe, mounted his horse, and plunged into the thickest of the hostile array. The Latins were at first thunderstruck with the uncommon spectacle; but, when he had penetrated to the second line, they threw their javelins at him from all sides, and he fell dead to the ground. The Romans rallied in the confidence of success; but victory was still dubious, till Manlius, by a skilful movement, decided the day, which ended in a terrible slaughter of the Latins. The body of Decius was found the next day buried under the enemy's weapons, and was honourably interred by his colleague. *Livii Hist. lib. vii. viii.*—A.

DECIUS MUS, P. (the second), son of the preceding, was consul the first time B.C. 312, and the second time B.C. 308. During this consulate he commanded with success in Etruria. He was censor along with Q. Fabius Maximus B.C. 303. In the next year he supported, against Appius Claudius, the claim of the plebeians to partake in the pontifical office;

and he was himself chosen into the college of pontiffs. When the Etrurians and Samnites were making great preparations for war against Rome, B.C. 297, he was chosen a third time consul, as colleague to Fabius Maximus, at the particular desire of the latter. He obtained various successes against the Samnites and their allies during that year and the succeeding, in which he was continued with a proconsular command. A greater danger attended the republic from a confederacy of Etrurians, Umbrians, and Samnites, aided by the Gauls; when he was a fourth time made consul, B.C. 295, together with Fabius, who would not serve without him. Some contention arose between the patrician and plebeian parties on the allotment of the consular commands; but, at length, Fabius was, by common consent, appointed to that in Etruria. The danger, however, appeared so great from that quarter, that Decius was, at his request, joined with him. The confederates divided their forces, and the Gauls and Samnites came to action with the consuls. Decius commanded the left wing, which was opposed to the Gauls. By means of their armed chariots they broke the Roman cavalry, and put the first line of infantry into disorder. Decius, unable to rally his dispirited troops, determined upon imitating his father by a voluntary devotion. He caused the pontiff M. Livius to pronounce the solemn words, to which he added the prayer, "that he might carry before him terror and flight, blood and slaughter, the wrath of the celestial and infernal deities; that he might contaminate with funeral rites the standards, the weapons, the armour of the enemy; and that the same spot might witness his own destruction and that of the Gauls and Samnites." He then rushed into the midst of the foe, and was slain. The Romans, by the force of superstition, were excited to new efforts, and the Gauls are said, by Livy, to have been struck with a kind of stupefaction; though it is not probable that they should understand the import of this ceremonial. In fact, it does not appear that the fate of the battle was decided, until a reinforcement to that wing arrived under Scipio and Martius. In the final event the enemy was defeated with great slaughter.

A third P. DECIUS MUS, son to the last, was killed, when consul, in a battle with Pyrrhus, B.C. 279.

Juvenal, in his eighth satire, alludes in some spirited lines to the family of the Decii, as noted examples of plebeian worth:—

Plebeia Deciorum animæ, plebeia fuerunt
Nomina. Pro totis legionibus hi tamen, & pro
Omnibus auxiliis, atque omni plebe Latina,
Sufficiunt Diis infernis, Terræque parenti:
Pluris enim Decii, quam qui servantur ab illis.

From a mean stock the pious Decii came,
Plebeian were their souls, and such their name;
Yet they, for all our legions and allies,
And the whole people, could alone suffice
To please th' infernal gods and mother earth;
To all the rest superior in their worth. OWEN.

Virgil, Lucan, and other poets, have commemorated the self-devoted Decii among the names most honourable to Rome. *Livii Hist. lib. ix. & x. Univers. Hist.—A.*

DECIUS, Roman emperor, was born at Bualia in Pannonia. His family name appears to have been *Messius*; and there is little reason to suppose that he was descended from the ancient Roman Decii. He had risen by merit to the rank of consul, and was accounted one of the ablest senators, when he was sent, as is alleged much against his will, by the reigning emperor Philip, to command the legions in Mœsia and Pannonia, which had some time before been guilty of a revolt. On his arrival, the disaffected troops insisted with menaces upon his assuming the purple. Whether the resistance of Decius was feigned or sincere cannot be known; he was, however, proclaimed emperor, and made preparations to defend himself against Philip, who marched against him. They met near Verona, and a battle ensued, in which Philip was defeated; and he was either killed in the field, or put to death afterwards at Verona. This event took place A.D. 249. Decius was in the forty-seventh year of his age when he ascended the throne. He had four sons, the eldest of whom he raised to the rank of Cæsar. One of the first measures of his reign was a persecution of the Christians, which is represented as being more violent and cruel, during the short period of its continuance, than almost any with which the church was afflicted. Its peculiar character seems to have been that of endeavouring, by rigorous imprisonment, and protracted severities, to induce the Christians to abjure their religion; and also to deprive them of their pastors, that their faith might the more easily be shaken. The bishops of the most considerable cities were either banished or put to death; and the clergy of Rome were prevented, during sixteen months, from supplying the vacancy of that see. As Decius is allowed to have been in other respects a good prince, it is supposed that he was incited to this persecution by a desire of restoring the ancient religion in its purity, as he seems to have

been with regard to the ancient manners, by his revival of the office of censor. An invasion of the Goths, however, called him from domestic regulation to the defence of the frontiers. That barbarous people, under their king Cniva, had passed the Danube, and were laying waste the province of Mœsia. Young Decius first marched against them; and, after some success, was defeated by a sudden attack, and obliged to fly in disorder. The Goths then took Philippopolis, where they massacred all the inhabitants. The emperor in person then advanced, and, by his vigilance and activity, restored the Roman affairs, and brought the Goths into such a situation, that they offered to liberate their captives and quit their booty, provided they might be permitted to return unmolested. But Decius, resolving to terminate the war at a blow, sent a detachment to cut off their retreat, and pursued them with all the rest of his forces. He overtook them at a place called Forum Terebronii, where the Goths drew up with a morass in their front. The Romans attacked; and, in the beginning of the action, young Decius, fighting valiantly, was slain by an arrow. His father, who saw him fall, cried to his soldiers, "Be not discouraged; the loss is but that of one man!" and then rushed forwards to revenge his death. He was, however, with great part of his troops, soon entangled in the morass, where, being surrounded by the enemy, he perished under a shower of darts. Neither his body nor that of his son was ever found. He fell in the fiftieth year of his age, A.D. 251. after a reign of little more than two years. *Univers. Hist. Crevier. Gibbon.—A.*

DECKER, or DECKHER, JOHN, a Jesuit of great erudition, and an able chronologist, was born at Hazebruck in Flanders, about the year 1559. He commenced his studies at Douay, where he went through his philosophical course; whence he removed to Rome, in which city he entered into the order of Jesuits. From Rome he was sent to Naples, to complete his novitiate, and to perfect himself in the study of theology. On his return to Rome he was admitted into orders, and was sent thence into his native country, to teach philosophy and scholastic theology. These offices he discharged at Douay and at Louvain. Afterwards he was sent on the business of the society into Styria, where he was made chancellor of the university of Gratz; in which situation he died, in the year 1619. The principal work which he published is entitled "*Velificatio, seu Theoremata de Anno Ortus ac Mortis Domini, deque universa Jesu Christi in Carne Œconomia,*

&c. cum Tabula Chronographica a capta per Pompeium Jerosolyma, ad deletam a Tito Urbem & Templum," 1616, 4to. He also left behind him in MS. a laborious work, the result of forty years' application, entitled "Theologicarum Dissertationum mixtim, & Chronologicarum in Christi Hominis Dei Natalem, seu de Primario ac Palmari Divinæ ac Humanæ Chronologiæ Vinculo, qui est Annus Ortus ac Mortis Domini, Œconomia;" and other dissertations, which are reported to display profound knowledge of ecclesiastical history, and, in particular, of chronology. *Moreri. Nouv. Dict. Hist.*—M.

DEE, JOHN, an English divine in the sixteenth century, distinguished by his learning, particularly in the mathematical sciences, by his credulity, and by his extraordinary vicissitudes and adventures, was born at London in the year 1527. Having received his preparatory education in different schools in that city, and at Chelmsford in Essex, he was sent, in the year 1542, to St. John's college, Cambridge, where he appears to have applied himself to his studies with uncommon diligence. In the year 1547 he went over to Flanders, to profit by the instructions and conversation of Frisius, Mercator, and other celebrated characters; whence he returned to Cambridge, either in the same or following year, and was chosen one of the fellows of Trinity college, then recently established by king Henry VIII. In the year 1548 he was admitted to the degree of M.A. When he returned from Flanders he brought over with him several mathematical instruments, and a pair of globes made by Mercator, which he assiduously used in making astronomical observations. The ignorance of the age, however, connected with such studies a desire of penetrating into futurity; and the ingenuity which Mr. Dee discovered in some mechanical contrivances introduced into the representation of one of the comedies of Aristophanes, strengthened the suspicion which the production of these outlandish instruments had afforded, so as to draw upon him the imputation of being a conjurer, of which he was not acquitted during the whole of his future life. Either disturbed by these reports, or desirous of a more favourable scene for the exhibition of his talents and acquirements, he went abroad again in the year last mentioned, and fixed himself for some time in the university of Louvain, where he became highly distinguished, and had among his acquaintance and pupils persons of considerable rank and character. By that university it is probable he was honoured with the degree of

doctor of laws. In the year 1550 he went from Louvain to Paris, where he read lectures on Euclid's Elements with great applause, and was tempted by large offers to accept of a professorship in that university, which, however, he declined. In the year 1551 he returned to England, where he was well received by sir John Cheke, and introduced to Mr. Secretary Cecil, and even to king Edward himself. From his majesty's bounty he received a pension of one hundred crowns a-year, which, in 1553, was commuted for a royal presentation to the rectory of Upton-upon-Severn. In queen Mary's reign, in consequence of a correspondence which he had entered into with some of the principal servants of the princess Elizabeth, he was charged by two informers with practising against the queen's life by enchantments; but, after troublesome prosecutions and imprisonments, was acquitted, and set at liberty in 1555, on entering into a recognisance to appear when called upon, and for his good behaviour. Within a few months after his release he presented a supplication to the queen "for the discovery and preservation of ancient writings and monuments," which reflects credit on his zeal for the interests of literature, but did not produce any beneficial effects. Upon the accession of queen Elizabeth, at the desire of lord Robert Dudley, afterwards earl of Leicester, he undertook, upon the principles of the ancient astrologers, to fix upon a fortunate day for her majesty's coronation; and, in those credulous times, obtained much reputation among some of the first characters in the country, and even with the queen herself, on account of his supposed proficiency in the astrological art. The queen also took him into her service, condescended to be his scholar, made him many presents, and, according to his own account, many promises of preferment, which were not very honourably observed. In 1564 he went abroad, to present his "*Monas Hieroglyphica*" to the emperor Maximilian, and returned to England in the same year. In the year 1568 he presented his "*Propedumata Aphoristica*" to the queen; and, in 1570, published a curious and laborious preface to sir Henry Billingsley's translation of Euclid, which he also enriched with valuable notes. In the year 1571 he went abroad again to Louvain, where he was attacked by a dangerous sickness; upon which the queen honoured him so far as to send two physicians to his relief, and afforded him also other marks of her beneficence. Having once more returned to England, he settled at Mortlake in Surrey, where he prosecuted his studies with much ar-

dour, and collected a numerous and valuable library of books and MSS. to which he added astronomical instruments, a chemical laboratory, and several curiosities of nature and art; the greater part of which some years afterwards fell into the hands of a mob, who, during his absence abroad, broke into and plundered his house, as belonging to one who dealt with the devil. In the year 1572 the sudden appearance and gradual disappearance of a new bright star in Cassiopeia's chair, which excited much alarm in superstitious minds, afforded Mr. Dee a fair opportunity of displaying his abilities, and explaining the true principles of astronomy. In the year 1575 the queen went to his house, attended by many of her nobility, in order to see his library. Finding, however, that his wife had been buried only a few hours before the time of her arrival, she declined entering within his doors, but desired him to bring out a glass, probably a concave mirror, which had occasioned much conversation, and contributed, among other things, to convince the populace that he was a magician. After producing it, he explained its properties, and their causes, in a manner that afforded much satisfaction to her majesty. In the year 1577 he had an opportunity of still farther gratifying the queen, in consequence of the appearance of a comet, which gave rise to terrible apprehensions, and predictions of impending calamities. For three days together he delivered discourses before the queen, on the nature and phenomena of such heavenly bodies, with which she was so well pleased that she gave him fresh assurances of her protection and support in the prosecution of his studies. In the following year, her majesty being much indisposed, he was sent abroad to consult with the German physicians and philosophers on her case: at least such was the pretence for his mission to the continent, the real cause of which was, not improbably, of a political nature. His next employment was to draw up a geographical description, accompanied with an historical illustration, of the countries discovered by Englishmen in different parts of the globe, together with the authorities from records and other authentic vouchers. This work, of no little labour and ingenuity, consisted of two large rolls, which are still preserved in the Cotton library. Some time afterwards he composed a treatise on the reformation of the calendar, which did him great credit in the judgment of the best mathematicians in the kingdom, and is now deposited among the MSS. at the Ashmolean museum in Oxford. From this time for-

wards the circumstances of Mr. Dee's life which drew public notice afford abundant evidence of his vanity, credulity, and want of judgment, if they do not serve to impeach his veracity and honesty. He had suffered himself to be persuaded into a belief, that, by certain invocations, an intercourse with spirits might be established, from which he should be enabled to obtain a knowledge of the pretended occult sciences; and forming a connection with a person of the name of Kelley, who was more of an adept in these absurdities than himself, they went on performing their incantations, and maintaining an imaginary intercourse with spirits, until, from their neglect of every thing else, they appear to have been reduced to circumstances of great want and distress. In the year 1583 Mr. Dee became acquainted, through the means of the earl of Leicester, the queen's favourite, with a Polish nobleman of high birth and considerable learning, named Albert Laski, palatine of Siradia, who was strongly inclined to the same ridiculous pursuits, and at length admitted an associate in his and Kelley's mysteries. But the expences which they incurred occasioning that nobleman to run deeply in debt, he persuaded them to accompany him, with their families, into Poland, where they arrived at his principal castle in the year 1584. At that place they staid practising their follies, till the palatine appears to have been convinced of their delusion; when he found means to persuade them to quit his country, and to pay a visit to the court of the emperor Rodolph II. at that time at Prague in Bohemia. To that prince Mr. Dee was introduced by the Spanish ambassador, but soon disgusted him with his display of his own importance, and the extravagant stories which he told. Finding that Rodolph, though credulous, would not admit him to any farther interviews, and not knowing how to subsist, he applied to Albert Laski, and, through his means, got introduced to Stephen king of Poland, at Cracow, in the year 1585. But that prince quickly detecting his delusions, he returned to Prague; where, upon a complaint from the pope's nuncio of the scandal of entertaining such notorious magicians as Dee and Kelley, an order was issued by the emperor for their banishment from his dominions. Notwithstanding this, they had shelter afforded them in the castle of Trebona, belonging to a young Bohemian nobleman of considerable power, and of a great estate, who was one of their pupils; in which they lived in great splendor and affluence, owing, according to their pretence, to a philosophical powder of projection accident-

ally found by them, by which they transmuted large quantities of the baser metals into silver and gold. While they were in this situation, quarrels arose between Dee and Kelley, which terminated in their separation; when it was pretended that the latter had sufficient address to secure what remained of the precious powder, the most valuable books belonging to their art, &c. by which he established his future fortune. In the year 1589 Mr. Dee returned to England at the desire of the queen, and affected on his journey a degree of state and pomp entirely unbecoming his rank and circumstances. He was, however, very graciously received by her majesty, and was assisted by persons in power in the recovery of many of the books and instruments of which, as before related, his house had been plundered during his absence. He also received presents of various sums of money, but not adequate to his expences, which kept him in a state of continual want; and repeated promises of preferments and pensions, which he never enjoyed. At length, in the year 1594, he obtained a grant of the chancellorship of St. Paul's; and in the following year the wardenship of the college at Manchester. In that town he resided for about seven years, but on very ill terms with the fellows of the institution, and an object of dislike and detestation to the inhabitants and the neighbourhood, on account of the commerce which he was supposed to hold with infernal spirits. The uneasiness which he felt from these circumstances induced him, in the year 1604, to present a petition to king James I. and another to parliament, that he might be brought to a trial, and by a judicial sentence delivered from the suspicions and surmises under which he had now laboured for upwards of fifty years. But, to his great mortification, no favourable notice was taken of these petitions; and his health becoming very infirm, he quitted Manchester in the same year, and returned once more with his family to his house at Mortlake. He had now lost all his former friends and patrons, and felt most sensibly the miseries of increasing old age, neglect, and poverty. But he was not cured of his credulity: for he obtained a new associate, with whom he had recourse to his former practice of incantations and ridiculous mummary, which he probably continued until his death, in the year 1608, when he was actually preparing for a new journey into Germany. In the long account from which the foregoing particulars are extracted, there are many other circumstances detailed respecting Mr. Dee, which will afford

much gratification to the curious reader. Besides the articles already mentioned by us, Mr. Dee published "*Epistola ad eximium Ducis Urbini Mathematicum, Fredericum Commandinum, præfixa Libello Machometi Bagdedini de Superficierum Divisionibus, &c.*" 1570; "*Epistola præfixa Ephemeridibus Joannis Feldi, An.* 1557, cui Rationem declaraverat Ephemerides conscribendi;" "*Parallaticæ Commentationis Præcosque Nucleus quidam,*" 1573; "*The British Monarchy, otherwise called the Petty Navy Royal,*" 1576; and "*Divers and many Annotations and Inventions dispersed and added to the Tenth Book of the English Euclid,*" 1570. He also left behind him a number of unpublished works, several of which are preserved in the Ashmolean and Cotton collections, and exhibit abundant proof of the author's erudition, indefatigable diligence, vanity, and fanaticism. *Biog. Britan.*—M.

DEFOE, DANIEL, a writer of great natural ingenuity and fertility, was born at London about 1663. His father, a butcher by trade, and a protestant dissenter, was named *James Foe*. Why the son chose to assume the prefix *De* is not certainly known. Daniel received his education at an academy at Newington-green. It may be presumed not to have been a very classical one; but he early imbibed a taste for literature, and wrote a political pamphlet before his twenty-first year. As we do not conceive Defoe's rank among authors to be high enough to justify a particular account of all his performances, we shall only notice the most considerable. He displayed his attachment to the cause of liberty and protestantism by joining the ill-advised insurrection under the duke of Monmouth in the west; and he had the good fortune to escape, and return unnoticed to London. With the business of a writer he joined that of a trader; and was first engaged as a hose-factor, and afterwards as a maker of bricks and pantiles near Tilbury-fort; but his commercial schemes proved unsuccessful, and he became insolvent. It is to his credit that, after having been freed from his debts by a composition, he paid most of them in full when his circumstances were amended. His active imagination inclined him to be much of a projector. He offered various schemes to the public; and, in 1697, wrote an octavo volume, entitled "*An Essay upon Projects.*" One of the first of his performances, which excited considerable attention, was a satire in verse, published in 1701, entitled "*The True-born Englishman.*" Its purpose was to furnish a reply to those who were continually abusing king William and some of

his friends as *foreigners*, by shewing that the present race of Englishmen was a mixed and heterogeneous brood, scarcely any of which could lay claim to native purity of blood. The satire was in many parts very severe; and though it gave high offence, it was much read. Soon after he published another national satire under the title of "Reformation of Manners," which, among other topics, contains a strong invective against the slave-trade. Defoe had no pretensions to the character of a *poet*, properly speaking; but he has some nervous and well-versified lines. He is asserted to have been the writer of a "Memorial to the House of Commons," commonly called the Legion Letter, which is a very spirited censure of the conduct of that assembly in reference to the Kentish petition. This letter supports the right of the people to shew their sense of public affairs by petition, address, or remonstrance, and asserts the radical superiority of the nation at large to its representatives. In 1702, when the high-church party was inclined to proceed to rigorous measures against the sectaries, Defoe wrote "The Shortest Way with the Dissenters, or Proposals for the Establishment of the Church;" an ironical recommendation of persecution, but written in so serious a strain, that many persons at first mistook its real intention. It became, however, a subject of complaint in the House of Commons, was voted a seditious libel, and burnt by the common hangman, and a prosecution was ordered against the publishers. Defoe first secreted himself; but upon the apprehension of his printer and bookseller, he came forwards in order to secure them, and stood his trial. He was convicted, and sentenced to fine, imprisonment, and the pillory. He underwent the latter infamous punishment, which was then usually inflicted upon libellers, with great fortitude; and it seems to have been generally thought that he was treated with unreasonable severity. He was so far from being ashamed of his fate, that he wrote "A Hymn to the Pillory;" and Pope, who has thought fit to introduce him in his *Dunciad* (probably for no other reason than party-difference), characterises him in the following line:

Earless on high stood unabash'd Defoe.

Personal courage and fortitude were indeed distinguishing features in the character of our author.

In February, 1703-4, while still confined in Newgate, he commenced a publication, which he entitled "The Review." This was a periodical paper, published first twice, and then

thrice, a-week, which, besides the current domestic and political news, contained the fiction of a club discussing questions on a variety of miscellaneous topics; and is with probability supposed to have given the hint of the *Tatler* and the other celebrated papers of Steele and Addison. Defoe was liberated from Newgate by the interposition of Harley, afterwards earl of Oxford; and the queen herself compassionated his case, and sent money to his wife and family. He continued, after he had regained his freedom, to write upon political subjects; and, in 1706, he published, by subscription, his largest piece in verse, which was "Jure Divino," a satire in twelve books. Its purpose was to expose the doctrine of the divine right of kings, and to decry tyrannical government. He seems at this time to have enjoyed the favour of queen Anne, by whom he was employed, according to his own assertion, in certain honourable though secret services; and when the union with Scotland was projected, he was sent by the ministers into that country for the purpose of rendering the measure popular. His knowledge of commerce and revenue caused him to be frequently consulted by the committees of parliament there; and he endeavoured to conciliate the good-will of the nation by a poem entitled "Caledonia," highly complimentary to its inhabitants. After the union was completed, he wrote the history of it, in a folio volume, 1709; and in the same year he published "The History of Addresses." At this time he was living in tranquillity and comfort at Stoke-Newington, and continuing to publish his *Reviews*. When the succession of the house of Hanover became an interesting topic, he endeavoured to favour it by several publications; but some of these, intended to expose the jacobite party, were written in an ironical style, in which he was so unfortunate, that they were taken for libels in favour of the pretender, and he was prosecuted and imprisoned on their account. The queen's pardon, procured by Harley, at length liberated him, after much expence and trouble. He had unhappily, by some equivocal writings, rendered himself suspected by both parties; so that he met with no reward for his exertions in the cause of liberty, when the whigs returned to power on the accession of George I. Wearied, apparently, with politics, he began to compose works of a different kind. In 1715 he published "The Family Instructor," a work inculcating the domestic duties in a lively manner, by narration and dialogue, and displaying much knowledge of life in the middle ranks of society. It has

been suggested that Richardson, in his celebrated novels, has copied his minute and dramatic manner from this performance. The Family Instructor is eminently religious and moral in its tendency, and strongly inculcates that spirit of sobriety and private devotion for which the dissenters have been distinguished.

The most celebrated of all his works, "The Life and Adventures of Robinson Crusoe," appeared in 1719. It is unnecessary to characterise a book which *every body has read*; but it may be observed, that while some readers have principally valued it for its lessons of piety and morality, a different class have regarded it as a most admirable work for young persons, from the great ingenuity it displays in teaching the most necessary arts of life, and the shifts and contrivances by which difficulties in situation may be overcome, and a human being may be self-provided. Defoe has been charged in this part of his work with making an unacknowledged use of the information of one Alexander Selkirk, who passed some years alone on the island of Juan Fernandez, and a sketch of whose story had before appeared in the voyage of Woodes Rogers. But though he probably took his hint from this circumstance, there is no solid reason to suppose that he ever possessed any papers or memoirs of Selkirk's; and indeed most of the incidents in Robinson Crusoe arise from the peculiar situation in which the author has placed him, and which differs very materially from that of Selkirk. Perhaps no work in any language has been more popular than Robinson Crusoe. Its editions have been numberless; it has been translated into almost all modern languages; and it continues to be a standard book in the juvenile library. Defoe's success in this performance induced him to write a number of other lives and adventures, which were popular in their times, though at present nearly forgotten. He also composed "Religious Courtship," a work of a similar kind with his Family Instructor. He employed his turn for fiction perhaps less laudably in writing "A Journal of the Plague Year," in the person of a citizen supposed to have been a witness of all the events of that melancholy visitation. It is indeed an extremely interesting piece, and the very natural manner in which it is written is said to have made it pass for real with Dr. Mead; but fiction and popular report are rather dangerous on a topic where truth is so important to mankind. One of his latest publications was "A Tour through the Island of Great Britain," the descriptions in which are

probably as exact as those in several works of the kind by writers less guided by imagination. Defoe finished his laborious life at London, in April, 1731. We shall only add to what has been said above concerning his writings, the opinion of Mr. Chalmers (certainly an adequate judge), on his works relative to trade and commerce. "As a commercial writer, Defoe is fairly entitled to stand in the foremost rank among his contemporaries, whatever may be their performances or their fame. His distinguishing characteristics are originality and depth.—Were we to compare Defoe with Davenant, it would be found that Davenant has more detail from official documents; that Defoe has more fact from wider enquiry. Davenant is more apt to consider laws in their particular application; Defoe more frequently investigates commercial legislation in its general effects." (*Life of Defoe.*) *Biog. Britan.*—A.

DEJOCES, the first king of the Medes within the period of their genuine history, was at first a citizen who applied himself assiduously to the administration of justice among his countrymen, then living almost without regular government in several districts. When he had thus obtained a high reputation throughout the country, he suddenly ceased to attend to public concerns, on the pretext of the necessity of managing his own affairs. A kind of anarchy ensuing, his emissaries and partisans represented to the people the advantage that would arise from appointing a single person to act for the public; and it was in consequence determined that a king should be elected. The choice was naturally turned upon Dejoces, whose reign is reckoned to have commenced B.C. 709. He immediately took measures to secure his authority, and persuaded the people to build him a palace, and appoint him a guard. He next united the several districts of Media into one kingdom, and built for its capital the city of Ecbatana. Adopting the eastern ideas of sovereignty, he inspired a reverential awe of his person by rendering himself invisible to all but those of his household, and by ordering that none of his subjects should be admitted to his presence, but that all business should be transacted through the medium of his servants and ministers. He maintained a number of spies and emissaries in the different parts of his kingdom, by whose means he was enabled to administer justice with exactness and severity. He thus established a perfect despotism, and is said to have held his throne for fifty-three years, and then to have trans-

mitted it to his son Phraortes. *Herodotus, b. i.—A.*

DEJOTARUS, king of Armenia, was tetrarch of Galatia, when, in consideration of his attachment to the Roman people, and his services in the Mithridatic war, he was placed by Pompey upon the throne of the Lesser Armenia, with the addition of great part of Pontus and Colchis. He was confirmed in the regal dignity by the Roman senate, and lived in intimacy with many of the principal persons in Rome. When Cicero was proconsul of Cilicia, Dejotarus assisted him with his forces in a war against the banditti of mount Amanus. At the breaking out of the war between Pompey and Cæsar, he took part with the former, and was present in the battle of Pharsalia. In order to make his peace with Cæsar, he was obliged to pay a large sum of money, and to follow him in the war against Pharnaces king of Pontus. He was also deprived of part of his dominions, but was suffered to retain the title of king. An accusation brought against him by his daughter's son Castor, of having planned the murder of Cæsar while in Galatia, brought him into danger, and Cicero pronounced an oration in his defence. After the death of Cæsar, by means of a large bribe to Antony's wife, Fulvia, he recovered his forfeited territories. In the ensuing civil wars, he sent a body of troops to join Brutus; but his commander is said to have marched with them to Antony's camp, by which measure Dejotarus retained his kingdom after the defeat of Brutus. He put to death his daughter and her husband Saocundarius, and rased the castle in which they resided, probably on account of their partaking of the attack which had been made upon him by their son Castor. He was a very superstitious man, and much swayed by omens and auguries. The temple of Cybele at Pessinus was in his guardianship, and he made war upon one of his sons-in-law for having violated it. He arrived at a very advanced age, and is supposed to have outlived his son Dejotarus, who reigned along with him in Armenia. *Univers. Hist. Bayle.—A.*

DELAMET, ADRIAN-AUGUSTIN DE BUSSY, a French priest of considerable learning and merit, and esteemed by the catholics in the number of their ablest casuists, was a descendant from an illustrious family in Picardy, and born in that province, about the year 1621. He was educated with great attention and care, and distinguished himself by the progress which he made in classical literature, philoso-

phy, and theology. In the year 1646 he became a member of the society of the Sorbonne, of which he was chosen prior in the year 1648, and admitted to a doctor's degree in 1650. By his literary acquirements, by the character which he had established for integrity and prudence, and by the amiableness of his manners, he conciliated the esteem and affection of the cardinal De Retz, who was his relation, and who persuaded him to take up his abode in his family. To that friend he continued attached, not only in his prosperous days, but during his disgrace; accompanying him in his travels through England, Holland, and Italy, and acquiring in those different countries the respect and regard of the most learned characters, and persons of the highest rank and dignity. But growing weary of a wandering life, he returned to Paris, and settled in the college of the Sorbonne, determined to devote his future days to study and religious exercises. In that society he became eminent for his wisdom in the management of ecclesiastical concerns, which occasioned his advice to be frequently asked by the prelates, relative to the business of their dioceses; and he was often applied to for the resolution of difficult cases of conscience. He also employed much of his time and fortune in the education of poor scholars, for whom he procured establishments according to their merits. He was at the same time exemplary in the discharge of his ecclesiastical functions. He died in the year 1691. The work for which he is chiefly celebrated is "A Resolution of numerous Cases of Conscience, relative to Morality and church Discipline, according to the sacred Scriptures, the Decrees of Councils, the Sentiments of the Fathers of the Church, and those of different Canonists and Divines," of which the first volume appeared after his death, in the year 1714, in 8vo. That work includes the resolutions of M. Fromageau, as well as the author's, and was afterwards extended to the number of five volumes. In the year 1732 the materials of that work were thrown into a more systematic order by M. Treuve, who published them in the form of "A Dictionary of Cases of Conscience," in two volumes folio, which are usually connected with the celebrated work of M. Pontas, in three volumes folio, under the same title, *Moreri. Nouv. Dict. Hist.—M.*

DELANY, PATRICK, a divine of the established church of Ireland, of considerable celebrity in his day, was born in that kingdom, about the year 1686. His father had lived as a servant in the family of sir John Rennel, an

Irish judge, and afterwards rented a small farm; but in what place we are not informed. Neither do we learn where the subject of this article received his grammar education, but only that at a proper age he became a sizer in Trinity college, Dublin, where he applied to his studies with very commendable diligence, and distinguished himself by his learning, virtue, discretion, and good sense. His degrees he took at the regular periods, and was chosen first a junior, and afterwards a senior fellow of the college. He likewise became a tutor of considerable reputation, and with numerous pupils. During this time he formed a strict intimacy and friendship with Dr. Swift, and was one of his chief favourites, joining him and Dr. Sheridan in writing and answering riddles, and composing other slight and playful poetic effusions, for the sake of a temporary amusement. Several of these pieces are inserted in the collections of Swift's works. The moments, however, which he devoted to these productions, were only those of necessary relaxation from his severer studies, which he continued to prosecute with great regularity and vigour. He likewise cultivated with success his pulpit talents, and became distinguished as a popular preacher. In the year 1724 he was involved in a dispute with the provost of the college, respecting a matter that concerned its discipline, in which his interference is stated to have been improper, and his conduct and language personally insulting to that gentleman. Whatever may have been the exact circumstances of the case, it is certain, that Dr. Delany was obliged to give satisfaction to the provost, by an acknowledgment of his offence. His conduct, on this occasion, excited against him the displeasure of the lord primate Boulter, which, joined to the prejudices created by his tory connections, proved, in one instance at least, an obstacle to his preferment in the church. In the year 1727, when lord Carteret, who was a man of wit, and cultivated the friendship of Dr. Swift, was a second time appointed to the vice-royalty of Ireland, Dr. Delany was strongly recommended by the dean to the notice of that nobleman, which recommendation was backed by that of archbishop King, and proved the means of his introduction and frequent invitations to the castle. But the political prejudices of the times would not allow of the lord lieutenant's conferring any preferments of great value on clergymen so closely connected as Dr. Delany was with the tory party. The honour, therefore, and pleasure of his lordship's company, were the principal, although not the only, ad-

vantages which he derived from that nobleman's favour. In the year last mentioned, Dr. Delany was presented, by the university of Dublin, to a small living worth about a hundred pounds a-year; and, about the same time, was promoted by lord Carteret to the chancellorship of Christ church, which was of equal value. Some years afterwards his lordship gave him a prebend of St. Patrick's cathedral, the produce of which did not exceed that of either of his other preferments. Before his appointment to the prebendal stall, he had grown weary of his academic life, and relinquished the advantages arising from his fellowship and tutorage, contenting himself with an income much smaller than what, according to Dr. Swift, he had been in the habit of squandering away "in a manner which, although proper enough for a clergyman without a family, will not be for the advantage of his character to discover either on the exchange, or at a banker's shop." In the year 1729, Dr. Delany commenced the publication of a periodical paper, called "The Tribune," which was not long lived, and is said to have been a work of merit: he had also before communicated his assistance to a work of the same kind, entitled "Hibernicus's Letters," which appeared in the years 1725, 1726, and 1727. In the year 1731 he came to London, with a letter of recommendation from archbishop Boulter, whose good opinion he had now obtained, to Dr. Gibson, bishop of London, to submit to his lordship's approbation a theological work on which he had been for some time employed, entitled "Revelation examined with Candour; or, a fair Enquiry into the Sense and Use of the several Revelations expressly declared, or sufficiently implied, to be given to Mankind, from the Creation, as they are to be found in the Bible, &c." The first volume of this work was published in the year 1732, and a second in the year 1734. They were considered at the time when they were published, as well adapted to render useful service to the cause of revealed religion. They certainly display much ingenuity and learning, and contain many just and valuable remarks; but these are mingled with so much doubtful or fanciful matter, that they are not now considered as of much estimation. And what is good in them has been superseded by what is much better in later defences of revealed religion. During Dr. Delany's absence from Ireland to superintend the publication of the first volume of this work, he married an Irish widow lady of large fortune, by which event he was enabled to indulge his native generosity of spirit, and to

shew his regard to the university in which he had been educated, by useful benefactions. In the year 1738 he published one of the most curious of his productions, entitled "Reflections upon Polygamy, and the Encouragement given to that Practice in the Scriptures of the Old Testament." This work is written with much ability and erudition, and contains unanswerable representations of the disorders and mischiefs which the practice of polygamy must introduce into human society; we cannot say, however, that what the author has advanced relative to the pleas which may be deduced in favour of polygamy from the Old Testament history, is equally weighty and satisfactory with the rest of his work. In the year 1740 Dr. Delany published the first, and in the year 1742 the second, volume of "An historical Account of the Life and Reign of David, King of Israel; interspersed with various Conjectures, Digressions, and Disquisitions, &c." Considerable spirit and ingenuity, together with curious criticisms, and some just remarks, in answer to the observations and reflections of Bayle, under the article *David* in his Dictionary, are discoverable in these volumes; but they do not form, on the whole, a very valuable or judicious production. They partake of the same faults with the author's *Revelation examined with Candour*, and are particularly open to animadversion, for their uniform tendency to defend or palliate those crimes in the conduct of David, which ought ever to be spoken of in terms of detestation, and which the sacred writers, very much to their honour, fairly leave to the censures of mankind. In the year 1743 Dr. Delany, who had been some time a widower, married a second wife, who is spoken of as a lady of considerable accomplishments, and no mean proficient in the art of painting. One work of her laborious ingenuity, more curious than useful, was the construction of a Flora, with coloured paper, containing 980 plants, executed, according to lord Orford's testimony, "with a precision and truth unparalleled." In the year 1744 Dr. Delany published a volume of "Sermons upon social Duties," to which were added, in a subsequent edition, "Sermons on the opposite Vices;" which are entitled to commendation for their matter and composition, and are some of the most useful of the author's performances. In the same year he was promoted to the deanery of Down, chiefly through the recommendation of some zealous whigs, to whom his political associations appear to have been no longer objects of jealousy or resentment. His next pub-

lication was "An Essay towards evidencing the divine Original of Tythes," 1748, intended to deduce the doctrine which he asserted, from the prohibition in the tenth commandment against coveting any thing that is our neighbours! In the year 1754 he published "Observations upon Lord Orrery's Remarks on the Life and Writings of Dr. Jonathan Swift; containing several singular Anecdotes relating to the Character and Conduct of that great Genius, and the most deservedly celebrated Stella, &c." 8vo. This work is written with elegance and spirit, and by supplying the public with curious and entertaining anecdotes, has served to vindicate the dean from some misrepresentations contained in the noble lord's remarks, and has afforded a clearer view of his real character than any preceding publication. It did not, indeed, escape reprehension from Deane Swift, who, in his essay upon the life, writings, and character of his relation, treated the author with ill manners and abuse. Against his reflections Dr. Delany justified himself, in "A Letter to Mr. Swift," published in 1755, written at once with ingenuity, spirit, good temper, and candour. In the year 1754 also Dr. Delany published another volume of "Sermons," upon the doctrines and duties more peculiarly christian, and against the reigning vices of the age. Such of them as are upon practical subjects are entitled to much commendation, and some of them are peculiarly excellent. The doctrinal ones support some of the peculiar opinions of the orthodox creed; but without any novelty, or displaying any eminent powers of reasoning. During this part of our author's life, he was involved in a tedious law-suit relative to the personal estate of his first lady. It was instituted by her heirs at law, who obtained a decree against him in the Irish court of Chancery. Upon his appeal, however, to the House of Lords in England, that decree was reversed, and his claim to the estate established; and, what was of more importance, his character vindicated from reflections and suspicions which had been circulated to his prejudice. In the year 1757 he began a periodical work, called "The Humanist," which had not sufficient spirit and variety to engage the support of the public, and was dropped at the fifteenth number. In the year 1761 Dr. Delany published "An humble Apology for Christian Orthodoxy," meaning the system of belief inculcated in the established formularies of faith; and in the year 1763, the third and last volume of his *Revelation examined with Candour*.

The character of this volume is nearly similar with that of the preceding. His last publication was "Eighteen Discourses and Dissertations upon various very important and interesting Subjects," which made its appearance in the year 1766, and is more to be commended for the general utility of the author's practical pieces, than for the strength of argument or powers of criticism discovered in such as are controversial. Besides the articles already noticed, Dr. Delany published several single sermons, preached on public occasions, some of which are inserted in the volumes above mentioned, and the others not entitled to distinct specification. He died at Bath, in the year 1768, leaving behind him a character respectable for literary diligence, piety, generosity, and goodness of heart. *Biog. Britan.*—M.

DELFAU, FRANCIS, a learned French benedictine monk, of the congregation of St. Maur, was born at Montet in Auvergne, in the year 1637. He entered upon the monastic life in an abbey at Clermont, in 1656; where he recommended himself to the notice and respect of his superiors, by the proofs which he afforded of a penetrating and lively genius, and his proficiency in the various branches of learning. So high an opinion did they entertain of his abilities and erudition, that when, in pursuance of the advice of the celebrated M. Arnaud, they had determined on giving a new edition of the works of St. Augustine, father Delfau was fixed upon by them as the fittest person to be entrusted with the execution of that design. To this work he applied himself with all his powers, and had made considerable progress in it, when an anonymous publication made its appearance, entitled, "L'Abbé Commendataire," that, from the freedom and force with which it attacked the practice of holding benefices *in commendam*, and exposed abuses in the management of monastic revenues, excited much public notice, and no small displeasure in the clerical body. Of this publication father Delfau was suspected to be the author, though, as it afterwards appeared, very unjustly, and was banished to a convent of his order in the Lower Bretagne. By this sentence he was unfortunately prevented from completing the grand work which he had undertaken. He had not been long in his place of exile before he was ordered to Brest, to preach on a public festival; when the vessel in which he took his passage from Landevenec to that place was wrecked, and he was unhappily drowned, just after he had completed the thirty-ninth year of his age. In the violent controversy which

took place between the canons regular of St. Augustine and the Benedictines, respecting the author of the celebrated book *De Imitatione Christi*, father Delfau published a Latin dissertation on the side of the question embraced by his community. He also published "An Apology for Cardinal Furstemberg, unjustly arrested at Cologne by the imperial Troops;" and a well-written historical eulogy, entitled "The Epitaph of Casimir, King of Poland, who, after having abdicated his Crown, retired into France, and became Abbot of St. Germain des Prés." *Moreri.*—M.

DELIUS, CHRISTOPHER TRAUOGOTT, author of some useful works on mining, and distinguished by his great knowledge in that art, was born at Wallhausen in Thuringia, being descended from a noble family which had acquired considerable property during the wars of the seventeenth century. He served a long time in the army, applied afterwards to the sciences, and went to Vienna at a period when his mother's brother, Von Justi, was in high reputation in that city. Here he embraced the catholic religion, and obtained a place in the establishment of the Hungarian mines, where he rose to the post of professor in the Academy of Mines at Chemnitz. He was at last invited to Vienna, where he was employed in the department of the mines and the mint. Being, however, in a weak state of health, he set out for Pisa, in order to try the effect of the baths, but had not strength to proceed farther than Florence, where he died on the 21st of January, 1779, in the fifty-first year of his age. He has made himself celebrated by the following works, written in German: "A Dissertation on the Origin of Mountains, and of the different Kinds of Veins found in them; also of the Mineralisation of Metals, and particularly Gold:" this work was published by professor Schreber, *Leipsic*, 1770, 8vo. "An Introduction to the Art of Mining, both in Theory and Practice, together with a Treatise on the Principles of the Economy of Mines," *Vienna*, 1773 (1772), 4to.: this work was translated into French by order of the king of France, and printed at Paris, at his majesty's expence, in two volumes 4to. *Adelung's Continuation of Jöcher's Gelehrte. Lexicon.*—J.

DELRIO, MARTIN-ANTHONY, a learned Flemish Jesuit, was born at Antwerp, in the year 1551. Having received a good classical education in his native place, he went to be instructed in rhetoric and philosophy at Paris, under the celebrated John Maldonat; whence he proceeded to Douay and Louvain, to study law,

and afterwards to Spain, where he had the degree of doctor conferred on him by the university of Salamanca, in the year 1574. On his return to the Low-countries he became counsellor to the parliament of Brabant, and intendant of the army, and afterwards filled other civil offices of honour and trust. But when the civil wars broke out in Flanders, he took a second journey into Spain, where he entered among the Jesuits at Valladolid, in the year 1580. Five or six years after that event his superiors ordered him into the Low-countries, to teach philosophy, the languages, and theology; which he continued to do for a long time at Louvain, where he contracted an intimate friendship with Justus Lipsius. He also taught at Douay, Liege, Mentz, Gratz in Styria, and Salamanca. He died at Louvain, in the year 1608. At a very early period Martin Delrio commenced author, and obtained no small reputation for erudition, and very extensive reading. At the age of twenty he published an edition of "Solinus," corrected according to the manuscript of Justus Lipsius, with notes; and a few years afterwards, notes on Claudian, and on the tragedies of Seneca, together with some treatises on law. But the work which drew the most general attention was his "Disquisitiones Magicæ," in three vols. 4to. 1599 and 1691. The love of mankind for the marvellous, gave an extensive circulation to the numerous tales which the author has collected together in this work, from an infinity of writers, many of them obscure and unknown; and which, while they afford evidence of his laborious diligence, give equal proofs of his credulity and prejudice. He published besides, "Commentaries on Genesis, the Song of Songs, and the Lamentations of Jeremiah," in three vols. 4to. 1604 and 1608: "Sacred Adages of the Old and New Testaments," in Latin, two vols. 4to. 1612: three volumes of "Explications of some of the most difficult and important Passages of Scripture:" two treatises intended to maintain the genuineness of the books attributed to Dionysius the Areopagite, against the criticisms of Scaliger, &c.; one anonymous, under the title of "Vindiciæ Areopagitæ," 1607; and the other, under the name of Liberius Sanga Verinus, a Spaniard, and entitled "Peniculus Foriarum Elenchi Scaligeriani pro Societate Jesu:" together with numerous other pieces not deserving of particular mention. *Moreri. Nouv. Dict. Hist.*—M.

DELEBOE, see SYLVIVS, F.

DEMADES, an Athenian orator, was originally a mariner. He is said by Cicero to

have had the reputation of possessing more of the Attic salt than any other speaker. He was ready at extempore addresses, and sometimes supported Demosthenes when that great orator was thrown into confusion by popular tumult. Though radically a mean and venal character, he knew what belonged to true greatness of mind. He checked king Philip in his immoderate exultation after the battle of Cheronea; and when that prince behaved in an insulting manner to his prisoners, Demades ventured to remind him, that when fortune had given him the opportunity of acting the part of Agamemnon, he seemed rather to choose that of Thersites. Philip took the rebuke in good part, made Demades his friend, and loaded him with favours. The venal orator was fully brought over to the Macedonian party, which he supported with all his influence at Athens against Demosthenes and the other patriots. When charged with making speeches and motions injurious to the honour and independence of his country, he excused himself by saying, "that he came to the helm when the commonwealth was no more than a wreck;" but, says Plutarch, "he was the man who wrecked his country." When Alexander had inflicted his dreadful chastisement upon Thebes, and demanded of the terrified Athenians the delivery of the orators and leading men who were his opposers, Demades diverted his wrath by obtaining a decree that the Athenians themselves should punish the guilty by their own laws; and he went at the head of an embassy to Alexander, who received him with great affability, and admitted the Athenians to favour. A specimen of his strong manner of speaking is recorded upon the arrival of the news of Alexander's death. Demades refused to credit the report; "for," said he, "if Alexander were dead, the whole world would smell the carcase." He afterwards compared the tumultuous movements of the Macedonian army deprived of their king, to those of the Cyclops when blinded. On the temporary triumph of the opposite party, he was fined seven times for proposing edicts contrary to law, and was declared infamous, and incapable of speaking in the public assembly; but when Antipater's success changed the state of affairs, he recovered his authority, and proposed treating with that chief. He carried a decree by which Demosthenes was condemned to death; and he, with Phocion, went as deputies to Antipater, but was unable to obtain any other terms from him than submitting at discretion. Such was his mercenary disposition, that Antipater was used to say, that of his two Athenian friends,

he could get Phocion to accept of nothing, and could never satisfy Demades. He was as profuse in spending his fortune, as rapacious in acquiring it. He is said to have paid voluntarily a fine of 1000 drachmas a piece for 100 chorus-performers in one of his exhibitions, who, contrary to law, were foreigners. At the marriage of his son Demea, he said to him, "When I married your mother, our next neighbours scarcely knew of it; but kings and princes contribute to the expence of your nuptials." This man at last paid the penalty of his interested policy. Becoming dissatisfied with Antipater, he wrote to his enemy Perdiccas, instigating him to invade Macedonia and Greece, and take the government to himself; adding this expression, "That they now leaned only on an old rotten staff." His letters happened to be intercepted, and their contents so provoked Cassander the son of Antipater, that he caused his son to be killed before his eyes, and then put him to death, B.C. 322. *Plutarch in Phocione & Demosth. Univers. Hist.—A.*

DEMARATUS, king of Sparta, succeeded in the throne his father Aristo, and had for his colleague Cleomenes I. He opposed the violent measures of Cleomenes, and accused him before the ephori as the disturber of Greece; for which reason Cleomenes endeavoured to procure his deposition. He brought against Demaratus the charge of illegitimate birth, which, indeed, was not improbable, since he was born seven months after his father's marriage to his mother, who was before the wife of another man. The oracle of Delphi, which was applied to in order to determine the question, being suborned by Cleomenes, decided against Demaratus, who was consequently deposed. The moderation of his temper, however, led him to submit to his fate without complaint, and he was contented to serve his country in inferior magistracies. He also employed himself in the exercises of the stadium, and is recorded as the only king of Sparta who gained a prize at the Olympic chariot-races. As he was one day acting as inspector of the public gymnasium, his successor and cousin, Leotychides, sent a servant to insult him with the question, how he liked this office, after having held that of king? Demaratus indignantly replied, "That he knew the proper weight of both, which the person who sent him did not;—but that this question should prove the cause either of great good or of great misfortune to Sparta." He then covered his face, went home, and, after sacrificing to Jupi-

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ter, conjured his mother to inform him sincerely as to the legitimacy of his birth. She told him a tale containing a mixture of the marvellous, which satisfied him. He then resolved for ever to quit his country; and after being pursued to Zacynthus, where the inhabitants refused to deliver him up, he escaped to the court of Darius Hystaspis, about B.C. 492. He was honourably received by the Persian king, who assigned him a liberal maintenance, and treated him as one of royal rank. At the death of Darius he is said to have aided Xerxes in the succession, by suggesting to him the argument, that he alone of the sons of Darius was born while his father was king. He continued to have so much feeling for his country, that when he understood the designs of the Persian against it, he sent advice of it in a pair of writing-tables, on the wood of which he had cut the information, and then covered it with wax. He accompanied Xerxes, however, in his expedition; and several discourses are related by Herodotus as having passed between them on various occasions, which are probably embellishments of the historian. Nothing further is known of him, but that his posterity flourished in Persia to several generations. *Herodotus, b. vi. vii.—A.*

DEMETRIUS I. surnamed *Poliorectes*, king of Macedon, a prince remarkable for the splendor of his character and the variety of his fortune, was the son of Antigonus, one of the captains of Alexander the Great, and was born about B.C. 340. From youth he possessed extraordinary grace and beauty of person, so that no statuary or painter could give his exact resemblance. His manner was equally dignified and attractive; and he was at the same time a most agreeable companion, and a prince of great vigour and activity in public affairs. The cordial friendship and confidence which always prevailed between him and his father, has been already noticed in the life of Antigonus. He was also capable of generous attachment to his companions of the same age. One of these, Mithridates the son of Ariobarzanes, having excited the jealousy of Antigonus, who resolved to put him to death, Demetrius, apprised by his father of his intention under an oath of secrecy, eluded its violation, and yet gave his friend warning, by drawing him apart, and writing on the ground with his spear, "Fly, Mithridates." Ptolemy having invaded Syria, Demetrius was sent with an army to oppose him, and underwent a total defeat at Gaza. His father gave him permission to try his fortune again, when he retaliated by defeating Cilles, the general of Ptolemy, and

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taking him captive, with his camp and military treasures. Demetrius, on this occasion, returned the generosity before shewn by Ptolemy to himself, in restoring his equipage and domestics, by releasing Cilles and his officers, and loading them with favours. He afterwards made an expedition into Arabia, but obtained little success. He next drove Seleucus from Babylon, and laid waste the country; and returning, obliged Ptolemy to raise the siege of Halicarnassus. A treaty followed between Antigonus and the princes confederated against him, which was soon broken; and Demetrius, inflamed with the desire of liberating Greece from the power of Cassander, undertook an expedition into that country, and first landed at Athens. On making proclamation that he was come to free the city, and expel the garrison Cassander had placed in the citadel, he was received with open arms; and Demetrius Phalareus, who governed Athens for Cassander, was obliged to make his submission, and obtain the victor's protection. He placed a blockade round Munychia the citadel, and then marched to Megara, which he took. He declared that city free, and paid a respectful visit to Stilpo, a celebrated philosopher who resided in it. Returning before Munychia, he brought the garrison to surrender, and demolished the fortress. He then assembled the people of Athens, and solemnly restored their ancient democratic government, adding to this favour a large present of corn and timber. The Athenians, whose genius was then debased by the meanest servility, and whose inventive faculties were chiefly exercised in adulation, preserved no moderation in their flattery of Demetrius and his father. They not only gave them the title of kings, but nominated them their protecting deities, and appointed a priest to serve them, whose name, and not that of the archon as formerly, should distinguish the year. They created two new tribes, which they called by the names of these princes, and changed the name of the month Munychion to Demetrian. From Greece, Demetrius was called by his father to conduct the war against Ptolemy. He raised an army in Cilicia, and assembling a numerous fleet, proceeded to Cyprus. He there defeated Menelaus the brother of Ptolemy, and besieged him in the town of Salamis. Ptolemy himself came with a large fleet to the aid of his brother, and a sea-fight ensued, in which the force of Ptolemy was almost entirely destroyed, and he was obliged to return to Egypt with eight galleys only. The whole island, with all the troops and magazines of

the enemy, were the prize of the victor. Ptolemy's brother and son were among the captives, but were liberated without ransom by Demetrius. With the news of this great success Antigonus was so much elated, that he thenceforth assumed the title of king, and gave it also to his son. Among the captives of Cyprus was Lamia, a celebrated courtesan, whose charms, though now more than mature, captivated her conqueror. Demetrius, indeed, was more than ordinarily sensible to the attractions of beauty. His first marriage with Phila, daughter of Antipater and widow of Craterus, was a connection of interest made in early youth at his father's instigation. He afterwards indulged his inclination in polygamy, nor was he contented with conjugal amours, but entertained mistresses of all ranks, and went into every excess practised by the most licentious of those times. Lamia, by her experienced arts, long retained an ascendancy over him superior to that of any other female, and which subjected him to much raillery. His weakness in this respect, however, did not impede his exertions in business and war. As he had a turn for mechanics, he applied it in the construction of ships and military engines, of a greatness of bulk, and complexity of contrivance, never before seen. He built galleys of fifteen or sixteen banks of oars, which were much admired at the time, though perhaps less useful in service than those of the usual size. His machinery for sieges was suitable to a prince whose name was *the taker of towns* (*Poliorketes*). One of these, called *helepolis*, a vast tower of nine stories, rolling upon wheels, and concealing numerous engines, had a most formidable appearance, though its prodigious weight rendered it very unwieldy. Every invention of this kind was fully tried in the famous siege of Rhodes, which he undertook in consequence of the attachment of that city to the cause of Ptolemy; but which he was at length obliged to relinquish without success, after it had continued above a year. He gladly made use of the pretext of being summoned by the Athenians to assist them against Cassander. In this expedition he was perfectly successful, driving that leader out of Attica, with the defeat of his rear-guard, and restoring liberty to all the Greek states south of Thermopylæ. He took up his quarters for a time at Athens, where his good fortune, and the flatteries of the Athenians, inspired him with every kind of extravagance. He plunged into the grossest debaucheries, and contaminated the Parthenon, or temple of the Virgin Minerva, in which he was lodged, with

every pollution. The people of Athens surpassed even their former servilities of adulation towards him. One instance of their conduct may suffice. Demetrius, after attending an assembly of the states at the Isthmus, in which he was proclaimed general of all Greece, wrote to Athens, expressing his intention of being initiated on his return, and admitted not only to the less, but to the greater mysteries. But these sacred mysteries were celebrated, the first in February, the second in September; and by an express law none were admitted to the greater till they had attended on the less. To obviate this difficulty, a decree was passed, first, that the month which Demetrius chose for the ceremony should be called February, and then that it should be changed into September. Such were the Athenians after they had lost their independence!

Demetrius was called from Greece by his father, against whom a new league was formed by Cassander, Seleucus, and Lysimachus. In the fatal battle of Ipsus, B.C. 301, Demetrius charged and broke the cavalry of Seleucus, but by pursuing them too far, he left Antigonus exposed to the attack of a superior force, by which he lost his life, with the irremediable defeat of his army. Demetrius, with the remains of his forces, retreated to Ephesus, and thence embarked for Greece, intending to proceed to Athens; but that city now refused to receive him, and even sent away his wife Deidamia with her retinue. This change in the behaviour of a people who had so highly honoured him, and to whom he was really attached, cut him to the heart, though it was no other than a wise man would have expected. He expostulated with them in moderate terms, and requested them to send him his galleys which lay in their port. They complied, and he sailed to the Chersonesus, where he ravaged the territories of Lysimachus. Here he was agreeably surprised at receiving a message from Seleucus, requesting in marriage his daughter Stratonice, a celebrated beauty, well known by the story of the passion she afterwards inspired in her son-in-law Antiochus. The marriage took place with great pomp in Syria, and Demetrius then sailed to Cilicia and took possession of it. His wife Deidamia dying at this time, he supplied her place by marrying Ptolemais, the daughter of king Ptolemy; and thus he became closely allied to two of his rivals. He then made an expedition into Greece, and blockaded Athens, which at length surrendered, after having endured great extremities from famine. He treated the city with unexpected lenity, pre-

sented it with a large quantity of corn, but left a garrison to control it. He then made an attempt upon Sparta, and having defeated its king Archidamus, was near becoming master of the town, when he received intelligence of the loss of all his possessions in Asia, and of the isle of Cyprus. While deliberating upon the measures to be pursued in this conjuncture, he received an application from Alexander, one of the sons of Cassander king of Macedon, lately dead, to assist him against his brother Antipater. Demetrius proceeded thither, but found the young prince more afraid of him than his brother, with whom he had made an agreement. They had an interview, attended with mutual suspicions. Demetrius, finding he was not wanted, returned as far as Larissa, whither Alexander accompanied him; when at a banquet, the Macedonian prince was basely murdered by order of Demetrius, whose only excuse was, that the other was meditating the same stroke against him. Indeed, treachery does not seem to have been habitually a part of the character of Demetrius. This action strangely terminated in the election of Demetrius to the throne, by the Macedonians, who hated the surviving son of Cassander on account of the murder of his mother. It is to be observed, that Phila, wife to Demetrius, was daughter of Cassander. He thus again became a powerful prince, and might have reigned in tranquillity, had not his restless and enterprising spirit led him to new projects against his neighbours. He made war upon the Bœotians, and took Thebes, which afterwards revolted, when he took it a second time. He invaded Thrace, ravaged Ætolia, and engaged in war with Pyrrhus king of Epirus. The manners of this martial prince formed a contrast to his own, which was to his disadvantage; and the oriental state which he affected proved offensive to his Macedonian subjects. He was (as Plutarch remarks) quite a theatrical king, attempting to dazzle the eyes of beholders by the extraordinary splendor of his dress, and assuming an artificial stateliness of demeanour. He was difficult of access, and paid little attention to petitioners. Of this contempt he one day gave a very imprudent specimen; for having with apparent good temper received a number of petitions, which he put into the skirt of his robe, when he came to a bridge over the river, he shook them all into the stream. Thus his people gradually lost all attachment to him.

He had reigned about six years in Macedon, when he entertained a design of recovering all the dominions which his father had possessed

in Asia. He made vast preparations of land and sea forces, the rumour of which caused a league against him of Seleucus, Ptolemy, and Lysimachus. They likewise instigated Pyrrhus to invade Macedon on one side, while Lysimachus entered it on another. He now found the evil of having forfeited the affections of his subjects; for upon the approach of Pyrrhus he was deserted by part of his army, while the rest were ready to break out into open mutiny. Quitting therefore his royal robes, he silently withdrew from his tent, and left his kingdom to his adversaries. His wife Phila, unable to bear this decline of fortune in her native country, took poison. Demetrius himself marched, with the few troops which remained faithful to him, to Thebes, where he resumed his royalty. Athens, ever changing with fortune, refused to admit him, and treated him with insult, at which he was so much provoked, that he laid siege to the city. He was, however, persuaded to relinquish his attempt, and he then embarked for Lesser Asia, with the purpose of recovering Caria and Lydia. He married, at Miletus, a new wife, the daughter of Eurydice, Phila's sister. He took Sardis, and was joined by some of the troops of Lysimachus. But this gleam of success did not last long. Agathocles, the son of that prince, came against him with a superior force, and hovering round his army, reduced it to great distress by famine, followed by pestilence. In this emergency he wrote a pathetic letter to Seleucus, requesting a supply of his necessities. Seleucus first acted as generosity dictated, and ordered his lieutenants to furnish him with provisions, and treat him like a king. But the suspicions infused into his mind by his prime-minister, caused him soon to alter his conduct towards Demetrius, and advance against him with an army. The unhappy prince, enraged and desperate, like a lion in the toils, burst through his surrounding foes, and opened himself a passage into Syria, where he obtained various successes. His soldiers, always victorious under his command, served him with fidelity, till he was seized with a fever, which rendered him incapable of giving orders for forty days. At the end of that time he found his army greatly diminished by desertion. By a skilful march, however, he extricated himself from present danger; and when Seleucus, following him, had encamped at a short distance, Demetrius gave him so hot an alarm in a surprise by night, that the king, starting to arms, exclaimed to his attendants, "What a terrible wild beast are we encountering?"

Seleucus, soon after, gained over a great part of the troops of Demetrius, who, after this desertion, fled to the woody fastnesses of mount Amanus. There, finding his escape impossible, he was obliged to surrender himself to his adversary. Seleucus first gave orders that he should be treated with the respect due to a king and a relation; but at length, apprehending lest a party should be raised in his favour, he confined him to a castle in the Syrian Chersonesus. He was there kept under a strong guard, but otherwise he had every indulgence which might alleviate his captivity. He might likewise feel much consolation in the filial affection of his son, Antigonus Gonatas (see his life), who offered to deliver up himself as a hostage for the freedom of his father. Many cities and princes also interceded in his behalf, and Seleucus gave him hopes of liberty when Antiochus and Stratonice should arrive. Demetrius, mean time, amused himself with hunting and exercise; but his unquiet mind began to prey on itself, and drove him to dispel care by drinking and conviviality. This way of life threw him into a disease, which, after three years of captivity, carried him off in his fifty-fourth year. His ashes were conveyed to Greece, and were met at sea by Antigonus with his whole fleet, who celebrated his funeral with every circumstance of solemn pomp and filial sorrow. His posterity filled the throne of Macedon down to the unfortunate Perses, who was conquered by the Romans. *Plutarch Vit. Demetr. Univers. Hist.—A.*

DEMETRIUS II. king of Macedon, son of Antigonus Gonatas, in early youth distinguished himself by his martial activity, and recovered the kingdom for his father. He succeeded to the crown B.C. 242. His reign was chiefly occupied in wars with the barbarous nations on his frontiers, and with the Achæans in Greece. He died B.C. 232, leaving the crown to his son Philip, then an infant. *Univers. Hist.—A.*

DEMETRIUS I. king of Syria, surnamed *Soter*, was the son of Seleucus Philopator. His father sent him at the age of ten as a hostage to Rome, in lieu of his own younger brother. He received his education in that metropolis; and in his twenty-third year, hearing of the death of his uncle Antiochus Epiphanes, and the succession of his son Eupator, he besought the senate to permit him to go to Syria and assert his just claim to the crown. That interested body rather chose to assume the guardianship of Eupator, and they sent deputies of their own to manage the affairs of

Syria, one of whom, Octavius, behaved in so insolent a manner, that he was killed in a popular tumult. Demetrius again applied for leave to depart; and being refused, he made his escape from Rome with the assistance of Polybius the historian, and landed in Syria. He was received as lawful sovereign by the Syrians, and secured his crown by the death of Eupator, who fell into his hands, B.C. 162. He freed the Babylonians from the tyrannical rule of two brothers whom Antiochus had placed over them, for which action they gave him the title of *Soter*, or Saviour. He afterwards, at the instigation of Alcimus, high-priest of the Jews, renewed the war which his predecessors had carried on with that nation, and in the course of which the hero Judas Maccabæus lost his life. By means of repeated solicitations, he obtained an acknowledgment of his regal title from the senate and people of Rome; and he endeavoured still further to conciliate the protection of the Romans to his family, by sending his son to be brought up in their city. In consequence of quarrels with his neighbours, he united against him the kings of Cappadocia, Pergamus, and Egypt; and his son having privately left Rome on account of some disgust, he also incurred the displeasure of that republic. All these powers concurred in giving encouragement to Alexander Balas, an impostor, who laid claim to the crown of Syria (see his life). Demetrius, though much addicted to intemperance and sensual indulgences, was not destitute of martial vigour. He met his rival in the field, and defeated him in the first battle; but Balas, supported by the confederate kings, was soon again in a condition to stand his ground. Demetrius, by his conduct, had lost the attachment of his subjects, who deserted him in numbers. Apprehensive of the final event, he sent his two sons with a great treasure to Gnidus, and resolved to trust his fortune to the decision of another battle. In this, after the greatest exertions of valour, he lost his life, B.C. 150. *Univers. Hist.—A.*

DEMETRIUS II. king of Syria, surnamed *Nicator*, son of Demetrius Soter, endeavoured to recover his father's crown from Alexander Balas; and being at length aided by Ptolemy Philometor king of Egypt, whose daughter Cleopatra (then the wife of Balas) he married, he was placed upon the throne B.C. 145. He devoted himself to a life of pleasure, committing the management of affairs to his minister Lasthenes, a man of a cruel disposition, who alienated from him the affections of his sub-

jects. The people of Antioch shewing a disposition to mutiny, Demetrius applied to the Jewish high-priest Jonathan, who sent him a body of troops, by whose means the Antiochians were quelled with a dreadful slaughter. In the mean time, Diodotus, named Tryphon, set up Antiochus, the son of Alexander Balas, as competitor to Demetrius, and defeating the latter, set Antiochus upon the throne. Tryphon afterwards murdered Antiochus, and usurped the Syrian throne himself, while Demetrius was indulging himself in debauchery at Laodicea. The Jews, under Simon, however, made an alliance with him against Tryphon; and he soon after received an invitation from some discontented subjects of the Parthians, to aid them in a revolt. Demetrius crossed the Euphrates, and obtained several victories over the Parthians, but was at length defeated and taken prisoner. The Parthian king treated him with kindness, and gave him his daughter Rodogune in marriage, though he still kept him in a state of captivity. Cleopatra, his former wife, now claimed the crown of Syria; and, conceiving herself deserted by her husband, married his younger brother, Antiochus Sidetes, who gained possession of the throne (see his life). After his death, Demetrius, being set at liberty by the Parthian king, recovered the kingdom of Syria. He possessed the throne four years, but was at length driven from it by a rival set up against him by Ptolemy Physcon. He took refuge at Tyre, where he was put to death, according to some historians, by command of his wife Cleopatra, B.C. 126. *Univers. Hist.—A.*

DEMETRIUS, czar of Russia, commonly called *the false Demetrius*, passed for the younger son of czar Ivan, or John, Basilovitz, which prince is said to have been assassinated in the eighth year of his age, in 1584, by order of Boris Gudenow (see his life). They who suppose this Demetrius to have been an impostor, relate that he was born at Jaroslaw, of the noble but reduced family of Utropeia or Otrepief; that he entered into a monastery, where he changed his christian name of George for that of *Griska* or Gregory; that either on his own accord, or at the instigation of an old monk, he entertained a design of personating the murdered prince Demetrius, who would have been about his own age; and that for this purpose he left the monastery, and went to Lithuania, where he entered into the service of a nobleman of high rank named Wiesnovitski. From this time, the history of Demetrius, whether real or counterfeit, comes into

open light. The nobleman, to whom he revealed the story of his birth, either really or pretendedly convinced of its truth, treated him with corresponding respect, and made known the circumstance. Boris, becoming acquainted with the existence of a competitor, endeavoured by bribes and menaces to get possession of his person, and, upon their failure, sent emissaries to assassinate him. Alarmed for his safety, Wiesnovitski recommended him to the protection of Mnieski palatine of Sendomir, one of the most powerful nobles in Poland, who received him with great cordiality, and promised to use his utmost endeavours to raise him to the throne of Russia, provided he would tolerate the Roman-catholic religion. This Demetrius readily promised, and even himself secretly adopted that religion. He also was betrothed to the palatine's daughter. In 1603 he was introduced to Sigismund king of Poland; and being admitted to an audience before the diet, he related his pretended escape from murder by the substitution of another victim in his stead, and his subsequent adventures, in so plausible a manner, as to excite the belief and sympathy of the assembly. They declined, however, taking any public steps in his favour, but suffered him to engage all the private assistance that offered. He raised a body of 4000 Poles, with which he entered Russia in 1604; and being joined by many Russians and Cossacs of the Don, he defeated an army sent to oppose him. In a subsequent battle, however, he sustained a defeat with great loss; but this success not being improved by Zuiski, the Russian general, he had time to recruit his army, and render himself formidable again. The renewed attempts of Boris to assassinate him, only tended to convince the people of his being the real Demetrius, and an insurrection in his favour took place in Moscow itself, but was soon quelled. The sudden death of Boris, which soon after happened, was of great advantage to the cause of Demetrius. The principal officers of the army deserted young Feodor who had been declared his father's successor; the troops which adhered to him were defeated, the people everywhere declared for Demetrius, and the inhabitants of Moscow, again revolting, deposed and strangled Feodor, and received Demetrius in triumph. Maria, the widow of Ivan Basilovitz, was brought from a monastery in which she had been confined, and publicly acknowledged Demetrius as her son, who was solemnly crowned czar, and received the general homage of the nation. He is described as possessing

lively parts, and adorned with many liberal accomplishments, but rash, fickle, imprudent, and voluptuous. Like many other adventurers, he displayed more vigour in attaining his object, than ability or discretion in supporting an elevated condition. He began to shew his brutal and licentious disposition by debauching the daughter of Boris, and then shutting her up in a convent. He was surrounded by foreign guards, and manifested a distrust of the Russians, whom he came at length to treat with injustice and insult. He not only refused to adopt the customs of the Russian nation, but displayed open contempt for them; and in particular he rendered himself odious by his want of reverence for the ceremonies of the Greek religion. He was lavish in his bounty to foreign favourites, and exhausted the treasury by profuse and ill-judged expences. His marriage with Marina, the daughter of the Polish palatine Mnieski, still further alienated the Russians, by the preference it induced him to display for the manners and religion of the Poles. The populace began to regard him "as a heretic, worse than a Turk, and certainly not the son of czar Ivan." A conspiracy had been formed against him, headed by prince Zuiski, the former general of Boris, which was discovered, and quelled. Zuiski and his brothers were condemned to death, but Demetrius, who seems to have been of a mild and merciful disposition, was contented with sending them into banishment, whence he soon after recalled them. Zuiski again took the lead among the malcontents, and inflamed their disaffection. This at length broke out into an insurrection, in which all the Poles who were met in the streets of Moscow were assassinated, and Demetrius himself was taken, after attempting to escape from a window in his palace, and was charged with being an impostor. As he appealed to his supposed mother's declaration in his favour, she was again interrogated, and either privately or publicly revoked her former acknowledgment, as being extorted by fear, and asserted the early death of the true Demetrius. In the end, the unhappy czar was pierced with numerous wounds, and every indignity was offered by the enraged populace to his remains. This catastrophe happened in May, 1606, when he had possessed the sovereign power about eleven months. The greater part of historians, especially the native ones, consider him as an impostor; but some have held him to be the real Demetrius, and advanced many arguments in proof of their position, a summary of which is given

by Mr. Coxe, who inclines to the same opinion.

After him four counterfeit Demetriuses appeared in succession, all of whom obtained temporary credit. The second of them proceeded so far, as, after two victories over the troops of Zuiski, then czar, to lay siege to Moscow. He was even acknowledged as her real husband by Marina the widow of the Demetrius of the preceding article. At length he came to a violent end, like the rest of the impostors. *Mod. Univers. Hist. Coxe's Travels in Russia, &c.—A.*

DEMETRIUS, PHALEREUS, an illustrious philosopher of the peripatetic school, was a disciple of Theophrastus, and flourished at Athens about three centuries before the christian era. In the 4th year of the 115th olympiad, or 317 years B.C. he was appointed by Cassander king of Macedon to the government of that city; which he conducted for ten years with such wisdom and moderation, that he acquired an uncommon share of popularity, and is reported to have had 360 brazen statues erected in his honour, out of gratitude for the improvements introduced by him into the finances, and the public buildings with which he had ornamented the city. But envy created him enemies, who took advantage of the popular jealousy for which the Athenians were so remarkable, and, during his occasional absence from the city, were so successful in their intrigues that they procured a sentence of death to be passed against him. He was fortunate enough to escape their attempts upon his person; but his effects were plundered, and all his statues thrown down. When information was brought to him of these outrages, he calmly observed, that he possessed at least this consolation, that they could not rob him of the virtues which had been once honoured by those testimonies of public approbation. To avoid the resentment of the Athenians, he first withdrew to the protection of Cassander; and afterwards removed to the court of Ptolemy Soter, king of Egypt, who admitted him to his confidence and friendship. That prince is even said to have consulted him on the choice of his successor; when Demetrius embraced the interests of the king's sons by his wife Eurydice, in preference to his son by Berenice, who afterwards reigned under the name of Ptolemy Philadelphus. But the king rejected his advice, and associated the son of Berenice with him in the government during his life. On his father's death that prince, out of resentment against Demetrius for the counsel which he had given,

banished him to a distant province, where in a short time he lost his life by the bite of an asp. Demetrius Phalereus was the author of more works, in prose and verse, on philosophy, history, politics, criticism, rhetoric, &c. than any other Peripatetic of his time. In the particulars of his life given by Diogenes Laertius, the subjects of many of them are enumerated. None of them, however, have reached our day; for the elegant rhetorical treatise *περί ἑρμηνείας*, or concerning interpretation, which some writers ascribe to him, is most probably a work of later date. According to the representations of Aristæus, Aristobulus, Philo, Josephus, and several of the christian fathers, who too easily adopted their opinions, Demetrius Phalereus was librarian to Ptolemy Philadelphus, and, besides forming a noble collection of above 200,000 volumes, obtained a royal mandate which produced the translation of the Jewish scriptures from the Hebrew, commonly called the Septuagint. Many able critics, however, have entertained doubts with respect to the credit due to their testimony. To reconcile it with the positive statement of Laertius, that Demetrius was banished when Ptolemy Philadelphus succeeded his father, Vossius and others suppose that the collection was made, and the mandate issued, during the period while Ptolemy Philadelphus reigned conjointly with Ptolemy Soter. But this hypothesis appears more ingenious than satisfactory; especially when it is considered, that, most probably, the Septuagint version was produced by the private labours of the Jews, and not in consequence of any royal order. *Diog. Laert. lib. v. Vossius de Hist. Græc. lib. i. cap. xii. Moreri. Enfield's Hist. Phil. vol. I.—M.*

DEMETRIUS, of Corinth, was a cynic philosopher, who flourished in the first century. During the reign of the emperor Caligula he taught philosophy at Rome, where he acquired a high reputation for wisdom and virtue, and the unabashed freedom with which he reprov'd the corrupt manners of the age. In the reign of Nero he was banished from that city, because he was too honest not to protest against the scandalous vices which were practised by that prince and his courtiers. At his death he returned to Rome; but having offended Vespasian by the boldness of his language, was again sent into exile. Apollonius Tyanæus, with whom he had contracted an intimate friendship, prevailed upon Titus once more to recal him; but he was afterwards involved in the common fate of the philosophers, under the reign of Domitian. He had the boldness to

attend Thræsea Pætus in his last moments, and to fortify his mind by the consolations of philosophy. Seneca speaks in high terms of panegyric concerning his character: "Leaving," says he, "the nobles clad in purple, I converse with, and admire, the half-naked Demetrius; and why do I admire him, but because I perceive, that in the midst of his poverty he wants nothing! When I hear this excellent man discoursing from his couch of straw, I perceive in him, not a preceptor only, but a witness of the truth; and I cannot doubt that Providence has endowed him with such virtues and talents, that he might be an example and a monitor to the present age." *Moreri. Enfield's Hist. Phil. vol. II.—M.*

DEMOCÉDES, an eminent Grecian physician, or rather surgeon, was a native of Croton, and son of Calliphon. Being wearied with living under the rigorous authority of his father, he went to Ægina, where he so much distinguished himself by his skill, as to receive the salary of a talent out of the public treasury. He was thence invited to Athens, at the salary of 100 minæ; and was afterwards engaged, at two talents, in the service of Polycrates tyrant of Samos. When that prince had been put to death by Orætes, who was himself killed by order of Darius Hystaspis, king of Persia, Democedes, with all the family and property of his deceased master, was conveyed to Susa. He was kept in chains undistinguished among the common slaves, when Darius, having dislocated his foot by a fall from his horse, was reduced to a state of great suffering under the rough treatment of his Egyptian surgeons. Being informed of the skill of Democedes, he caused him to be brought into his presence, loaded as he was with fetters, and clothed in rags. Democedes was unwilling to own his profession, fearing lest it might prevent his return to his native country; at length, being threatened with the torture, he confessed that he had obtained a small acquaintance with the medical art. Darius put himself under his care; and by the use of warm fomentations, he soon gave the king ease, and restored the use of his limb. As a reward for the cure, Darius presented him with a pair of golden fetters; and every one of the queens gave him a vase full of gold. He was now lodged in a magnificent house, admitted to the king's table, and treated as one of his first favourites. He made a generous use of his influence by obtaining a pardon for his Egyptian brethren of the profession, who had been condemned to be impaled for their want of skill, and by procuring the liberty of

a soothsayer of Elis, who lay among the slaves of Polycrates. Not long after, he greatly augmented his credit, by curing an ulcer in the breast with which the queen Atossa, daughter of Cyrus, was affected. Still, the wish nearest his heart was to return to his own country; he therefore employed the favour of Atossa in a proposal that he might be sent, with some Persians of distinction, to assist them in exploring all the maritime parts of Greece, for the purpose of a future invasion of that country. He was accordingly embarked, with rich presents to his father and brothers; but on the arrival of the Persians at Tarentum, they were seized as spies, and in the mean time Democedes escaped to Croton. The Persians, on being liberated, followed him to his native town, and endeavoured to persuade the Crotonians to surrender him, as the king's servant, but without effect. Democedes remained, and married the daughter of Milo the famous athlete; and the resentment of Darius for his fraudulent desertion afforded one of the pretexts for the ensuing invasions of Greece. *Herodotus, l. iii. Ælian Var. Hist.—A.*

DEMOCRITUS, one of the greatest philosophers of antiquity, and of the eleatic sect, was born at Abdera in Thrace, in the first year of the 80th olympiad, or 460 B.C. His father was a person in opulent circumstances, at whose house Xerxes was entertained on his return to Asia from his disgraceful expedition into Greece. In requital for his hospitality, that prince is said to have left behind him some of the Chaldean magi, as preceptors to his son Democritus, under whose instructions he was early initiated in astronomy and theology. Afterwards he became a disciple of Leucippus, from whom he learnt the system of atoms, and a vacuum. Upon his father's death, and the division of his property among his children, he chose the part consisting of ready money; which, though least in value, was most convenient for the plan of life that he had determined to follow. For so predominant was his desire to improve in knowledge and wisdom, that he was resolved to travel into the remotest countries, where he might expect to meet with persons of distinguished and extraordinary abilities. With a fortune amounting to more than an hundred talents, he was enabled to put his design into execution, and went first into Egypt, whence he proceeded to Chaldea and Persia, and is even said to have penetrated into India and Ethiopia, to be instructed in the philosophy of the Gymnosophists. It is not certain that Athens was included among the places

which he visited; or, if he was there at all, that he was introduced to any of the great sages in that seat of learning. After spending many years in travelling, and acquiring stores of knowledge and philosophy, during which his patrimony became exhausted, he returned to Abdera, where at first he was obliged to one of his brothers for a maintenance. By one of the laws of his country it was enjoined, that those who spent their patrimony should not be buried among their ancestors. Democritus is said to have been prosecuted by some persons who envied his reputation, in order to be subjected to the disgrace which that law was intended to attach to profligates and spendthrifts. But he defended himself so well, by shewing that his expences had not been unprofitably incurred, but in acquiring knowledge which enabled him to communicate useful instruction to the public, that he was acquitted by his judges, loaded with valuable presents, and soon honoured as a prodigy of wisdom and sagacity more than mortal. To so high a pitch of fame and admiration did he rise among the Abderites, that they were desirous of entrusting him with the entire direction of their public affairs. But he preferred a contemplative to an active life, and passed the remainder of his days in solitude and study. He is reported, by regularity and temperance, to have lived to the advanced age of 109 years. In the different relations which are preserved concerning him, will be found many marvellous tales, some of which are clearly fabulous, and others very incredible. They bear a near resemblance to what, in a later period, ignorance and credulity propagated respecting the supernatural powers of our countryman Roger Bacon. But, setting aside such fictions and wonderful stories, enough may be collected from the concurrent testimony of his historians to satisfy us, that he possessed a sublime genius and penetrating judgment, and, by indefatigable study and observation, became eminently conversant in speculative and physical science, for the age in which he lived. He has been commonly known by the appellation of the laughing philosopher; which appears to have originated in the ridicule and contempt with which he frequently treated the people among whom he lived, who were stupid to a proverb. He wrote numerous works, in natural and moral philosophy, criticism, and polite literature, of which there is a long catalogue in Diogenes Laertius; but none of them have reached our time. According to Democritus, nothing can ever be produced from that which has no existence, nor any thing which

exists be ever annihilated. Whatever exists, therefore, must owe its being to necessary and self-existent principles. Atoms and a vacuum are the first principles of all things, and are both infinite, the former in number, and the latter in magnitude. By a natural necessity those atoms have been eternally moving in vacuum or infinite space, and by their motions have produced collisions occasioning innumerable combinations of particles, whence have arisen the various forms of things. The production of organised bodies is to be ascribed to the casual suitable arrangement of such atoms, as are in their nature fitted to form such bodies. Men were at first produced from water and earth. The soul, or principle of animal life and motion, is the result of a combination of round or fiery particles, and is mortal, and perishes with the body; or rather is dissolved, when the atoms which compose it are dispersed through infinite space, to form new combinations at some future period. According to the notions above mentioned, our philosopher did not admit the doctrine of an intelligent First Cause, and Superintendant of the universe. And yet he maintained the absurd popular opinions respecting a variety of divinities, in form like men, but of a larger size and superior nature, who possess a power of serving or injuring mankind, and often make themselves visible to favoured mortals, and enable them to predict future events. His moral doctrine makes the enjoyment of a tranquil state of mind the great end of life, and recommends moderation as the first law of wisdom. Many of his maxims which are preserved in Diogenes Laertius and Stobæus, are valuable and excellent. *Diog. Laert. lib. ix. Suidas. Bayle. Moreri. Stanley's Hist. Phil. Enfield's Hist. Phil. vol. I.—M.*

DEMONAX, a cynic philosopher, eminent for his virtues, and the influence and respect which they procured him, flourished during the reign of the emperor Adrian. He was a native of Cyprus, and descended from a family of wealth and rank. But he preferred a life of philosophic study to the honourable or advantageous employments which his birth and fortune might command, and removed when young to Athens, where he spent the remainder of his days. In his habit and manner of living he imitated Diogenes, whence he has been ranked among the Cynics; but he did not openly profess to belong to any particular sect of philosophers. From their various tenets he selected such as he considered to be most favourable to moral wisdom, and followed the example of

Socrates in making philosophy not a speculative science, but rule of life and manners. He was virtuous without ostentation, or affecting any ridiculous singularities, and possessed the happy art of reproving vice and folly without acrimony, and in a manner the most likely to produce good effect. So high was the reputation and esteem in which he was held, that his opinion often determined the resolutions of the Athenian people in their assemblies; and after his death he was honoured with a public funeral, attended by a numerous train of philosophers, and others who lamented the loss of such an excellent character. *Moreri. Enfield's Hist. Phil. vol. II.—M.*

DEMOSTHENES, the most celebrated orator of ancient Greece, born about B.C. 381, was the son of a citizen of Athens of the same name, who carried on a great manufacture of sword blades. Demosthenes was left an orphan at the age of seven, with a fortune estimated at fifteen talents (about 2900*l.*) He was of a slender and weakly habit of body, whence his mother would not permit him to engage in laborious exercises; and the unfaithfulness of his guardians deprived him of those advantages in literary tuition which he might have expected. His ambition to become an orator first developed itself in his seventeenth year, when he was taken to hear the pleadings in a public cause of great expectation. The honour paid to the successful orator fired him with emulation; and he thenceforth bad adieu to all other objects of juvenile pursuit, and assiduously applied to the art of declamation. His master in rhetoric was Isæus; and he is said also to have been a hearer of Plato, from whom he borrowed his magnificence of diction. The first exercise of his eloquence was at the expiration of his minority, when he called his guardians to account for the management of his fortune; and by their skill in chicane he was enabled to acquire considerable experience at the bar, though at the expence of great part of his patrimony. Several natural defects, however, impeded his progress, and caused him to undergo various mortifications in his addresses to the people. His voice was weak and stammering, his pronunciation indistinct, and his gestures ungraceful. To amend these faults he employed incessant labour and attention. He declaimed in a subterraneous apartment, that he might not be heard or disturbed, and sometimes never quitted it for two or three months together. He likewise exercised his voice on the sea-shore, or walking up hill, and, as it is said, with pebbles in his mouth;

though this would seem an indifferent cure for thick speaking. He practised gesture before a mirror, and took lessons from an eminent actor. By these means he so far overcame his natural deficiencies as to attain distinguished excellence both in action and elocution. At the same time he did not neglect the study of language and the art of composition, by which alone, indeed, the real genius of an orator is displayed, and his fame is transmitted to after-ages. Extempore speaking was not his talent, at least at the beginning of his career, and his orations were said to "smell of the lamp;" yet there are instances of his speaking unpremeditatedly with great force upon some important occasions. In his manner he chiefly imitated Pericles, as he did likewise in his general attention to come well prepared when he was to speak in public. The tone he assumed in his addresses to the people was that of a man of virtue and patriotism, who in a manly way censured them for their prevailing follies and vices, and inculcated vigour in action, and independence in principle. At this time the growing power of Philip king of Macedon was an object of apprehension to the neighbouring Greek states; and Demosthenes took the lead among those who were most earnest in rousing the Athenians to a sense of the common danger. Their corruption and degeneracy, however, rendered them little fitted for the arduous task of protecting the liberties of Greece, and some of the wisest citizens thought it more for the interest of Athens to cultivate that friendly disposition which Philip always displayed towards the city. At the head of these was Phocion, who, on all occasions, opposed the violence of the people; and when Demosthenes once told him that the Athenians would some day murder him in a mad fit, he answered, "And you too, perhaps, in a sober fit."

He began to engage in the public concerns of the state in the Phocian or sacred war, when he was in his twenty-seventh year; but it was supposed that, in addition to purely patriotic motives, he was swayed in the counsels he gave by the influence of Persian gold. The Olynthic war called forth all the eloquence of Demosthenes in opposition to the ambitious schemes of Philip. Three orations which he delivered on this topic are extant, and are admirable specimens of that clear statement of arguments by which he carried political points with his countrymen. When Philip had assembled an army for the invasion of Attica, Demosthenes was deputed to persuade the

Bœotians to take part against him; and, by the mere force of eloquence, he succeeded, notwithstanding the efforts of Python, an orator of great fame, who was Philip's advocate on the occasion. His triumph, however, met with a severe check from Philip's subsequent victory over the combined forces at Cheronæa; and the orator, who was present in the engagement, betrayed a want of personal courage which stigmatised his character in that respect for life. He deserted his post, threw down his arms, and fled with such terror and precipitation, that entangling his robe on a stake, he thought an enemy had seized him, and cried "Spare my life!" In consequence of this defeat, the opposite party at Athens brought various accusations against him; but he was acquitted by the people, and so far recovered their esteem, as to be appointed to pronounce the funeral harangue of those who fell at Cheronæa. At the death of Philip he appeared in public with a garland on his head, though he had a few days before lost a daughter. For this action he was censured as deficient in natural affection; but Plutarch well defends him for making private feelings yield to public, yet justly blames his indecent triumph over a fallen foe. Despising the young Alexander, Demosthenes now thought the opportunity favourable for crushing the Macedonian power; and chiefly through his influence a new league was formed among the states of Greece, and the Persians were solicited to commence hostilities against Macedon. But the vigorous proceedings of the young king, and the dreadful chastisement he inflicted upon Thebes, soon broke the spirits of this confederacy. The Athenians found it expedient to divert the anger of the victor by an embassy, of which Demosthenes himself was to make a part; but his apprehensions caused him to turn back upon the road. He was one of the orators whom Alexander required to be delivered up; but Demades (see his life) pacified the king without this sacrifice. Demosthenes had displayed his patriotism by rebuilding the walls of Athens at his own expence, and a crown of gold had been decreed him for this service. On the decline of his influence, Æschines the orator brought an accusation against him on this subject, which occasioned a solemn trial, and the delivery of the celebrated oration of Demosthenes "On the Crown." To his honour, and that of his judges, he was acquitted by a great majority, and his adversary was obliged for ever to quit Athens.

Not long after, a circumstance happened

which irretrievably injured our orator's reputation. Harpalus, one of Alexander's officers in Asia, conscious of having abused his trust, fled with all his ill-gotten spoils, and came for refuge to Athens. The venal orators of the city flocked round him offering their services; but Demosthenes, under the first impressions of honesty and prudence, advised the people against exposing themselves to danger in the protection of a notorious peculator. Being present, however, at the examination of Harpalus's treasures, he could not help casting an eye of cupidity upon one of the king's golden cups of rich workmanship. He poised it in his hand, and asked the weight of it. "To you," said Harpalus, "it shall weigh twenty talents;" accordingly at night he sent the orator the cup with that sum. On the next day, Demosthenes entered the assembly with his throat wrapt up in wool, as if he had a quinsey, and upon being called upon to speak, he made signs that he had lost his voice. Several jests were passed on the occasion, but more serious consequences ensued. In order to appear innocent, he provoked an enquiry into the affair, which ended in his conviction. He was condemned in a fine of fifty talents, and to be imprisoned till it was paid; but to avoid his disgrace and confinement, he made his escape, and fled to Ægina. It is said, that on quitting the city he was followed by some persons who had been his adversaries, but whose purpose was to press upon him some money for a supply of his present necessities; and that when they exhorted him to take courage, and bear his fate with resignation, he replied; "How can I forbear sorrow on leaving a place, where my enemies are more generous than any friends I can meet with elsewhere?" He was much dispirited during his whole exile, and blamed himself for having engaged in those stormy scenes of politics which had so much injured his peace. On the death of Alexander, however, when a new confederacy was planned by the Greek states, Demosthenes assisted the Athenian deputies in their efforts for the common cause, and rendered himself so popular that a decree passed for his recall. A public galley was sent to bring him from Ægina, and on the road from the Piræus to Athens he was met by the whole body of citizens who conducted him home in triumph. As his fine could not legally be remitted, he was relieved from the burden of it by the assignment of an equal sum under the pretext of paying his charges as conductor of the sacrifices to Jupiter the Preserver. But the victory of Antipater soon changed the for-

tune of Greece, and Athens was obliged to procure its pardon by the sacrifice of Demosthenes and the orators of the same party. On the motion of Demades, a decree passed condemning them to death. Demosthenes took sanctuary in the temple of Neptune at Calauria. He was followed thither by one Archias, an emissary of Antipater, who first attempted by persuasion, and then by menaces, to draw him from his place of refuge. Demosthenes had provided himself with poison against such an emergence; and pretending to wait till he had written some last instructions to his family, he retired to the interior part of the temple, and swallowed the dose. He then came forth, and looking upon Archias (who had been a player), "Now," said he, "you may perform the part of Creon as soon as you please, and cast out this carcase unburied." Then, turning to the altar, "O gracious Neptune," he cried, "I depart alive from thy temple, without profaning it, which the Macedonians would have done by my murder." Feeling himself stagger, he desired the bystanders to support him; but he fell by the altar, and with a groan expired. He died at the age of fifty-nine, B.C. 322. The Athenians not long after erected his statue in brass, and decreed that the eldest of his family should be maintained at the public expence.

The private character of this eminent person does not appear to have been amiable. He was vindictive, austere, and implacable. That he was fond of glory can scarcely be reckoned a fault; and he might be allowed to feel a little of the pleasure of vanity, when he heard a market-woman say to another, "That is the famous Demosthenes!" But his love of money was a more serious fault, since it could not but influence his conduct in his political and professional capacity. Yet that he was upon the whole sincerely attached to what he thought the best interests of his country, can scarcely be doubted; and it was truly to his honour, that he was looked upon by Philip himself as the greatest obstacle to his ambitious designs. In that great contest he seems to have been uniformly consistent; and though his conduct wanted dignity on some occasions, and resolution on others, it was governed by steady principle.

As an orator, his fame is sufficiently secured by the concurrent voice of antiquity, which places him at the very head of his profession. The judgment of Cicero alone, who calls him a *perfect orator*, and prefers him to all other speakers, Greek or Roman, may suffice to

stamp his general reputation. Yet Cicero could only form an idea of him from his writings; and, like ourselves, was a stranger to that *action* which Demosthenes reckoned the first, the second, and the third part of oratory, and which was such an object of admiration to his rival Æschines, when exercised against himself. In considering his oratorical character more particularly, the opinion of Quintilian may be quoted, who speaks of him as excelling all others in what the Greeks called *δυσκολία*, or that kind of diction which aggravates every circumstance proper to excite the stronger emotions. "Such," says he, "is the force, the conciseness, the tone and vigour of his language, that you can find nothing either deficient or redundant." He was a serious speaker, and very rarely descended to pleasantries; when he did, it was with little felicity. When a modern reads his orations, he will perhaps feel a deficiency of what he has been accustomed to consider as denoting the fine or ornate writer, and will charge his Grecian simplicity with dryness. His idea of Demosthenes will be rather that of a strong and sensible speaker to points of business, than a model of rich and copious eloquence. But to a modern many of the beauties of diction are entirely lost; and we have such historical proof of the efficacy of his oratory, that it is impossible to doubt of its real excellence. It was Demosthenes,

— quem mirabantur Athenæ

Torrentem, & pleni-moderantem fræna theatri:

JUVEN. SAT. X.

He was the chief of those who, in Milton's words,

Wielded at will that fierce demagogue,
Shook th'arsenal, and fulmin'd over Greece,
To Macedon, and Artaxerxes' throne.

PAR. REG.

He is said to have left sixty-five orations, a small proportion of which are come down to our times. Among the best editions of these are that of *Frankfort*, 1604, folio, with Wolfius's Latin version; of Taylor, unfinished, three volumes 4to. *Cantabr.*; and of Reiske, ten volumes 8vo. *Lips.* 1720. *Plutarch Vit. Demosth.* *Cicero de Oratore & Brutus.* *Quintilian Instit. Univers. Hist.*—A.

DEMPSTER, THOMAS, a Scotch historical writer, born in 1579, was a gentleman by family, of the Roman-catholic persuasion. He left his native country on account of the religious commotions, and studied for a time at Pembroke-hall, Cambridge. Thence he went to France, where he pretended that he had left a great property in his own country through at-

tachment to his religion; and he assumed the title of baron of Muresk, as belonging to his family. His finances, however, obliged him to teach the classics in the college of Beauvais. Being of an athletic form, possessed of great personal courage, and violent in his temper, he got into quarrels, the event of which obliged him for a time to take refuge in England. He brought back with him a very handsome wife, with whom he proceeded to Italy. He obtained the chair of philology in the university of Pisa, but had the misfortune to lose his wife, who eloped from him with the assistance of some of the students. He then removed to Bologna, where he taught with great reputation, and was much respected by all the learned, both in that city and in the rest of Italy. He was a member of the academy *Della Notte* in Bologna, in which place he died in 1625. Dempster wrote a variety of works in law, antiquities, philology, cosmography, poetry, &c. That by which he is most known is his ecclesiastical and literary history of Scotland. His "*Menologium Sanctorum Scotorum*" was printed in 1619, prohibited in 1626 for its gross falsehoods, and republished in 1627 with the title "*Historia Ecclesiastica Scotorum, Lib. XIX.*" He likewise wrote "*Apparatus ad Historiam Scotorum*;" "*Martyrologium Scoticum*;" and "*Nomenclatura Scriptorum Scoticorum*." These works are learned, but of indifferent authority. He has been characterised as being "as well inclined to believe a lye as any man in his time;" and he has been severely chastised for "filching of saints, confessors, and authors, from England, Ireland, and other nations, and putting them all off as the proper manufacture of his own country." He is also charged with the serious literary crime of quoting a number of merely counterfeit authors and treatises, for the purpose of swelling his list (*Nicholson's Hist. Libr.*) Another considerable work of his, is "*Etruria Regalis*," two volumes folio, *Florence*, edited by Thomas Coke. This treats upon the history of the ancient Etruscans, their arts, inventions, &c. and appears to be a work of more labour in compilation than judgment, being filled with unimportant matter, and from dubious authorities. *Bayle. Tiraboschi. Nicholson's Hist. Libr. Pinckerton's Hist. Scotl.—A.*

DENHAM, sir JOHN, a person who has obtained a name among the English poets, was born at Dublin in 1615. His father, sir John Denham of Little-Horsely in Essex, was at that time chief baron of the exchequer in Ireland. He returned to England when his son

was two years of age, and had him educated at a grammar-school in London. At the age of sixteen he was entered a gentleman-commoner in Trinity college, Oxford. His character at the university was that of a slow youth, more addicted to gaming than to study; he, however, passed his examination for a bachelor's degree, with which he removed to Lincoln's-inn for the study of the law. But the passion for gaming still possessed him; he lost his money; and though he wrote a little "*Essay against Gaming*," to appease his father, yet after his father's death, in 1638, he squandered several thousand pounds of his fortune in the same manner. He appears to have been unknown as a literary character, when in 1641 he brought out a tragedy called "*The Sophy*," which was acted with great applause, and was equally admired in the closet. The plot is taken from the life of Shah Abbas in Herbert's travels. On this occasion, Waller said that "*Denham broke out like the Irish rebellion, threescore thousand strong, when nobody suspected it.*" The play, however, has now equally disappeared from the closet and the stage. At the commencement of the civil tumults he was made governor of Farnham castle for the king; but a military employment was not to his taste, wherefore he resigned his post, and went to his majesty's court at Oxford. There, in 1643, he published the first edition of his most celebrated poem, "*Cooper's Hill*," which had several successive impressions with additions. He was entrusted in 1647 with a message from the queen to the king, and for some time afterwards managed a secret correspondence between him and his confidants. In 1648 he is said by Wood to have been appointed to convey the duke of York to his mother in France; though lord Clarendon asserts that another person was the duke's sole conductor on this occasion. He was afterwards sent with lord Crofts to Poland, for the purpose of *decimating* (as it was called) the Scottish residents in that country, and they brought back 10,000*l.* from their expedition. This commission he has made the topic of one of his ballads. He returned to England in 1652, and was for some time entertained by the earl of Pembroke; but how he employed or supported himself till the restoration, does not appear. After that event he obtained the office of surveyor of the king's buildings in the place of Inigo Jones, deceased, and was also created a knight of the Bath, and a member of the newly formed Royal Society. A second marriage which he contracted was a source of disquiet

to him, which terminated in a temporary derangement of mind; but he recovered from it, and retained the esteem of the lettered and courtly till his death, in March, 1688. His remains were deposited among those of his brother poets in Westminster-abbey.

Denham owes his poetical fame almost solely to his "Cooper's Hill," which was one of the earliest examples of local description united with historical and sentimental matter. It is by no means a correct or finished performance; and a modern reader, not previously apprised of its author's reputation, would be apt to pass it over with little notice. The description of the river Thames is, perhaps, the only part in it which stands prominent upon the canvas; and of this, a single couplet only is quoted as peculiarly excellent:

Though deep, yet clear; tho' gentle, yet not dull;
Strong, without rage; without o'erflowing, full.

Of these the great merit appears to be that compression and plenitude of sense which marks the happy lines of Denham, and gives him a title to be reckoned one of the improvers of English verse, though the examples of such excellence in his poems is of rare occurrence. A similar instance may be given from his piece to Fanshawe, on his translation of Pastor Fido; where, after contrasting his manner of translating with that of the herd of servile writers of that class, he says,

They but preserve the ashes, thou the flame;
True to his sense, but truer to his fame.

Such lines gave him some rightful claim to Pope's epithet of "*majestic* Denham;" and doubtless prepared the way for the similar but superior excellence of Pope himself. Most of the occasional serious poems of Denham possess the merit of some ingenious thoughts and emphatical expressions, but cannot be mentioned as first-rate compositions. *Biog. Britan.*—A.

DENNIS, JOHN, a writer deserving of record rather on account of his connection with the literary history of his period, than his own intrinsic merit, was the son of a sadler and citizen of London, where he was born in 1657. He received a literary education, first at Harrow school, and afterwards at Caius college, Cambridge. He remained seven years at the university, and, quitting it with the degree of M.A. made the tour of France and Italy. On his return, he was admitted to the acquaintance of the most distinguished poets and men of letters of the time, by whom he was regarded as a person of knowledge and talents. He fol-

lowed no particular profession, but, subsisting upon some fortune which was left him by an uncle, he devoted himself to a literary life. He first made himself known as a poet and a dramatic writer, in both which capacities he exerted himself with considerable assiduity, though with very moderate success. His poetry is turgid, heavy, and obscure. His topics are chiefly the political events of the time; and the perseverance of his panegyric may be estimated, by a piece of five books, with a large apparatus of machinery, upon the battle of Ramilies. For the stage he wrote both comedy and tragedy. He appears to have had some knowledge of the mechanism of the drama, and his comedies are said not to be deficient in wit; but little of nature or interest could be expected from a writer of his cast, and his performances were in general valued by the public at a much lower rate than he himself put upon them. Several anecdotes are related which curiously display the self-importance that made so conspicuous a part of his character. His tragedy entitled "Liberty Asserted," which became popular on account of the virulent abuse of the French nation with which it abounded, was of such political consequence in his own eyes, that he imagined Lewis XIV. would make a point, at the peace, of having him delivered up to his resentment. Under this apprehension, he actually applied to the duke of Marlborough for his good offices when the treaty of Utrecht was in agitation. The duke gravely told Dennis, that he had little interest with the persons then in the ministry, but that he hoped the danger was not so great as he imagined; for that he himself had made no application for security in the articles of peace, and yet he could not but think he had done the French king almost as much harm as Mr. Dennis had done. As a farther instance of the poet's fears, it is said, that being upon a visit to a friend who lived on the coast of Sussex, he saw a ship making towards land; when, taking it into his head that this was a French vessel come to seize him, he exclaimed, that he was betrayed, and made the best of his way to London, without taking leave of his host. When his "Appius and Virginia" was performed, Dennis, to augment the terror of the scene, invented a new species of thunder, more sonorous and alarming than that before in use, and which, indeed, was so well approved, as to be employed to the present day. His tragedy soon disappeared from the stage; but Dennis some after heard his own thunder at the performance of Macbeth. "S'dearth,"

cried he, "how these rascals use me!—they will not let my play run, yet they steal my thunder." His last tragedy, entitled "*Coriolanus, or the Fatal Resentment*," altered from Shakespear, caused him entirely to break with the managers. After three representations to poor houses, another play was given out for the next night. Dennis was equally surprised and enraged. He published his tragedy with a dedication to the duke of Newcastle, in which he states his case, charging the "three insolent actors," who were managers, with a conspiracy against him and against genius in general, and assuming the most ludicrous self-consequence.

As a political writer there is little to distinguish Dennis from others of his party. He was a whig in principle, and supported that cause not only by his poetical panegyrics on its heroes, but by some pamphlets against Sacheverel, and the high-church faction. He also wrote a project for ruining the commerce of the French and Spaniards; and an essay upon public spirit, in which he satirised the manners of the age. In these pieces there is at least as much moderation as could be expected from one of his character.

But it was as a critic that he displayed the greatest violence and the greatest confidence; and so forward did he stand in this department, that he acquired the peculiar appellation of *Dennis the critic*. It is allowed that upon some points of general criticism he exhibited no mean degree of sagacity and judgment; but his irritable temper involved him in personal disputes with men greatly his superiors, among whom were Addison and Pope; and though his attacks upon them were not without some foundation of reason and plain sense, yet they shewed great insensibility to poetical beauty, and much coarseness of animosity. His jealousy of a successful rival provoked him, notwithstanding his whiggism, to publish some very severe strictures on Addison's *Cato*, to which Dr. Johnson seems to have done more honour than they deserved, by his long quotation from them in his life of Addison. They probably did not deprive *Cato* of a single admirer, notwithstanding they might prove that it was not a perfect piece. Still less could his home-spun criticism injure such an exquisite fancy-piece as the *Rape of the Lock*; yet Pope, as irritable as himself, thought proper to give him a niche in the *Dunciad*; and further persecuted him with a very laughable "*Narrative of the deplorable Phrensy of Mr. John Dennis*." It is probable that the acrimony of the

critic's temper was heightened by the narrowness of his circumstances. The private fortune he possessed seems soon to have been spent. Through the favour of the duke of Marlborough he obtained a place of a land-waiter at the custom-house, which his extravagance obliged him in a few years to sell, with the reservation of an annuity for a certain term. This he outlived, so that he was totally unprovided for the necessities of old age. He was obliged to secure his person by residence within the verge of the court, and his quiet was continually disturbed by the fear of bailiffs. When he was far advanced in years, and afflicted with loss of sight, a play was acted at the Hay-market for his benefit, to which his old antagonist Pope wrote a prologue. This act of generosity would have been more to the poet's credit, had he not written his prologue in a style of ironical ridicule upon the old critic. Thomson, who took the most active part in the charity, was complimented, in Dennis's name, with some elegant lines, said to be written by Savage. The veteran did not long survive this kindness, dying in his seventy-seventh year, 1734. *Biog. Britan.*—A.

DEPARCIEUX, ANTONY, a French mathematician of eminence, was born in 1703, of obscure parents, at Clotet de Cessoux, in the diocese of Uzez. He learned the elements of mathematics under a Jesuit of Lyons, and then went to Paris, where he acquired the patronage of M. de Montcarville, professor in the Royal College. He partly supported himself by giving lectures, and constructing sun-dials upon an improved plan, and meridian lines. One of the latter, which he drew at the Louvre for the duke de Nevers, obtained considerable notice. His first publication was "*A Treatise on Trigonometry, rectilinear and spherical*," 1741, 4to. which was favourably received, and procured him a seat in the Royal Society of Montpellier. He next distinguished himself in the branch of political arithmetic by his "*Essays on the Probabilities of the Duration of Human Life*," 1746, 4to. This was regarded as a work of great utility, as well in foreign countries as in France. It procured him admission the same year into the Academy of Sciences, in which he had the place of adjunct to the geometry class. He contributed various pieces to the memoirs of this society, all of which turn upon some useful object. As he was distinguished for his skill in mechanics, he was much consulted by those who had works of this kind to perform. He planned the water-works of Crecy for Mad. de Pompadour; a very inge-

nious pump at the seat of M. de Machault; and a press highly useful in the snuff-manufactory, for the farmers-general. He deserved the gratitude of the citizens of Paris for consulting their advantage by his "Memoir on the Inundations of the Seine;" and especially by his "Memoirs on the Possibility of bringing to Paris the Waters of the River of Yvette," reprinted with additions in 1777, 4to. Deparcieux was also member of the academies of Stockholm and Berlin, and censor-royal. He was a man of great simplicity and benevolence, without ambition and intrigue. He died in September, 1768. *Eloge par M. Francois.*—A.

DERHAM, WILLIAM, an eminent English divine and philosopher, who flourished in the seventeenth and the beginning of the eighteenth century, was born at Stowton, near Worcester, in the year 1657. His school-education he received at Blockley, in his native county, whence he was removed to Trinity college, Oxford, in the year 1675. He took his degree of B.A. in 1678-9, when he had so far distinguished himself in his college by his learning, diligence, and other qualifications, that Dr. Bathurst, the president, strongly recommended him to the notice of Dr. Seth Ward, bishop of Salisbury. Through the influence of that prelate, he became chaplain, as soon as he had taken orders, in 1681, to lady dowager Grey of Warke. In 1682 he was presented to the vicarage of Wargrave in Berkshire; and, in 1689, to the rectory of Upminster in Essex. In the latter place he applied himself with great sedulity to the study of nature, and to mathematics and natural philosophy; and, from its vicinity to the metropolis, was enabled to maintain a frequent personal as well as literary correspondence with the most eminent scientific characters of his time. The progress which he made in his studies, and the importance and value of his different communications, soon attracted considerable notice, and occasioned his being chosen a fellow of the Royal Society. Of that society he proved one of the most useful and industrious members, supplying them for a number of years with many curious and valuable papers, which have been published in different volumes of the Philosophical Transactions. For the particulars of their subjects we must refer our readers to that collection, or to the enumeration of them in the authority quoted below. In the mean time he made himself known to the world at large by other ingenious and useful productions. In his younger years he published "The Artificial Clock-maker, a Treatise of Watch and Clock Work, shewing to the mean-

est Capacity the Art of calculating Numbers to all Sorts of Movements; the Way to alter Clock-work; to make Chimes, and set them to musical Notes; and to calculate and correct the Motions of Pendulums, &c." 12mo.; which was very favourably received, and went through repeated editions. In the years 1711 and 1712 he discharged the office of preacher at Mr. Boyle's lecture; and, in 1713, published the sermons which he had delivered there, thrown into a new form, under the title of "Physico-theology, or a Demonstration of the Being and Attributes of God from his Works of Creation, &c." with large notes, and many curious observations, 8vo. In the year 1714 he published, with the same design, "Astro-theology, or a Demonstration of the Being and Attributes of God, from a Survey of the Heavens, illustrated with Copper-plates," 8vo. Both these works, the former more particularly, possess very great merit in a philosophical and in a devotional point of view, and are well adapted to impress young minds with honourable conceptions of the great Author and Governor of the universe. Later improvements in science may have rendered some of his remarks obsolete, and his consequent application of them of no value; but the general utility of his plan is not affected by these circumstances. Numerous editions of them have been called for, not only in this country, but in foreign parts. Upon the accession of king George I. our author was, out of respect to his worth and ingenuity, made chaplain to his majesty; and, in the year 1716, appointed one of the canons of Windsor. In the year 1730 the university of Oxford conferred on him the degree of doctor in divinity by diploma. In the same year he published "Christo-theology, or a Demonstration of the Divine Authority of the Christian Religion, being the Substance of a Sermon preached at Bath, &c." 8vo. Besides such works as were entirely of his own composition, he added notes and observations to "Eleazar Albin's Natural History of Birds and English Insects;" revised "Miscellanea Curiosa," in three vols. 8vo. 1726; published "Joannis Raii Synopsis Methodica Avium & Piscium, &c." 8vo. 1713; "Philosophical Letters between the late learned Mr. Ray and several of his ingenious Correspondents, Natives and Foreigners," 8vo. 1718; and new editions of other pieces of that celebrated naturalist, with additions from his MSS. He also published "The Philosophical Experiments and Observations of the late eminent Dr. Robert Hooke, F.R.S. and Geom. Prof. Gresh. and other eminent Virtuosos

in his Time," 8vo. 1726. Dr. Derham died at Upminster, in the year 1735, highly esteemed for his amiable and moral qualities, as well as scientific knowledge. It may be improper to omit noticing, that Dr. Derham also acquired such a skill in medical knowledge as qualified him to render useful assistance to his parishioners in times of illness. His example in this respect deserves the imitation of those clergymen whose lot is cast in retired situations, where professional aid is not always at hand. *Biog. Britan.*—M.

DESAGULIERS, JOHN-THEOPHILUS, a divine of the English established church, and an eminent experimental philosopher, was born at Rochelle in France, in the year 1683. He was the son of a protestant minister, who, being obliged to quit his native country to avoid the persecution which followed the revocation of the edict of Nantes, took refuge in England in 1685. His classical education he received from his father; after which he was sent to Christ-church, Oxford, where he took the degree of B.A. and entered into deacon's orders, in 1710. A few years before this time Mr. afterwards Dr. Keil had delivered a course of lectures at Hart-hall, in which, for the first time, natural philosophy was publicly taught by experiments in a mathematical manner. Upon the appointment of that gentleman to the office of treasurer to the Palatines who were sent by government to New England, Mr. Desaguliers, in the year 1710, undertook the province of lecturer in experimental philosophy, after the method introduced by Mr. Keil, but with considerable additions and improvements. In 1712 he took the degree of M.A. and entered into the marriage state; and in the following year removed to London, where he introduced the practice of delivering lectures in experimental philosophy in that city, and continued it, with much reputation and success, until his death. Among his attendants were to be seen persons of high note and rank, of both sexes, who expressed the greatest satisfaction at the manner in which he explained the phenomena and operations of nature. In the year 1714 he was elected a fellow of the Royal Society, of which he became a very useful member. About the year 1716 he was made chaplain to the duke of Chandos, who presented him to the living of Edgware; and in the following year went through a course of his lectures before king George I. at Hampton-court. His majesty was so well pleased with his performance, that he intended to confer upon him a valuable preferment in the church. The in-

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terests of his ministers, however, prevailed in obtaining it for another person; and he only received a presentation to a small living in Norfolk, worth 70l. per annum. In the year 1718 he accumulated the degrees of bachelor and doctor of laws at Oxford. During the course of several following years he exhibited various philosophical experiments before the Royal Society, for which he received a salary; and he also communicated to them a number of curious and interesting papers and dissertations on mechanical and philosophical subjects, which have been published in the Philosophical Transactions. In the year 1734 he published, in two volumes quarto, "A Course of Experimental Philosophy;" which contains the substance of his lectures, and should be distinguished from a surreptitious work, published by some person who attended his lectures, and entitled "A System of Experimental Philosophy, proved by Mechanics, &c. as performed by J. T. Desaguliers, M.A. F.R.S." In the following year he published, with the addition of an appendix, containing an account of reflecting telescopes, &c. the second edition of "Dr. Gregory's Elements of Catoptrics and Dioptrics," translated into English by Dr. Brown. Some time afterwards he had the honour of delivering his lectures before king George II. as well as the rest of the royal family; and exchanged his living in Norfolk for one in Essex, to which he was presented by his majesty. He was also appointed chaplain to Frederic prince of Wales. In the year 1742 he published "A Dissertation on Electricity," by which he gained the prize of three hundred livres offered by the Academy of Bourdeaux for the best treatise on that subject; which Dr. Priestley states to be well drawn up, and to comprise all that was known of electricity till that period. Besides the works already mentioned, he published a piece entitled "Fires improved, being a new Method of building Chimneys, so as to prevent their smoking," translated from the French; and he also translated into English, from the Latin, "Gravesande's Mathematical Elements of Natural Philosophy," which were published after his death, in two volumes quarto. He died in the year 1749. Besides being a fellow of the Royal Society, he was a member of several foreign academies, and corresponding member of the Royal Academy of Sciences at Paris. *Biog. Britan.*—M.

DESCARTES, RENE' (in Latin *Cartesius*), a philosopher, mathematician, and metaphysician, of the seventeenth century, whose fame still lives, though his works are no

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longer read, was born at La Haye in Touraine, on the 31st of March, 1596, being the younger son of Joachim Descartes, counsellor in the parliament of Rennes, of an ancient and noble family, said by Moreri still to subsist at that place. His mother, Jane Brochard, died soon after his birth, and his father married some years afterwards; but this event did not prevent his receiving a proper education, or impair the affection of his father, who used to call him the young philosopher, on account of his earnestness to know the causes of every thing. He was sent, at the age of eight years, to the Jesuits' college at La Fleche, where he made great progress in the Latin and Greek tongues, and was particularly attached to poetry in the early years of his life. The rector of the college, from the delicacy of his health, permitted him to rise at a very late hour in the morning, which habit he afterwards retained, and appropriated the time to studious meditation in solitude and darkness; a practice into which the engineer Brindley, and many other men of ability, have been insensibly led. The superior powers of his mind enabled him to make such rapid advances in the ordinary studies of the college, that he was dispensed from the usual regular attendance; a liberty which he employed in perusing the most curious and valuable books he could obtain. In the year 1612 he left the college, not much satisfied with the scholastic course through which he had passed, and was then employed in learning riding, fencing, and other military accomplishments. The state of his health did not, however, at that time, permit him to enter into actual service in the military life, for which his father intended him. He was, therefore, sent to Paris in the spring of 1613, under the care of a tutor, or companion, though with no other restrictions than such as might result from his own sense of virtue and his situation in life. His conduct in this early advance upon the stage of the world was regular and becoming; unless it may be considered as an exception, that, on some occasions, he was induced to game very high, in which he met with great success. He renewed his acquaintance at Paris with many gentlemen he had known at college, particularly father Mersenne, whose conversation revived his inclination to study, and induced him to retire from the world to pursue them without interruption, which he did for two years, before he could be prevailed on by his friends to enter upon the course of life he was originally designed for. In May, 1616, he departed for Holland, and enlisted in the prince

of Orange's troops as a volunteer against the Spaniards. His biographer, Baillet, affirms, that he became a soldier in order that he might acquire experience in the conduct and dispositions of men, and be personally able to resist the vicissitudes of life. And his desire to possess that liberty which he who embraces a military life must in a great measure surrender, caused him at first to refuse every pay and engagement. It seems probable, however, that this may have been thought inconsistent with the regularity and subordination of military service; for he was afterwards induced for once to receive his pay, and preserved that piece of money all his life, as a testimony of having served in the army.

Whilst he was in garrison at Breda, during a truce between the Spaniards and the Dutch, a problem was fixed up in the streets, by some unknown person, in the Dutch language. The concourse of people who were reading this paper induced Descartes to enquire concerning its import of one of the bystanders, who happened to be Isaac Beckman, principal of the college of Dort, and promised to satisfy him on condition of his resolving the question. Descartes complied with the condition with a degree of confidence little expected by the professor, who was still more surprised when this young military cadet brought him the solution the next morning. On further conversation he was highly delighted at the mathematical knowledge and abilities of his new acquaintance, whom he introduced to many respectable persons in the place. During his stay at Breda, Descartes wrote a Latin treatise on music, and projected the outline of several of his other works. At the latter end of 1619, he entered himself a volunteer in the army of the duke of Bavaria; and, in 1621, made a campaign in Hungary, under the count de Bucquoy; but the loss of this general, who was slain at the siege of Neu-Hausel, determined him to quit the profession of arms. He then travelled through a large part of the north of Europe, returned to France, where he sold his estate, and continued his travels into Switzerland, and was at Rome at the jubilee in 1625. During his stay in Italy, he visited most of the principal towns, and the learned men who dwelt there; but it does not appear that he saw the famous Galileo at Florence, with whose works he was not very much acquainted. While he was on his northern travels, during a passage by sea to West Friesland, he was in considerable danger of losing his life by the treachery of the people of the vessel in which he sailed. They imagined him

to be an unknown foreigner, who had a large sum of money about him, and little likely to impede their design by his spirit and courage. As they had heard him speak no language but French, they were so inadvertent as to talk of their design before him; on which he suddenly started up, and, drawing his sword, spoke to them in their own language, in terms which soon convinced them, that there was no prospect of committing the intended crime with impunity.

At this time the original notions of Descartes with regard to natural philosophy, seem to have attracted some notice among his learned friends. That he was not friendly to the peripatetic philosophy, and had even found it necessary to defend himself from the imputation of having become one of the Rosycrusians, is certain; and the pope's nuncio, Bagni, endeavoured to prevail on him, at a meeting of men of learning in Paris, to explain his sentiments with regard to natural philosophy, which he did; and afterwards, upon being pressed to publish them, he retired, in the year 1629, to Amsterdam, and thence to Franeker, to meditate on metaphysics and philosophy without interruption. In this place he resumed the study of dioptrics, to which he had before applied in France; and about six months afterwards he returned to Amsterdam, and very assiduously applied again to the mathematics. Here he drew up his discourse of meteors, and seriously undertook the study of physic, anatomy, and chemistry, with which he was employed during the winter. About this time he visited London, near which place he made some observations upon the declination of the magnetic needle. In the spring of 1633 he removed to Deventer, where one of his disciples was appointed professor of philosophy. Here he applied himself to complete several works then in progress, and resumed his studies in astronomy. In the following summer he finished his treatise of the world. The next year he removed to Amsterdam; and soon afterwards took a journey into Denmark, and the lower parts of Germany, with M. Ville-Bressieux. In the following winter he made observations upon snow, hail, and rain, in five discourses, which, together with a sixth, afterwards written, appear in his book on meteors. In 1635 he went to Lewarden in Friesland, where he continued till 1637, and wrote his treatise of mechanics. He returned to Amsterdam about the middle of March; in which year he made various observations concerning the circles about candles, and other objects. In 1637 he published his four treatises on me-

thod, dioptrics, meteors, and geometry. About this time he received an invitation from sir Charles Cavendish, brother to the earl of Newcastle, pressing him to settle in England; and he seemed inclined to comply, but was prevented by the civil wars which broke out shortly after. Soon afterwards he took a journey to Breda; and, at his return, settled at Egmond, where he was called upon by several professors to answer for supposed impieties in his works. About the year 1638 the number of applications which had been made to him to explain problems grounded upon his works, became so considerable, that he determined to employ no more of his time in answering them; but drew up a series of the most useful problems, with their solutions, for publication. His philosophy now became highly esteemed, and, by the influence of Mr. Renneri, and Henry Regius, the university of Utrecht declared in its favour, though the regular teaching of this philosophy was afterwards interrupted when Gilbert Voet became rector of that university. Descartes now removed to Harderwick, near Utrecht. At the latter end of 1641, Lewis XIII. of France invited him to his court; but no solicitations were sufficient at that time to induce him to quit his retirement. In this year it was that he published his meditations concerning the existence of God, and the immortality of the soul. Two years afterwards he vindicated himself from the accusations of Voetius, in a work printed at Amsterdam in 1643, in which he was thought to have treated his opponent with too much rancour and scurrility. In the same year he took a journey into France, where he found the edition of his *Principia*, and the Latin translation of his *Essays*, sent from Holland. The former work was dedicated to his illustrious disciple, the princess Elizabeth, eldest daughter of the king of Bohemia. After this visit to Paris, he departed to Holland about the end of October, and retired to Egmond, with a determination to apply himself totally to the study of plants, minerals, and animals; but he was a little diverted from this study by the dispute concerning the quadrature of the circle, which was agitated in the year 1645, between Longomontanus and Dr John Pell, which question Descartes declared impossible to be solved. He passed the severe winter of that year at Egmond, and composed two books, one against Gassendus's *Instances*, and another on the nature of the passions. About the same time he had a dispute with Roberval, concerning vibrations; and carried on a correspondence upon moral philosophy with

the princess Elizabeth. In the beginning of the year 1647, a dispute having arisen between Christina queen of Sweden, and M. Chanut resident of France, concerning the following question, Which of the two passions is the most pernicious when carried to excess, love or hatred?—the resident sent the question to Descartes, who, upon that occasion, drew up the dissertation upon love which is found in the first volume of his letters, and proved highly satisfactory to the queen. In the summer of that year he visited France, where the king settled upon him a pension of 3000 livres, and he returned again to Holland about the end of September. In the month of November he received a letter from M. Chanut, in queen Christina's name, desiring his opinion of the sovereign good; which he sent her, with some letters upon the same subject, formerly written to the princess Elizabeth, together with his treatise on the passions. The queen was so highly pleased with these communications, that she wrote him a letter of thanks with her own hand, and invited him to come to Sweden. He arrived in Stockholm in October, 1648, where he was graciously received, and dispensed from all the formalities of the court. The queen requested him to attend and converse with her every morning at five o'clock in her library; and appointed him director of an academy she proposed to establish in Sweden, allowing him a revenue of 3000 crowns a-year, with an estate which should descend to his heirs and assigns for ever. Upon the whole, he was treated with so much consideration, that when he died, in 1650, some persons did not scruple to assert, that the termination of his life had been accelerated by poison by some Swedish grammarians, who were jealous of the preference the queen gave to philosophy above the languages. The true poison appears to have been a different regimen and manner of living, as well as climate, from that to which he had been accustomed. Descartes had drawn up, at the beginning of 1650, the statutes of an academy intended to be established at Stockholm, and carried them to the queen on the first of February. This was the last time in his life that he saw that princess. On his return from the palace he was attacked with a disorder, which, on the following day, proved to be a continued fever, with inflammation of the lungs. Chanut, who had recovered from a similar disorder, was desirous of effecting his cure by treatment similar to that which he himself had undergone, namely, by copious bleedings; but his understanding was so far affected

by the intensity of the fever, that he could not be brought to pay proper attention to the proposal, but constantly replied, "Gentlemen, I request you to be sparing of French blood;" and when he afterwards was induced to consent to this treatment, it was too late. He died on the 11th of February, 1650, in his fifty-fourth year. The queen intended to have buried him near the kings of Sweden, with much funeral pomp, and to have erected a marble tomb to his memory; but Chanut procured her consent to a more simple burial, in the burying-ground of the orphans, according to the rite of the catholics. His remains were taken up in the year 1666, by the care of Dalibert, treasurer of France, and conveyed to Paris, where he was again interred with great ceremony on the 24th of June, 1667, in the church of St. Genevieve du Mont. His bust was placed in the same church, with an inscription in French, not remarkable either for the language or the thought. Lewis XVI. caused his statue to be formed in marble by Pajou in 1777.

The history of Descartes and his works may be divided into three parts, namely, his biography, or personal adventures and character; the nature and character of his writings; and their rise and fall with regard to the opinions of learned men. In addition to what has already been related in the present article, it may be added, that the moral character and conduct of Descartes were honourable to his integrity, and the philosophical greatness of his mind. His desires were moderate, his attention to study unremitting; to his equals he was polite and obliging, and his dependents found him an affectionate friend. His philosophy prevailed for a considerable part of a century, and was at length overthrown by the prevalence of experimental research, and the application of mathematics to natural philosophy. Such, however, is the weakness of the human intellect, and the difficulty of renouncing habitual prejudices, that, as Voltaire remarks in his account of the Newtonian system, it was necessary that the generation of Cartesians should die, and a new set of philosophers spring up, before this theory could disappear. Little of the system of Descartes now meets the eyes of philosophical students, excepting so much as is preserved in controversial books written about the beginning of the present century. A slight sketch of his system is therefore required as part of the biography of this great man.

Descartes begins his principles of philosophy, which is contained in four parts, by shewing the necessity of doubting first of every thing,

in order to obtain certain knowledge. The first part of his work consists of a very clear investigation of the causes of error, with some logical deductions of first principles; to ascertain the value of which it would be necessary to state the several arguments and objections which have employed so many philosophers. He first establishes the certainty of our existence, from our consciousness; of the existence of a necessarily-existent and infinitely-perfect Being, from our ideas of such a Being; and he makes the certainty of self-evident truths or actions depend upon the mere will or determination of that Being. From the knowledge of the First Cause, thus deduced, he assumes (as the best method of philosophising) that we ought to derive an explanation of all his works. He rejected final causes from his philosophy. From the veracity of the Deity he infers, that external objects have a real existence. He places the essence of matter in extension; because he conceives it possible for matter to exist after the abstraction of hardness, weight, and its other qualities, but not if the extension be supposed to be done away. Hence he concludes, that there can be no vacuum or empty space in nature. Motion he considers to be the translation of a body from the vicinity of other bodies in contact with it; and, consequently, he makes no distinction between absolute and relative movements. From a metaphysical or moral inference from the constant and immutable actions of the Deity, he infers, that the same quantity of motion must be preserved for ever in the universe. The same property of the Deity is used to establish his three laws of nature:—the first, that a body will continue in its state of motion, figure, and other properties, till some external cause shall produce a change; the second, that motion is naturally in a right line; and the third, that a body, meeting with another possessed of more motion than itself, will not lose any of its own motion, but simply undergo a change of direction; and if it meet with another possessed of less motion than itself, it will lose no more than it communicates. Hardness he considers to be the mutual quiescence of parts; fluidity, their perpetual movement in all directions. He concludes his second book by affirming, that these principles are fully sufficient to account for every event in nature.

The application of his principles to the formation and support of the universe, upon mechanical principles, constitutes the subsequent part of his work. He supposes the particles of matter to have been angular, so as to replenish space without leaving any interval; that the

angular parts were broken off by perpetual agitations, and the particles becoming round, formed that which he calls matter of the second element. The angular parts being ground into the most subtile particles of all, became the matter of his first element, and served to fill all the pores of the other. But there being more of this first element than was necessary for this purpose, it became accumulated in the centres of the vortices, or rotating masses, of which he imagined the universe to consist, and formed there the bodies of the sun and stars. It is to be observed, as principles of conduct adopted by this philosopher, that he proceeds, in the first place, to assume certain parts of matter, and gives them peculiar motions; that these hypotheses should at first be considered as gratuitous, doubtful, or even false; that they should be applied to solve the phenomena of nature; and that, in the event of their universal correspondence with those phenomena, that correspondence ought to be considered as an evidence of the truth of the original assumptions. The heavens were conceived to be filled with the matter of the second element, which is the medium of light. But the planets and comets consisted of a third element, grosser than the other two, the generation of which he traces through all its steps. He asserts, that the matter of the first element must have constantly flowed out through the interstices of the second, near what may be called the equatorial parts of the vortices, where the motion is greatest; and that the consequence of such a motion must have been, that it would return by the polar regions, where the motion is least. These portions of the first element, from their aptitude to cohere together, would at length produce the grosser particles of the third element, which, by adhering in considerable quantities, would give rise to spots on the surfaces of the sun or stars. Some being crusted over with such spots, became planets or comets; and the force of their rotation becoming languid, their vortices were absorbed by some more potent neighbouring vortex. In this manner the solar system was formed, the vortices of the secondary planets having been absorbed by the vortex of the primary, and all of them by that of the sun. He maintains, that the parts of the solar vortex are more dense, and move slower to a certain distance, beyond which he supposes all the particles to be equal in magnitude, but to increase in swiftness of motion the more remote they are from the sun. In the upper regions of the vortex he places the comets, and in the lower parts the planets,

supposing those which are more rare to be nearer the sun, that they may correspond to the density of the vortex where they are carried round. The gravity of terrestrial bodies arises, as he imagines, from the centrifugal force of the matter of the second element revolving round the earth. And after having thus treated concerning knowledge in his first book, the principles of matter in his second, and the universal system in his third, he descends, in his fourth, to the earth, and applies his philosophy to the whole series of events which fall under our observation.

On this system it may perhaps be unnecessary to make any physical remarks at present. One very important moral observation may be suggested from the introduction and establishment of this visionary philosophy. It is, that the acutest geniuses, for near a whole century, were acquainted with the methods of investigating truth, the value of experiments, and the importance of mathematical deduction; and yet they could overlook them all when they began to reason concerning natural phenomena. Would it not become us to enquire, whether we do not tread in their steps, and whether a large part of our philosophical systems be not at present worthy to be classed with the world of Descartes?

The history of the rise and decay of the Cartesian philosophy can scarcely be abridged, even if its importance could justify the attempt. The early difficulties it had to encounter may be found in the fifth volume of Du Hamel's Latin treatise on philosophy, and in various other works enumerated by Moreri, article *Descartes*, who has given an abridgement of the subject. The later events, which respect the gradual establishment of the Newtonian philosophy, are familiar to philosophical men. On this head, Voltaire's *Elements of Newton*, and the writings of Barrow, Keil, Maclaurin, and others, may be consulted.

The principal works of this eminent man are: "1. His *Principia Philosophiæ*; 2. *Dissertatio de Methodo recte regendæ Rationis*, &c.; 3. *Dioptrics*; 4. *Meditations*; 5. *Treatise on the Passions*; 6. *Geometry*; 7. *Of Man*; and, 8. *A large Collection of Letters*." The high value set upon his works has occasioned them to be printed at Amsterdam, London, Paris, and elsewhere, in various sizes, either singly or together. *Baillet Vie de Descartes*, and *Perrault Hommes Illustres du XVII Siècle*, referred to by Moreri. *Eloge de R. Descartes*, par M. Thomas, which was crowned by the French Academy in 1765, and is quoted by the Editors of

the *Nouv. Dict. Hist.* 1786, and the authorities already pointed out.—W. N.

DESERICIUS, or DESERITZ, JOSEPH-INNOCENT, a learned Hungarian ecclesiastic of a noble family, was born at Nitra in 1702, and applied at an early age to the study of the sciences, so that in the course of a few years he was able to teach them not only in the school of the Piarists, but at the seminary of Raab. After discharging various offices in the department entrusted to him, he was invited to Rome, where he was elected a cardinal. Here he had an opportunity of collecting in different libraries, and particularly that of the Vatican, a variety of important materials for his work respecting the origin of the Hungarians. After this he was sent by pope Benedict XIV. on an embassy to the hospodar of Wallachia, Constantine Maurocordatus, in which Deseritz acquired more reputation by his zeal than by the success of his mission. On returning to his native country he made choice of Waizen as the place of his residence, where, notwithstanding the bad state of his health, he employed himself with diligence in preparing his works for the press, and in consequence of these he had a dispute with the Jesuit Pray respecting the origin of the Hunns and the Turks, which ended only with his death. He died of a lethargic complaint in 1765, in the sixty-third year of his age. The most important of his works are: "Pro cultu litterarum in Hungaria, ac speciatim civitate Dioecesique vindicatio," *Roma*, 1743, 4to.; "De Initiis ac majoribus Hungarorum Commentaria," five vols. folio, from 1748 to 1760; "Historia Episcopatus Dioecesis et civitatis Vaciensis, una cum rebus synchronis," 1763, folio. *Adelung's Continuation of Jöcher's Gelehrte Lexicon*.—J.

DESGODETS, ANTONY, a French architect, was born at Paris in 1653. He was sent by Colbert to study at Rome in 1674, but had the misfortune in his passage to be taken by the Algerines, which subjected him to a rigorous slavery of sixteen months. He was at length exchanged, and reached the place of his first destination, where he passed three years. During his abode at Rome he composed a work, entitled "The ancient Edifices of Rome drawn and measured with great Exactness," published at Paris in 1682, folio, and reprinted in 1779. After his return he married, and was appointed controller of the royal buildings at Chambord. In 1694 he was removed to the department of Paris; and in 1699 was created king's architect. In 1719 he was made professor of architecture, and lectured in that art

with applause till his death in 1728. From his lectures were published after his death, "*Les Loix des Bâtimens*," 1776, 8vo.; and "*Traité du Toise*," 8vo. He left other treatises on architectural subjects, which remain in manuscript. *Moreri. Nouv. Dict. Hist.*—A.

DESHOULIERES, see HOULIERES.

DESIDERIUS, or DIDIER, last king of the Lombards, was created duke of Tuscany and master of the horse by Astolphus, at whose death, in 756, he assumed the crown of Lombardy. His election was for some time contested by Rachis, brother of Astolphus, who had embraced the monastic life; but pope Stephen III. in consideration of the cession of some cities to the holy see, confirmed the succession of Desiderius. He afterwards set up a competitor to pope Stephen IV.; and, in order to strengthen his own interest, married his two daughters to the sons of Pepin, Carloman and Charles, afterwards Charlemagne. In the pontificate of Adrian I. Desiderius invaded the territories of the church, took several cities in the exarchate of Ravenna, and threatened Rome itself. In this emergency, Adrian applied for succour to Charlemagne, who had quarreled with Desiderius, and divorced his daughter. That ambitious prince gladly received an invitation to carry his arms into Italy, and accordingly, in 773, forced the passage of the Alps, and entered Lombardy. The Lombard army disappeared before him, and Desiderius took refuge in Pavia. Charlemagne blockaded the place; and, after taking Verona and visiting Rome, returned before Pavia, and obliged it to submit in 774. Desiderius, with his wife and children, were delivered up to the conqueror, who sent them into France, where they ended their days in obscurity. The king himself is said to have died soon after his deposition; and with him ended the kingdom of the Lombards, after it had subsisted 206 years. *Moreri. Univers. Hist.*—A.

DESIRE, ARTHUR, a fanatical French priest in the seventeenth century, and a furious defender of the measures of the league against the Calvinists. He was deputed by a number of the catholic bigots, in the year 1651, to convey a petition to Philip II. king of Spain, in which he was invited into France, to preserve the truth against the machinations of heretics and their abettors. This petition is inserted in the fifth book of Beza's ecclesiastical history. But the seditious ambassador was arrested on his journey, and condemned by the parliament to a three-years' imprisonment, after having made the *amende honorable* at the bar of the

court. Before his imprisonment, and after his release, he published a multitude of pieces in support of the party to which he belonged, which exhibit curious compounds of absurdity, dulness, enthusiasm, and buffoonery. The titles of the principal of them are detailed in *Moreri* and the *Nouv. Dict. Hist.*—M.

DESLYONS, JOHN, a learned French ecclesiastic, was born at Pontoise, in the year 1615. He pursued his studies at Paris, where he took his degree of bachelor in divinity, in the college of the Sorbonne, and obtained the dignities of dean and prebendary of Senlis, in the year 1638. In the year 1640 he received the bonnet of doctor, and retired to his deanery, where he passed the remainder of his life in close study, and the regular discharge of his professional duties. In the year 1656, when the disputes respecting the celebrated Arnauld were agitated in France, he was one of the doctors of the Sorbonne who refused to subscribe to his condemnation, and who, on that account, had their names erased from the list of the faculty. But, in defiance of that measure, he continued the use of his title, and claimed the honours due to him as senior member of the college, until his death, in the year 1700. Besides several devotional pieces, sermons, homilies, &c. he was the author of some treatises in ecclesiastical antiquities, abounding in erudition and profound research, but not unmingled with singular notions, and unimportant trifling discussions. The principal of them are; "*Ecclesiastical Dissertations relative to the superstitious Observances practised on the Eve of Twelfth-day, and other Festivals*;" "*A Discussion of the ancient Rights of the Bishop and Church of Paris over Pontoise and the French Vexin, in opposition to the Claims of the Archbishops of Rouen, and the false Notions of the Areopagites, &c.*;" and "*An ecclesiastical Letter respecting the Burial of Priests*," in which the serious question is learnedly discussed, whether priests should be interred with their backs towards the altar and their faces towards the people, or, like the laity, with their faces and their feet turned towards the altar! *Moreri.*—M.

DESMAlSEAUx, PETER, a native of Auvergne, born in 1666, was the son of a French protestant minister. He came early as a refugee into England, and acquired an accurate knowledge of its language and literature. He was a fellow of the Royal Society, and was much connected with the men of letters in his time, especially with Bayle and St. Evremond. He died in London in 1745. He is chiefly

known by his editions of the works, together with the lives, of the two writers above mentioned, which contain many curious particulars of literary history and anecdote. He also wrote the lives of Chillingworth and John Hales; and published a collection of pieces in philosophy, history, mathematics, &c. by Leibnitz, Newton, Clarke, Locke, and other celebrated authors. He wrote both in French and English, and gave in the latter a good translation of "Bayle's Dictionary." *Moreri.*—A.

DESMARES, TOUSSAINT, a French priest of the Congregation of the Oratory, and remarkable for the popularity of his pulpit talents, was born at Vire in Normandy, in the year 1599. The first part of his education he received at Caen, whence he was early transplanted to Paris, and entered into the new Congregation of the Oratory. In that seminary, father, afterwards cardinal, Berulle, the founder, paid particular attention to his instruction, under which he made extraordinary improvement, and secured the friendship as well as applause of that celebrated character. Designing himself more immediately for the office of a preacher, besides the other branches of literature, he cultivated with great care an acquaintance with the sacred scriptures, and the works of St. Augustine and St. Thomas, and became strongly attached to the opinions of Jansenius, the famous bishop of Ypres. His reputation for pulpit oratory soon grew very high, and continued undiminished till he arrived at an advanced period of life. His learning and abilities occasioned his being appointed one of the deputies sent to Rome to defend the doctrine of Jansenius before pope Innocent X. where he delivered an eloquent speech on the necessity of efficacious grace, which is inserted in the *Journal de Saint Amour*. By his zeal, however, in defence of Jansenism, he provoked the enmity of many monks and Jesuits, who made use of every method in their power to harass him, and render him an object of suspicion and displeasure at court. At length they succeeded so far, as to obtain an order for his being apprehended and committed to the Bastille. But he received timely notice of his danger, and was so happy as to escape the pursuit that was made after him, and to remain concealed for some time in a peasant's cottage, until his enemies procured a *lettre de cachet* for his banishment. That *lettre*, to whatever interference it might be owing, was never formally put in force, and father Desmares retired for the remainder of his days to a seat of the duke de Liancourt, in the diocese

of Beauvais, where he met with a friendly asylum, and died in the year 1687. One day, when Lewis XIV. was at that place, the duke presented his venerable guest to the king. With an air of respectful freedom the old man said to that monarch, "Sire, I have a favour to ask of your majesty." "Ask then," said Lewis, "and it shall be granted." "I entreat," replied he, "that I may be permitted to wear my spectacles, to have the happiness of being able to contemplate the countenance of my sovereign." Lewis declared himself to those around him better pleased with this polite and modest compliment, than with any that had ever been paid to him. Father Desmares wrote and published a great variety of treatises in controversial theology, chiefly on the questions in debate between the Jansenists and their opponents, the principal of which are particularised in the first of the authorities referred to at the end of this article. He also drew up the "*Necrologe de Port Royal*," which was printed in 1723, 4to.; and he left behind him, in manuscript, a French "Translation and Commentary upon the Evangelists;" "An Explanation of the Prophets Ezekiel and Daniel, and of the minor Prophets;" "A View of the Controversy between the Fathers and the Pelagians;" "Reflections on the Councils, and among others those of Constance and Basil, &c." *Moreri. Nouv. Dict. Hist.*—M.

DESMOLETS, PETER-NICHOLAS, a French ecclesiastic of the Congregation of the Oratory, and librarian of the house belonging to that order in the Rue St. Honoré at Paris, was born in that city about the year 1677, and died in 1760. He particularly applied himself to the history of literature, and acquired no small reputation by his laborious and judicious productions in that department of study. But besides his acknowledged learning, the politeness and amiableness of his manners rendered his acquaintance much sought after, and united him in habits of intimacy and friendship with the most respectable French literati in his time. His principal work is a continuation of "Salengrès *Memoirs of Literature*," in eleven volumes 12mo. He was also the editor of father Lamy's treatise "*De Tabernaculo Fœderis, Sancta civitate Jerusalem, et Templo ejus, &c.*" folio, 1720; of "Father Pouget's *Institutiones Catholicæ in modum Catechesos, &c.*" in two volumes folio, 1725; and of various other books. *Nouv. Dict. Hist. Dict. Bibliog. Hist. & Crit.*—M.

DESPAUTER, or VAN PAUTEREN, JOHN,

an eminent grammarian, was born at Ninove in Flanders. He studied at Louvain, and taught in several places, the last of which was Comines, where he died in 1520. Guy Patin quotes the following punning epitaph upon him:

Grammaticam scivit, multos docuitque per annos,
Declinare tamen non potuit tumulum.

He composed Latin rudiments, grammar, syntax, prosody, &c. all printed together under the title of "*Commentarii Grammatici*," by Robert Stephen, *Paris*, 1537, folio, and at *Lyons*, 1563, 4to. A great number of editions of parts of his works have been made for the use of schools, and the name of Despauter is as familiar on the continent, as that of Lilly in England. *Moreri*.—A.

DESPIERRES, JOHN, a learned Flemish benedictine monk in the seventeenth century. By his learning and talents he recommended himself successively to several honourable offices belonging to his order, until he became superior of the benedictine college in the university of Douay. He was created doctor in divinity about the year 1640. But he was distinguished for his acquaintance with the mathematical sciences, as well as his proficiency in other branches of literature; on which account he was appointed by the king professor of mathematics in the university above mentioned. He died in 1664, when he was about sixty-seven years of age. He was the inventor of a sphere of iron, which, by an ingenious application of mechanism, illustrated the motions of the sun, moon, and other planets. Among his publications are: "*Vindiciæ Trithemianæ, sive specimen Steganographicæ Joannis Trithemii, quo Auctoris Ingenuitas demonstratur, & opus Superstitione absolvitur*," 1641, 4to.; "*Auctoritas Scripturæ sacræ Hebraicæ, Græcæ, & Latinæ, hoc est Textus Hebraici, Versionis Septuaginta Interpretum, & Versionis Vulgatæ*," 1651, 4to.; "*Commentarius in Psalterium Davidicum, quo sensus literalis tam Textus Hebraici quam vulgatæ breviter exponitur*," "*Calendarium Romanum novum, et Astronomia Aquicinctina*," 1657, folio, &c. *Moreri*.—M.

DESPORTES, FRANCIS, an eminent French painter, was born in 1661, at a village in Champagne, where his father was a farmer in good circumstances. He was sent at the age of twelve to an uncle in Paris, where, having discovered his taste for drawing by a copy he made of a print as he lay sick in bed, he was placed with Nicasius, a Flemish painter of

animals. The death of his master soon left him to himself, and he pursued his improvement by studying nature, and drawing from models and antiques. He practised his art in a variety of branches, and acquired a great facility of design, a truth of expression, lightness of handling, and excellent tone of colouring. He married in 1692; and, soon after, received the king's permission to go to Poland, where he painted with great success the portraits of king John Sobiesky, and the principal persons of his court. On his return to France, he followed his favourite branch of painting animals and hunting-pieces, on his excellence in which his reputation is chiefly founded. He was received into the Academy of Painting in 1699, and the king gave him a pension and apartments in the Louvre. He made portraits of the king's hounds, and accompanied the hunting and fowling parties in order to catch all the attitudes and forms of nature. He likewise copied fruits, flowers, and insects, and drew all the rare animals in the menagerie of Versailles. When the duke d'Aumont went ambassador to England, Desportes obtained leave to join his suite, and spent six months in London, where he sold several of his pictures to the nobility, and painted others at their request. He was much esteemed, and employed by the regent duke of Orleans; and was afterwards in particular favour with the young king Lewis XV. whose passion for the chase rendered him an admirer and judge of the branch in which this master excelled. Few of the great hotels of Paris were without paintings of Desportes, as decorations of halls, buffets, furniture, and the like. He was of a mild and amiable character, lively in conversation, and a gentleman in his manners. He practised to a great age, dying at Paris in 1743, aged eighty-two. He left a son, who was both an able painter and a poet. The principal works of Desportes were at Versailles, Marly, and other royal palaces. Three of his pieces have been engraved. *D'Argenville Vies des Peintres*.—A.

DESSAULT, PETER-JOSEPH, an eminent French surgeon, was born in 1744 at Magny Vernois, a village of Franche Comte, of parents in humble life. He was educated in a jesuit school, and was first destined to the ecclesiastical profession; but his decided inclination towards medicine was at length indulged, and he was sent to an apprenticeship in the military hospital at Belfort. He acquired in that situation some knowledge of surgery and anatomy; and having previously made some progress in mathematics, he attached himself with ardour

to that application of the science to physiology, of which Borelli and others had set an example. He translated, and commented upon, the work of that author *De Motu Animalium*; and although he was proceeding upon false principles, he gave extraordinary proofs of zeal and application at a very early period. In his twentieth year he went to Paris, where, under the great masters in surgery and anatomy who then flourished, he found unlimited employment for the ardour of his mind in the acquisition of knowledge. His time was almost wholly spent at the hospitals and anatomical theatres, and he had nearly fallen a victim to his close attendance in places so unfavourable to health. A cachectical disease confined him for almost twelve months to his bed, and he was solely indebted to his youth, and the care of a young friend, for his recovery. Neither his circumstances nor his spirit permitted him to give much time to repose. In the winter of 1766 he commenced teacher of anatomy, and soon had 300 pupils, most of them older than himself. His success excited the jealousy of the privileged professors, who employed all the resources of authority to silence him; and notwithstanding the protection of some eminent surgeons, he would have been obliged to renounce his lectures, had he not been allowed to sanction them with the name of a celebrated physician. Though his reputation was now much extended, he refused private practice till he should have obtained some distinguished public station. In 1776 the corporation of surgeons admitted him as a member, with the indulgence of paying his fees when it should be convenient to him; whence it may be supposed that he had hitherto gained nothing but fame. He rose gradually through the honourable stations in the corporation and academy of surgery; and at length, in 1782, was made surgeon-major to the hospital *De la Charité*. Regarded now as one of the first surgeons in Paris, he came into the next vacancy at the *Hôtel Dieu*, and, after the death of Moreau, almost the whole care of that hospital devolved upon him. There he instituted a clinical school for surgery, upon a very judicious and extensive plan, which drew a vast conflux of students, both natives and foreigners. More than 600 auditors have attended at once on the instructions given in it, and most of the surgeons who have been employed in the French army derived their knowledge from it. Dessault's practice was distinguished for efficacy and simplicity. He was the author or introducer of various improvements in surgery, among which were bandages

for the retention of fractured limbs, the use of compression in the cure of ulcers, that of ligature in umbilical hernias of children, the extraction of loose cartilages in joints, the use of bougies in scirrhusities of the rectum, that of elastic probes in contractions of the urethra; and he improved the construction of various chirurgical instruments. In 1791 he published a "*Journal de Chirurgie*," the editing of which he committed to his pupils. Its purpose was to record the most interesting occurrences in his clinical school, with the remarks made upon them in his lectures. While in the midst of his useful labours, he was denounced, in 1792, to the popular societies under the cant terms of an *egotist*, an *indifferent*, &c.; and after undergoing two examinations, he was carried away from his theatre in the act of giving a lecture, and committed to the Luxemburg prison. His usefulness probably saved him from the fate which the tyranny of the time brought upon so many eminent men. He was liberated within three days, and resumed his functions. On the establishment of the School of Health, he was appointed clinical professor for external maladies; and he obtained the conversion of the *Evêché* into an hospital for chirurgical operations. The violences of May, 1795, produced such an effect on his mind, from fear of the renewal of former horrors, that he was seized with a fever, attended with delirium, which put an end to his life on the 1st of June, at the age of fifty-one. As he died but a short time before the dauphin, whom he attended in the Temple, a notion was entertained among the populace that he was poisoned in consequence of having refused to do any thing against the life of that unhappy youth. Though this story was probably without foundation, it shews the opinion entertained by the public of the integrity of Dessault. The republic settled a pension upon his widow. Glory, and not emolument, had always been the object of his ambition, and he had neglected many opportunities of enriching himself. He was passionately attached to his art, and was indifferent to other pleasures and pursuits. His temper was ardent, and rather violent, but his sentiments were elevated and noble. He left behind him a work entitled "*Traité des Maladies chirurgicales, & des Operations qui leur conviennent*," two vols. 8vo. *Necrolog.*—A.

DESTOUCHES, PHILIP NERICAULT, an eminent writer of French comedy, was born in 1680, of a reputable family, at Fours. Being destined for the law, he was early sent to Paris

for literary improvement; but the consequences of a love affair in which he engaged at the age of sixteen, made it necessary for him to quit his situation. He found no better resource than entering as a private soldier into a regiment under orders for Spain. He was present at the siege of Barcelona, and narrowly escaped being buried under a mine which destroyed almost the whole of his company. His subsequent adventures for some time are not well known; but it is commonly supposed that he entered into a provincial company of players, in which situation he visited Switzerland. A talent for poetry began at this time to develop itself, and he ventured to submit some of his compositions to the judgment of the formidable Boileau. He also composed a comedy, the "Curieux Impertinent," which was acted with great applause in Switzerland, and afterwards in France. While he was at Soleure he attracted the notice of the marquis de Puy-sieux, ambassador from France to the Cantons, who discerned in him talents superior to the station he then occupied. The marquis made him his secretary, and obtained for him court favours which placed him in a respectable condition. On returning to Paris he pursued the career of dramatic writing, and successively brought out the comedies of "L'Ingrat," "L'Irresolu," and "Le Medisant." These were well received, and raised him to a high rank among the writers of the time. The regent duke of Orleans, who esteemed him both as a literary character, and a man of business, sent him to England in 1717 as assistant to the abbé Dubois, in the negociations carried on between the two courts. After the departure of Dubois, Destouches remained as sole resident, which post he occupied six or seven years. He married in England, but circumstances obliged him for some time to keep the connection secret. He gave a proof of his filial duty, by sending 40,000 livres out of his savings to his father, who was burdened with a large family, though it seems as if he had experienced little paternal kindness during his youth. On his return to his country, the regent expressed great satisfaction with his conduct, and gave him high expectations of future recompence; but the death of that prince put an end to his prospects of advancement. He thenceforth devoted himself to a literary retreat. He was admitted into the French Academy in 1723, and soon after purchased a small estate at Fortoiseau near Melun, which became his residence. Cardinal Fleury some years afterwards made him the offer of going to Russia as em-

bassador; but he declined it. He continued to write for the stage, and produced his two best pieces, "Le Philosophe Marié," and "Le Glorieux;" the latter of which, especially, ranks among the most esteemed French comedies since the days of Moliere. Though he wrote several more pieces, they did not augment the reputation he had already acquired; yet "Le Dissipateur," not acted till after his death, has several points of excellence. He entirely abandoned theatrical writing at the age of sixty, and thenceforth employed his pen in the service of religion, and in combating the infidelity of the age. He sent to the *Mercure Galant* several long dissertations on controversial topics; and he composed a vast number of epigrams against unbelievers, of which he distinguished seven or eight hundred by the title of *select*. If he did not add much to his literary reputation by these efforts, he at least proved the sincerity of his faith. Destouches died in 1754, at the age of seventy-four. His memory was honoured with the permission of printing an edition of his works at the Louvre, four volumes 4to. 1757: since reprinted in ten volumes 12mo. As a comic writer, he is reckoned to be inferior to Regnard in gaiety and humour, to Moliere in truth and nature, and in unforced pleasantry; but in the opinion of many he deserves a place next to them. He surpasses them in the morality and decorum of his pieces; and he had the art, which so few have since possessed, of attaining the pathetic, without losing that *vis comica* which is the essential character of this species of composition. He also well understood stage-effect and the management of plot, and wrote in a pure and natural style. His pieces have been relished by foreigners as well as by natives, as his portraitures have been drawn from human nature in general, rather than from its peculiar modifications by fashion and country. *D'Alembert Eloges Acad. Voltaire Siècle de Louis XIV.—A.*

DEVEREUX, ROBERT, I. earl of Essex, a person of great distinction in the reign of queen Elizabeth, was the son of Walter earl of Essex, by a daughter of sir Francis Knolles, who was related to the queen. He was born in 1567, at Netherwood in Herefordshire. He was in his tenth year at the decease of his father, who left him in the guardianship of Cecil lord Burleigh. He inherited a considerable estate, though diminished by his father's ill-repaid exertions for the public service in Ireland; and the friends of his family were numerous and powerful. At the age of twelve

he was sent to Trinity college, Cambridge, where he was strictly educated under the tuition of Dr. Whitgift, afterwards archbishop of Canterbury. After an abode of four years at the university, he spent some time in retirement at his seat in Wales, and at that period displayed none of the fire and ambition which afterwards distinguished him. In his seventeenth year, however, he was introduced at court, where he was received with much favour, as well on account of his personal qualifications, as his connection with the favourite, the earl of Leicester, who had married his mother. In 1585 he accompanied that nobleman to Holland, where, in the next year, he so much distinguished himself at the battle of Zutphen, as to be created a knight-banneret in the camp. On his return he was made master of the horse in the place of the earl of Leicester advanced to the post of high-steward. In 1588, when the queen assembled an army at Tilbury to resist the Spanish invasion, the earl of Essex was appointed general of the horse; and he was soon after decorated with the order of the garter. This course of elevation had its natural effect upon the mind of a young man, of inspiring a headstrong and presumptuous spirit. This he displayed by a quarrel with Charles Blount, afterwards lord Mountjoy, his rival in the queen's favour, which occasioned a duel. Essex received a wound in the knee; and the queen, who loved to see the haughty humbled, said on the occasion, that it was fit some one or other should take him down, or there would be no ruling him. It is to the credit of the rivals that they afterwards became intimate friends. In 1589 he gave proof of his enterprising, and at the same time uncontrollable, disposition, by joining, without leave, an expedition under the conduct of sir John Norris and sir Francis Drake, for the purpose of restoring Don Antonio to the throne of Portugal. The attempt was not successful, but the earl had occasion to exhibit his courage, and that spirit of chivalry which accompanied the valour of the age. While skirmishing in the neighbourhood of Lisbon, he challenged by sound of trumpet the governor, or any person of equal quality with himself, to single combat. The queen, who expressed high displeasure for his undutiful departure, was soon reconciled to him; and bestowed upon him marks of favour unusual from her, in various grants of land of considerable value. The death of the earl of Leicester, while it deprived him of some support, yet opened a larger field to his ambition; and, by courting the

puritans, he succeeded to the place of head of that party. He made a private marriage about this time with Frances, only daughter of sir Francis Walsingham, and widow of sir Philip Sidney, with which the queen was not well pleased.

In 1591 he was sent with a body of 4000 men to the assistance of Henry IV. king of France, then fighting against the league. He assisted in the siege of Rouen, and exposed his person and men freely; but for want of due co-operation nothing of consequence was effected. In one of the actions he lost his only brother, Walter Devereux, a gallant officer. He sent an idle challenge to the governor of Rouen, and, soon after, left the army and returned to England, where his conduct had been much censured. Among other things, his conferring knighthood upon a number of his officers gave great offence to the queen, who observed, that he would have done well to have built alms-houses to lodge them in. He vindicated himself however, and retained the queen's favour, who soon after created him a privy-counsellor. In 1596 he was appointed joint commander with lord Howard, high-admiral of England, in an expedition to the coast of Spain. Sir Walter Raleigh, and several other distinguished commanders, were in the armament, which was one of the most powerful that in those times had been fitted out. The fleet arrived off Cadiz, and after a fruitless attempt to land, it was resolved to steer into the harbour, and attack the ships of war lying there. Essex, who was the chief adviser of this bold measure, was so overjoyed when it was determined upon, that he threw his hat into the sea. He joined in the naval attack among the foremost, though contrary to his promise to the admiral, and afterwards landed a body of men at the point, and led them on to the storm of the place. Their valour was irresistible; and the humanity of Essex in stopping the slaughter as soon as the town was gained, and his courtesy in the treatment of his prisoners, were not less conspicuous than his bravery in action. A rich plunder was obtained in the city, and an immense loss was incurred by the Spaniards, who burnt all their shipping and merchandise, that they might not fall into the hands of the enemy. Essex would willingly have kept possession of Cadiz, but this intention was overruled. He proposed several other attempts against the enemy, but the officers in general were satisfied with their success, and the fleet returned home in triumph. The earl acquired great popularity from this expedition, in which he had behaved with dis-

tinguished gallantry. A narration of it, however, which he published, and in which he was thought to arrogate to himself an undue share of merit, as well as to censure the other commanders unjustly, excited much ill-will against him; and there were not wanting those who infused into his sovereign suspicions of his designs, and aggravated every cause of discontent between them. Still she preserved a partiality for him which could not be removed. She gave him the office of master of the ordnance; and upon the rumour of an intended invasion of Ireland by the Spaniards, she appointed him to the chief command of a fleet equipped to oppose them. After this had once been put back by a storm, it sailed again with the double purpose of burning the Spanish men-of-war in their harbours, and intercepting their West-India fleet. Nothing, however, was done but the taking of Fayal by sir Walter Raleigh with a separate squadron, which occasioned a dispute between him and the earl of Essex; and the fleet returned with little glory. Mutual accusations among the commanders ensued, and Essex retired for a time in ill-humour, which was at length soothed by his elevation to the dignity of earl marshal of England, December, 1597. In the next year, when a peace with Spain was in agitation, it was much opposed by Essex, either from real regard to the interests of his country, or the habits and sentiments of a military man. The old treasurer, lord Burleigh, was greatly displeased at his opposition, and, after some warm debate, drew out a Prayer-book, from which he read to Essex, "Men of blood shall not live out half their days." Essex, on this occasion, knowing that he was defamed to the public as an enemy to peace, drew up an eloquent apology for himself, addressed to his intimate friend Anthony Bacon. On the death of Burleigh, he succeeded him in the chancellorship of the university of Cambridge. About this time a singular incident took place, which strongly marks his character and that of the queen, and probably had no small influence over his after-fortune. A private council was held upon the choice of a proper person to be sent as governor of Ireland. Essex proposed sir George Carew, but the queen was more inclined to sir William Knolles. The dispute became warm, and Essex, unable to persuade her majesty, contemptuously turned his back upon her. Provoked at this insolence, she, in her usual coarse manner, bade him "Go and be hanged," and gave him a box on the ear. He imme-

diately clapped his hand upon his sword, and swore he neither could nor would put up with such an affront, which he would not have taken from king Henry VIII. himself. The lord admiral interposed, and Essex withdrew in high wrath. The breach was violent, and the lord-keeper Egerton wrote a very prudential letter to the earl, advising him to make his submission. Essex returned a spirited and very characteristic answer, marked with starts of passion, and sentiments of freedom uncommon at the time. "When the vilest of indignities are done unto me," says he, "doth religion enforce me to sue? What, cannot princes err? Cannot subjects receive wrong? Is an earthly power or authority infinite? Pardon me, pardon me, my good lord, I can never subscribe to these principles." In conclusion, however, he was induced to make acknowledgments, which restored him to apparent favour, though there is reason to believe that his violence was never forgotten by the queen.

The troubles in Ireland from the rebellion of Tyrone at this time continuing, it was proposed to send over a new governor; and they who were jealous of Essex's influence at home, promoted his appointment to that post. With some hesitation he accepted the offer, as the likeliest means to retrieve his credit and obliterate the memory of late events; but his conflicts of mind on the occasion may be comprehended from the letter he wrote to the queen before his departure, which, for the energetic expression of internal anguish, is scarcely to be paralleled. It begins, "From a mind delighting in sorrow, from spirits wasted with passion, from a heart torn in pieces with care, grief, and travel; from a man that hateth himself, and all things else that keep him alive; what service can your Majesty expect, since any service past deserves no more than banishment and proscription to the cursedest of all islands?" With such an ill-omened disposition did he assume a government, rendered more considerable in powers, forces, and appointments, than it had been in the hands of any of his predecessors. He was attended out of London by a great crowd of people and many of the nobility, and arrived in Ireland in April, 1599. By the interested advice of the Irish council, he was persuaded to march into Munster in order to quell a rebellion there, before he proceeded into Ulster against Tyrone. This was a fatal error; for though he soon brought Munster to a temporary submission, yet his troops were greatly harassed with fatigue and sickness, and upon

his return to Dublin were much diminished in number. A party of them were also disgracefully routed in an encounter, with which Essex was so much provoked, that though his natural temper was not cruel, he thought fit to practise the severe discipline of decimating the fugitives. He obtained a reinforcement from England, and then marched against Tyrone, with a small and dispirited army. Finding himself unable to effect any thing of consequence, he agreed to hold a conference with the Irish chief, which was followed by a suspension of arms, and proposals of peace. The news of these transactions, so contrary to the great expectations which had been formed in England, and had been fostered by the boasts of Essex himself, was received by the queen and her council with high displeasure, and several sharp letters passed on both sides. Essex resolved to give up his command, and at one time had entertained the desperate design of bringing part of his army with him to England. From this he was dissuaded; but, still determined to confront his enemies at home, he left Ireland contrary to the express commands of his mistress, and hastened to the court. Arriving totally unexpected, he directly went up stairs to the presence-chamber, stained as he was with travel, and finding the queen in her bed-chamber newly risen, he fell on his knees, made his apology, and was received more graciously than he could have expected. But this was only the effect of the surprise consequent upon his sudden appearance. He was soon after treated with harshness, committed to private custody, examined with rigour before the council, and suspended from all his employments, except that of master of the horse. He received all these chastisements with great submission, though the inward struggle with his haughty spirit was such as to throw him into a disease, in which he had the satisfaction of being favoured with some extraordinary tokens of the queen's remaining regard, which, indeed, had always seemed to partake of an amorous passion. He was at length set at liberty, and might still have been a favourite, had not the queen's refusal of renewing to him a gainful monopoly of sweet wines, thrown him into such an irritation as to disregard all the suggestions of prudence. He listened to the dangerous counsels of Cuffe, who had been his secretary in Ireland, a man of a daring and arrogant character; cultivated the friendship of disaffected persons; and indulged himself in freedoms of speech respecting the queen. One of his expressions, which

was repeated to her, and could never be forgotten, was, "That the queen grew old and cankered, and that her mind was become as crooked as her carcase." He also carried on a secret correspondence with James king of Scotland, the object of which was to procure a public declaration of his right of succession to the English throne; and he even would have engaged his friend lord Mountjoy, deputy of Ireland, to bring over troops in order to compel this measure. But his zeal in this matter, imprudent as it might be, seems completely to acquit him of any intention to claim the crown for himself, with which he has been charged; though it appears that some of his sanguine partisans did mention him among the pretenders to the succession, in virtue of his maternal descent. When his own imprudences on the one hand, and the ill offices of his enemies on the other, had brought his fortune to a crisis, and he was become ripe for the most desperate projects, a conspiracy was formed in his council of friends to seize on the queen's person, remove his enemies, and settle a new plan of government. Some circumstances inducing him to believe that this was discovered, his remaining resource was to endeavour to raise in his favour the city of London, where he flattered himself with being extremely popular. The queen, being informed of his design, sent the lord-keeper Egerton, with other persons of rank, to Essex-house, in order to confer with him. They found there a number of persons in arms, and were themselves detained as prisoners, while the earl, accompanied by some noblemen and about two hundred gentlemen went into the city. Such had been the previous measures taken there, that instead of being joined, he found himself publicly proclaimed a traitor, and the streets barricaded against his return. Making his way to the river's side with his principal followers, he got back in boats to his house in the Strand, where he was soon invested by the queen's forces, and obliged to surrender at discretion. He was committed to the Tower, with his chief adherent the earl of Southampton, and a jury of peers was appointed for their trial. Their guilt was easily proved, sentence was pronounced, and Essex received it like a man prepared for his fate. "If (said he) her majesty had pleased, this body of mine might have done her better service; however, I shall be glad if it may prove serviceable to her any way." As he had always a strong sense of religion, which was now enforced by the prospect of another world, his chaplains were

employed to draw from him a full confession of all his practices, and a disclosure of his accomplices; and so conscientious was he in this point, that he involved a great number of persons in suspicion and danger who were but slightly or distantly associated in his projects. The queen was long irresolute on signing the warrant for his execution, and seemed to wait for his application for mercy; but his enemies informed her that it was his wish to die, and she was led to consider his silence as a mark of obstinacy. Yet a story has obtained credit concerning his sending to her a ring, which she had given him during the height of his favour, as a pledge, on the return of which, she would pardon any offence he might commit. This ring, it is said, the unhappy man entrusted to the countess of Nottingham, his relation, but the wife of his capital enemy the admiral, who would not suffer her to deliver it; and thereby the proffered clemency was frustrated. It is added, that the countess having upon her death-bed confessed the secret to the queen, she was violently disturbed, and told her "that God might forgive her, but she never could," and that Elizabeth thenceforth gave herself up to that fixed melancholy which preyed upon her till her death. The earl of Essex was executed within the Tower, on February 25, 1601. He met his fate not with terror, but with all the contrition and humiliation of spirit which his religious sentiments inspired; and the divines by whom he was surrounded directed him in every part of the last ceremonial. He suffered in the thirty-fourth year of his age. His character was adorned with many splendid virtues. He was brave, generous, open, and affectionate; but at the same time rash, violent, and presumptuous. His talents were considerable, but he displayed more vigour in action than judgment in counsel, and he too readily gave way to the direction of those who had obtained an ascendancy over him. He was a friend and patron of literature. He erected a monument to Spenser, gave an estate to Bacon (for which he was basely requited), and took into his service Wotton and other men of learning. He himself wrote well in prose, and attempted verse, though with indifferent success. His memory has always been popular, and his unfortunate end has been the subject of four different tragedies. *Hume's Hist. of Engl. Biog. Britan.*—A.

DEVEREUX, ROBERT, II. earl of Essex, son to the preceding, was born in 1592. As early as his tenth year he was entered at Merton college, Oxford, under the particular

care of the warden, Henry Saville, who had been his father's intimate friend. King James restored him to his hereditary honours, in 1603. His disposition was serious, and his spirit high; of which last he is said to have given an indication on a juvenile quarrel with prince Henry, with whom he had contracted a familiarity. Some dispute arose between them at a match at tennis, which provoked the prince to call him the son of a traitor. Essex retaliated by breaking his head with his racket; and the king was obliged to interfere in restoring peace between them. Through the mediation of the earl of Salisbury he was betrothed at the age of fourteen to lady Frances Howard, second daughter to the earl of Suffolk, then one year younger. As the couple were not of age to cohabit together, the earl of Essex was sent upon his travels. On his return, the marriage was consummated; but the affections of the young countess had been estranged from her husband, and were fixed upon the king's great and worthless favourite, Carr, afterwards earl of Somerset. The consequence was a scandalous suit, instituted by the countess against her husband, on the ground of frigidity, which, by means of the king's nice distinction of *impotentia versus banc*, produced a divorce; and the lady was afterwards married in presence of the court to the favourite. The disgraced earl retired to his country-seat, and passed some years in rural amusements and festivities. Wearied at length with inaction, in 1620 he joined the earl of Oxford in a military expedition to the Palatinate, where they served with companies of their own raising under sir Horatio Vere. In 1621 they served in Holland under prince Maurice. They returned to England in the winter, and Essex appeared as an oppositionist in parliament. This conduct, and his rough soldier-like deportment, caused him to be coldly looked upon at court, which attached him the more to foreign service. He commanded one of the regiments raised in England for the United States in 1624. Though no great actions were performed by the English auxiliaries, who suffered much from sickness, Essex acquired experience, and distinguished himself among the nobility of the time. After the accession of Charles I. he was employed as vice-admiral in an expedition against Spain, which proved unsuccessful. In 1626 he made another campaign in the Low-countries. He married for a second wife the daughter of sir William Paulet, but this likewise was a short-lived connection, the lady's conduct causing a divorce within two years. After this period the earl renounced the

fair sex, and devoted himself to the cares of public life. Though he appears to have been very different in temper from his father, he followed his example in courting popularity, and making friends among the officers of the army and the puritan ministers. In 1635 he was again appointed to the second command of a fleet, which was fitted out for the purpose of asserting the sovereignty of the seas against France and Holland. When the Scotch rebellion broke out in 1639, the earl of Essex was made lieutenant-general of the army sent against them. He took possession of Berwick, and avoided all concern in the pacification which ensued; yet his services were coldly received by the court, and he had no command in the expedition renewed next year against the Scots. When popular measures were thought necessary by the king to quell the rising discontents, Essex was sworn into the privy-council, and in 1641 was created lord-chamberlain of the household. At this period, such was his consequence that both parties seemed desirous of gaining him. The king, on his visit to Scotland, appointed Essex to be lieutenant-general of all his forces south of Trent; the house of lords made him chairman of their standing committee; and after the king's return, when the people began to be tumultuous, the house of commons desired to have a guard from the city under the command of this nobleman. When the rashness of the king's measures had made it expedient for him to retire from the capital, and he required his household servants to follow him, the earls of Holland and Essex pleaded in excuse their obligations to attend in their places as peers; and, on that account, they were deprived of their employments. This hasty step seems to have fixed him in opposition to the court; and by artfully inflaming his resentment, he was induced in July, 1642, to accept the post of general of the parliamentary army. It is probable that when he thus engaged in the party which was reprobated by the body of nobility in the kingdom, he believed the dispute between the king and parliament might be terminated without any radical change of the constitution in church or state, to which, in its true principles, he seems ever to have preserved an attachment.

The military achievements of the earl of Essex belong to history, and we shall here only touch upon them. He fought with the king in person at Edge-hill, where each side claimed the victory, and neither seems to have displayed much generalship. In the next year he took Reading, raised the siege of Gloucester, and

fought the first battle of Newbury, which was undecisive. In 1644 he marched into the west, whither he was followed by the king; and having been persuaded to proceed to Cornwall, he was blocked up in such a manner, that after his horse had broke through, he himself with his principal officers escaped by sea, leaving the infantry to capitulate. Though after this period he was still treated with great external respect, yet it appears that his indifferent success, and the constant inclination he shewed for peace upon reasonable terms, destroyed his influence with the more determined party which was now rising, and of which Cromwell was the soul. Sickness prevented his presence in the second battle of Newbury. The self-denying ordinance which followed threw him out of command; and in April, 1645, he resigned his commission, not without visible discontent. To soothe his mortification, the parliament voted that he should be raised to the dukedom, and have a grant of ten thousand pounds per annum, but neither of these took place. He died of a sudden illness in September, 1646, at Essex-house in the Strand, and was buried in Westminster-abbey with a public funeral. He left no posterity. *Biog. Britan.*—A.

DEUS DEDIT, or GOD'S GIFT, pope, succeeded Boniface IV. in the see of Rome, in the year 614, and reigned little more than three years. We learn no farther particulars concerning him than that he was a native of Rome, and son of Stephen, a subdeacon in that church; that his election to the pontificate was unanimous, and his life exemplarily pious, virtuous, and benevolent. In the catholic legends, indeed, some miracles are attributed to him, which we shall not waste our paper in disputing or recording. *Platina de Vit. Pont. Bower. Moreri.*—M.

D'EWES, sir SYMONDS, an industrious antiquary, born in 1602, at Coxden in Dorsetshire, was the son of a gentleman of good estate in the county of Suffolk. He was educated at the university of Cambridge, in St. John's college, and early began to make collections of materials for the history of his country. In compiling these he was so diligent, that at the age of thirty he had completed his principal work, the "Journals of the Parliaments under Elizabeth," and had enabled himself (as he mentioned in a letter to archbishop Usher), to correct Camden's *Britannia* in almost every page:—a vaunt which has brought upon him some sarcastic censures from the admirers of that eminent antiquary. In 1639 he was made high-sheriff for the county of Suffolk, having

been some time before honoured with knight-hood. He was elected a representative for the borough of Sudbury, in the parliament of 1640, usually called the long parliament. A dispute concerning the precedence of names in a bill, between Oxford and Cambridge, induced him to make a speech in the house in favour of the antiquity of the latter, which will probably at the present time appear a piece of pedantic trifling, but which, together with his political party, has drawn upon him the serious indignation of the Oxford antiquaries. This speech was published by him in 1642. Sir Symonds was created a baronet in 1641; he, however, adhered to the parliament at the breaking-out of the civil war, and took the solemn league and covenant. When the house was *purged* in 1648, he was one of the expelled members; and thenceforth he devoted himself to a retired and literary life, employing himself in copying records and other ancient documents, and in collecting coins and manuscripts. He did not, however, long survive, dying in 1650, at the age of forty-eight. He is said to have been a vain man, and he certainly was devoid of taste, and possessed little judgment. But he was communicative of such knowledge as he had, and patronised those who pursued similar studies with his own. The only work by which he is remembered, is entitled "The Journals of all the Parliaments during the Reign of Queen Elizabeth, both of the House of Lords and House of Commons, collected by Sir Symonds D'Ewes, of Stow-hall in the County of Suffolk, Knight and Baronet. Revised and published by Paul Bowes of the Middle Temple, Esq." *Lond.* 1682, fol. *Biog. Britan.*—A.

DEZALLIER D'ARGENVILLE, ANTONY-JOSEPH, a valuable writer in natural history and the polite arts, was born in Paris, in which city he had a place of master of accounts. He spent a considerable time in foreign countries, particularly in Italy, where he formed a taste for painting, as well from practice, as from studying the works of the principal artists. He was connected with men of science in various parts of Europe, and became a member of the Royal Society of London, and the Academy of Sciences at Montpellier. He died at Paris in 1766. Besides the articles "Hydrographie" and "Jardinage" in the French *Encyclopédie*, he wrote "The Theory and Practice of Gardening," 1747, 4to.; "Conchyliology, or a Treatise of the Nature of Shells," 1757, two vols. 4to. This is his most valued work in natural history: he founds his arrangement on the external form of shells, according to which he classes them as univalve, bivalve, and multi-

valve; and throws them into the divisions of shells of the sea, of fresh water, and of the land: to this work he added "Zoomorphose," or a representation of the living animals which inhabit shells, 1757, 4to. In mineralogy he wrote in Latin "An Enumeration of the Fossils in the different Provinces of France;" and "Orythologie, or a Treatise on Fossils," 1755, 4to. His biography of painters is a work well known, and considerably esteemed. It is entitled, "Abregé de la Vie des plus fameux Peintres, avec leurs Portraits, &c." first printed in 1745, and in an improved form in 1762, three vols. 4to. and four vols. 8vo. His son, a member of the Royal Academy of Rochelle, has published two volumes on the lives of architects and sculptors, as a continuation of this work. *Eloge de M. Dezallier. Bonmare Dict. d'Hist. Natur. Haller Bibl. Anatom.*—A.

DIAGORAS, surnamed *the Atheist*, a philosopher of the eleatic sect, was a native of the island of Melos. He was sold as a captive in his youth, and redeemed by Democritus, who bestowed upon him the advantages of a learned education, and trained him up in the study of his own distinguishing principles. After having embraced the doctrine, that atoms and a vacuum are the first principles of all things, and are both infinite, his mind was led, by no very difficult process, to reject all belief in a Deity, as inconsistent with the system which he had adopted. His hasty and absurd conclusion, when in a particular instance he saw a perjured person escape punishment, that such could not be the event if there were any Providence or Deity, was what might naturally be expected from a person who had indulged his preconceived opinions. Vanity, and a fondness for one of his literary productions, of which he had been robbed, and could not recover, are reported to have contributed in giving a turn to his mind in favour of atheistic sentiments. Be that as it may, he became a bold and open denier of the doctrine of a divine Providence, and spake of the gods and all religious ceremonies with ridicule and contempt. By the freedom and indecency of his language he drew on himself the indignation of the people of Athens, where he philosophised, and was summoned to give an account of his doctrine in the courts of judicature. But knowing the severity of the Athenian laws against persons convicted of atheism, he thought it most prudent to abscond; when a decree was issued, and inscribed upon a brazen column, by which a price was set upon his head, and the reward of a talent offered to any one who should kill him, or of two talents to any one who should bring

him alive before his judges. This decree was issued in the ninety-first olympiad, or the year 416 B.C. Such a mode of proscription, however, was not the proper method of counteracting the dangerous influence of his principles. It might terrify others from openly avowing them, but it could not produce a conviction of their falsity. Cool reasoning and philosophic arguments were the proper weapons with which he should have been assailed: and these would have proved effectual in demolishing his impious system. Of the future fate of Diagoras there are different accounts. According to some writers, after escaping from Athens, he took shipping, and was cast away. According to others, he was for some time a fugitive in different parts of Attica, and at last fled to Corinth, where he died. Notwithstanding his atheism, he is reported to have drawn up a code of just and useful laws, which were adopted by Nicodorus, the legislator of the Mantineans. Of the different stories concerning him, one only appears to us deserving of being mentioned, as it holds out a lesson against improper conclusions from the common course of providence. Being on shipboard during a violent storm, the sailors began to consider their situation as a judgment inflicted on them by Heaven, and plainly told him that they deserved it for having received so impious a person into their vessel. Upon which Diagoras pointed out to them other vessels that were in equal danger, and asked them whether they thought that each of those ships also carried in them a Diagoras? *Suidas. Fabric. Bib. Græc. vol. I. p. 554. Bayle. Enfield's Hist. Phil. vol. I.—M.*

DIAZ, BARTHOLOMEW, a Portuguese navigator, deserves commemorating as the discoverer of the Cape of Good Hope. His distinguished skill and resolution caused him to be employed by king John II. of Portugal in prosecuting discoveries on the coast of Africa. Proceeding southwards, in 1486, he traced near a thousand miles of new country; and after encountering violent tempests, and losing the company of the victualling bark which attended him, he came in sight of the cape which terminates Africa; but the state of his ship, and the mutinous disposition of his crew, obliged him to return without doubling it. Some accounts, indeed, say, that he did sail round it; but it is more probable that what he passed was some other head-land, and that he only descried the real cape, to which he gave the name of *Cabo Tormentoso*, or *The Stormy Cape*. He returned to Lisbon, in December, 1487, after a voyage of sixteen months and seven days. From his

report the king, who now conceived the certainty of reaching the Indies by that track, named his discovery *Cabo del Buena Esperanza*, or *The Cape of Good Hope*. *Mod. Univers. Hist. Robertson's America.—A.*

DICEARCHUS, son of Phidias, an eminent Greek philosopher and historian, was a native of Messina in Sicily. He was a disciple of Aristotle, and composed a number of works which were much esteemed. Cicero speaks of him as denying that there is any such thing as soul or spirit either in man or beast, and asserting that the principle by virtue of which we act and feel is equally diffused through all living bodies, nor is separable from body, which is one and simple, so organised by nature as to live and perceive (*Tusc. Quest. I.*). He was therefore, according to the modern term, a materialist. In another place Cicero quotes his opinion, that the race of men is more destroyed by mutual violence than by all other destructive causes united (*De Offic. II.*). One of the most important of his writings was a treatise, in three books, on the different people and cities of Greece, their manners, institutions, &c. Of this there is either an epitome or a considerable fragment remaining. His account of the republic of Sparta was esteemed so accurate, that a law was made for its annual recital in the hall of the Ephori, in presence of the young men of the city; which custom was long observed. He also composed a work on the measurement of the mountains in Peloponnesus, of which there remains a description of mount Pelion, printed in the "*Geographiæ Veter. Script. Græc. minores.*" Other writings are attributed to him, which prove the extent of his learning and enquiries. *Vossii Hist. Græc. Bayle. Moreri.—A.*

DICENEUS, an Egyptian philosopher, who flourished under the reign of Augustus. He was surnamed *Boroista*, after a king of the Scythians so called, whom he taught philosophy, and to whom he became one of his principal counsellors and advisers. Although few particulars have reached us concerning him, he is entitled to respectful remembrance, on account of his having been one of the first civilisers of the barbarous Scythian hordes. By his influence with the king, and by his instructions, he was the means of introducing among them orderly government, a love of justice and peace, and an attention to the offices and duties of religion. He is reported to have acquired with them so high a degree of respect and veneration, that they were induced to destroy all their vines, upon his representation of the mischiefs

and disorders occasioned by an improper use of the juice of the grape. *Moreri*.—M.

DICKINSON, or DICKENSON, EDMUND, a celebrated English physician and chemist in the seventeenth century, was born at Appleton in the county of Berks, in the year 1624. His classical education he received at Eton school, whence, in the year 1642, he was removed to Oxford, and admitted one of the Eton post-masters at Merton college. After regularly taking his degrees in arts, he was entered on the medical line in the year 1649, and was admitted to the degrees of bachelor and doctor in physic in the year 1656. In the year 1655 he published a work, entitled "*Delphi Phœnicizantes, &c.*;" the object of which was to prove, that the Greeks borrowed the story of the Pythian Apollo, and all that rendered the oracle of Delphi famous, from the Holy Scriptures, and the book of Joshua in particular. This work displays a wonderful skill in the oriental and Greek languages, and a profound knowledge of antiquity, and is accompanied with dissertations abounding in much ingenious and curious matter. It procured to Dr. Dickinson a very great reputation, both at home and abroad; and impressed Dr. Sheldon, afterwards archbishop of Canterbury, with so high a sense of his merit, that he endeavoured to persuade him to take orders, and to devote his talents to the service of religion. He found him, however, determined to continue in the profession which he had already chosen. If credit is due to the representations of Anthony Wood, the real author of *Delphi Phœnicizantes* was Henry Jacob, a prodigy of learning, but a careless man, and totally ignorant of the world, who was so absorbed in his literary pursuits, that he suffered others to reap that fame to which he was entitled, by surrendering to them the free use of his laborious productions. We confess that various circumstances weigh very strongly in favour of those representations; but we do not conceive that they will justify us in pronouncing a decisive verdict against Dr. Dickinson, which must not only impeach his ingenuity, but the moral honesty of his character. Whatever be the fact, he enjoyed the credit of the performance, and had the place of superior reader of Linacre's lectures conferred on him by the warden and fellows of Merton college, in reward of his extraordinary merit; which place he held for some years. After this he appears to have applied himself with much assiduity to the study of chemistry, and quitted the college life for the more convenient practice of his profession as a

physician. In the year 1684, on the death of Dr. Willis, a physician of note in London, Dr. Dickinson was prevailed upon to remove thither, where he took Dr. Willis's house, and practised with great reputation for many years. Having proved successful in treating the desperate case of the earl of Arlington, lord chamberlain to king Charles II. that nobleman, out of gratitude, introduced him to his majesty, by whom he was appointed one of his physicians in ordinary, and physician to the household. As that prince was a great lover of chemistry, Dr. Dickinson's proficiency in the art made him a great favourite at court, and occasioned his being honoured with much of his majesty's conversation in the royal laboratory. He retained his official situations and the royal favour during the remainder of the reign of king Charles II. and that of his brother and successor. In the course of his chemical pursuits, he had become acquainted at Oxford with a French adept in alchemy, named Theodore Mundanus, who appears to have made a convert of him to the doctrine of the transmutation of metals. Whether he had the art of extracting much gold from the doctor's purse we are not informed; but that he so far imposed upon him as, "by an illustrious demonstration, to take from him all power of doubting any longer" respecting the truth of that doctrine, may be learned from a work published by Dr. Dickinson in 1686, entitled "*Epistola Edmundi Dickinson, M.D. & M.R. ad Theod. Mund. Philosophum adeptum, de Quintessentia Philosophorum, &c.*" 8vo. The author of the article from which the particulars already mentioned are taken pronounces this work to be one of the most curious, and absolutely the most rational, piece that ever appeared on hermetic philosophy. It may be so: but we want evidence of what the author further adds, that "it is still highly esteemed." In the improved state of modern science, it can find no admirers excepting among the ignorant or credulous. Soon after the abdication of king James II. Dr. Dickinson retired from practice, owing to his advanced age and increasing infirmities. He continued, however, his literary and philosophical studies, and for some years employed himself in the composition of a laborious work, entitled "*Physica Vetus & Vera, sive Tractatus de Naturali Veritate Hexaëmetri Mosaici, &c.*" 4to. which made its appearance in the year 1702. The object of this work is to prove, "that the method and mode of the creation of the universe, according to the principles of true philosophy, are strictly and concisely laid down by Moses."

Whatever credit we are willing to give the author for the zeal which this work displays in the cause of truth, the regard which it shews for the interests of revealed religion, and the learning and extensive reading which it discovers, we can by no means consider it as affording proof of his proficiency in true science, or the solidity of his judgment. For, at a time when the most illustrious philosophers in the kingdom were making rapid advances to knowledge by the only sure road of experiment and induction, and when Newton had made public his principal discoveries, it exhibits the author seeking for philosophy in the Scriptures—which relate entirely to other objects—and in the justly exploded theories of antiquity! Besides the articles already mentioned, Dr. Dickinson is supposed to have been the author of "*Parabola Philosophica, &c. or A Journey to the Mount of Mercury, by Philaretus;*" and he also left behind him, in MS. a treatise in Latin "*On the Grecian Games,*" which was annexed to an account of his life and writings, published in the year 1739. He died in the year 1707. *Biog. Britan. Wood's Athen. Ox. vol. II.—M.*

DIDEROT, DENYS, an eminent French writer, was the son of a cutler at Langres, where he was born in 1713. He was educated among the Jesuits, who wished to engage him in their society;—their usual policy with respect to pupils of promising talents;—and one of his uncles, who held a canonry which he meant to bestow upon him, caused him to receive the tonsure. The youth, however, shewed so little inclination for the ecclesiastical profession, that his father sent him to pursue his studies at Paris, and then placed him with an attorney. He was, however, more attached to literature than to the desk; and his neglect of the latter for the former so offended his father, that he withdrew from him his allowance, and for some time left him to himself. Diderot's studies embraced a wide circle: physics, geometry, metaphysics, moral philosophy, belles-lettres, all took their turns. The warmth of his imagination seemed to dispose him to poetry and works of invention; but he chiefly attached himself to more serious pursuits. The ready flow and animation of his language in conversation, and the decisiveness of his tone, gave him partisans and protectors in Paris, where those qualities have always borne their full value. One of his earliest publications was a translation from the English of "*Stanyan's History of Greece.*" He published, in 1745, "*Principles of Moral Philosophy,*" 12mo. a work which obtained commendation. But it was a piece

published the next year, under the title of "*Pensées Philosophiques,*" which first gave him celebrity. It was highly extolled by the partisans of the new philosophy, among whom he enlisted himself as one of its most zealous disciples—a character he ever after maintained. This work was reprinted with the title of "*Etrennes aux Esprits forts.*" It was much read, and became a companion to the toilet, and doubtless contributed much to that prevalence of free opinions by which France became so distinguished. He soon after began to lay the plan, in conjunction with his friend d'Alembert, of that vast undertaking, the "*Dictionnaire Encyclopédique,*" which, while it was to be a magazine of every species of human knowledge, was likewise to be the great engine for the subversion of all those established opinions which were considered by that school as originating in fraud and superstition. Diderot took, as his proper province in this work, the description of arts and trades, a part of undoubted utility; but he likewise wrote a considerable number of supplemental articles in various branches of science. He is accused of being too wordy and discursive, too fond of the parade of scientific language, too subtle and metaphysical. The first edition of the Dictionary made its appearance from 1751 to 1767, and Diderot was employed in conducting it near twenty years, with very inadequate recompense. In the mean time he composed various other works, of very different kinds. In speculative philosophy he wrote "*A Letter on the Blind, for the Use of those who see,*" 1749; a piece which made much noise, and was the cause of his being confined six months at Vincennes. It was followed by "*A Letter on the Deaf and Dumb, for the Use of those who hear and speak,*" two vols. 12mo. 1751. Other pieces in this class were: "*The Sixth Sense,*" 1752; "*Thoughts on the Interpretation of Nature,*" 1754; "*The Code of Nature,*" 1755. He injured his moral character by his "*Bijoux Indiscrets,*" two vols. 12mo, a collection of licentious tales: but his two prose comedies; "*Le Fils Naturel,*" 1757; and "*Le Père de Famille,*" 1758; are equally moral and interesting. The latter, in particular, is accounted one of the best pieces of the sentimental kind that have appeared on the French stage, and has been admired throughout Europe. He wrote likewise a pamphlet "*On Public Education,*" containing some impracticable and some useful ideas; "*An Eulogy of Richardson,*" warm and enthusiastic; and "*An Essay on the Life and Writings of Seneca the Philosopher,*" 1779, his last performance. On

occasion of this work the writers of the Monthly Review (vol. lx. p. 313) thus characterise the author: "The writings of M. Diderot have long since disgusted the modest votaries of true philosophy, by the tone of arrogance and self-sufficiency, the obscure and sophistical spirit of scepticism, and the froth and fumes of a declamatory eloquence, that form their essential and distinctive character." They further add, "It contains, like the other writings of that author, a glaring mixture of good and bad; of brilliant thoughts, and obscure reasonings; of sentences that dart from the imagination with the energy of lightning; and cloudy periods of metaphysical rhetoric, that convey either no ideas, or false ones." Towards the close of life Diderot injured himself by some defamatory attacks upon his former friend, J. J. Rousseau, who had quarrelled with the French philosophical school, and from whose Confessions they expected some anecdotes to their dishonour. The Genevan philosopher in one of his letters thus speaks of Diderot: "Although born with a good heart and an open disposition, he had an unfortunate propensity to misinterpret the words and actions of his friends; and the most ingenuous explanations only supplied his subtle imagination with new interpretations against them." It is curious to observe how, under the name of another, Rousseau has here described himself. Diderot was a married man, and though somewhat irritable, he was kind and feeling in his domestic relations. After the Dictionary was finished he was obliged to offer his library to sale. The empress of Russia purchased it for 50,000 livres, and left him the use of it. At that period, she, with the king of Prussia, were protectors of literary freedom, and disciples of the new French school. Diderot was made a member of the Royal Academy of Sciences of Berlin. He died suddenly on rising from table, on July 31, 1784. A collection of his literary and philosophical pieces has been published in six volumes 8vo. *Nouv. Dict. Hist.*—A.

DIDIUS JULIANUS, M. SALVIUS SEVERUS, Roman emperor, was maternally descended from the famous lawyer Salvius Julianus, author of the perpetual edict under Adrian. His father, Petronius Didius, derived his origin from Milan. Didius was brought up in the house of Domitia Lucilla, mother of Marcus Aurelius. He rose to public employments, and in the earlier part of the reign of Aurelius completed the subjugation of the Catti. He was consul, A.D. 179, with Pertinax, whom he

succeeded in the proconsulate of Africa. In the reign of Commodus he was implicated in the accusation which proved fatal to his uncle Salvius Julianus, but was acquitted. He was very rich, and employed all sorts of methods to augment his wealth. The accounts given of his manner of living by Dion Cassius and Herodian on the one part, and by Spartianus on the other, are quite opposite. The two former, who were his contemporaries, accuse him of gross intemperance and luxurious debauchery; the latter asserts, that his table was so frugal as to subject him to the charge of sordid parsimony. It appears, however, that his character was little respectable, and that he had no other title than his vast opulence to the elevation which he finally acquired. He was sitting at table when the news was brought him that the prætorian guards, after their murder of Pertinax, were setting up the empire to public auction. Persuaded by his wife and daughter to become a bidder, he repaired to the camp, where Sulpicianus had already begun to bargain with the soldiers. Didius at once made a large advance upon his offer, and raised the proposed donative to the enormous sum of upwards of 200l. sterling per man. It was accepted; he was received into the camp and proclaimed emperor, and the forced consent of the senate ratified the scandalous transaction, which took place A.D. 193. The prætorians had the humanity to stipulate for the safety of the competitor Sulpicianus. The Roman people were not so acquiescent as the senate had been in the imposition of a master whom they despised. They refused his offered liberality, affronted his person, threatened a mutiny, and looked eagerly to the armies in the distant provinces as avengers of the public disgrace. The approach of Severus, who had been declared emperor by the Pannonian legions, soon brought on the crisis of his fate. Didius, timid and irresolute, after some vain preparations for resistance, endeavoured to negotiate with his rival, and at the same time attempted to procure his assassination, and took various other measures equally weak and contradictory. Deserted at length by the prætorians, he was formally deposed, and sentenced to death by the senate. A tribune and some soldiers were sent to dispatch him in the palace. At the sight of them he broke forth into lamentable complaints: "What crime have I committed?—Whose life have I taken away?" No compassion was shewn him; and he ended, like a common malefactor, his wretched and dearly-bought reign of sixty--

six days, at the age of sixty, a memorable example of the folly of ambition. *Crevier. Gibbon.*—A.

DIDYMUS, an eminent grammarian, son of a fishmonger of Alexandria, flourished in the age of Augustus. He was celebrated for the number of books he composed, amounting to 3500, or even to 4000, whence he acquired the epithet of *Chalcenteros*, as if he must have had a *brazen inside* to have gone through so much fatigue; and of *Bibliolathes*, from the probable circumstance of *forgetting the books* he had himself written. Of the subjects which chiefly employed his pen, we may form an idea from what is said of him by Seneca. "Didymus, the grammarian, wrote 4000 books: he were to be pitied had he only read so much unnecessary matter. His topics were—What was the country of Homer; who was the real mother of Æneas; was Anacreon more distinguished by lust or drunkenness; was Sappho a common prostitute; and other things which ought to be forgotten if they were known." (*Epist.* 88.) Didymus was, however, a profound verbal critic, and ventured to censure the style of Cicero. There are still extant in his name certain scholia upon the *Odyssey*, which, however, are the composition of Tzetzes, or some other grammarian; but Didymus is quoted in them. Some proverbs likewise remain under his name, joined to those of Tharræus. It appears that there were other writers of the name, also grammarians. *Vossii Hist. Græc.*—A.

DIDYMUS, of Alexandria, and president, or principal master, of the celebrated catechetical school in that city, flourished in the fourth century. He has been properly called by several ancient ecclesiastical writers a wonderful man, not only on account of his extensive literature, but of the peculiar disadvantages under which he was obliged to prosecute his studies. For he had the misfortune to lose his sight, by the attack of some distemper, when he was in the fourth or fifth year of his age. Notwithstanding this circumstance, so admirable were his natural abilities, and so vigorous and intense his application, that he became perfect in most branches of knowledge. Besides grammar and rhetoric, he understood logic, philosophy, music, and even geometry and astronomy, and the most abstruse problems in mathematics. He was also intimately acquainted with the sacred writings of the Old and New Testaments, on which he wrote several commentaries; and so well conversant in controversial theology and ecclesiastical history,

that he was fixed upon as the most proper person of his time to fill the chair of the famous Alexandrian school. The duties of that office he discharged with eminent reputation, which occasioned his being followed by a vast number of disciples, among the most celebrated of whom were St. Jerome, Rufinus, Palladius, and Isidore. The first of these eminent characters pronounced him the most learned man of his age; and Palladius affirms, that he surpassed all the ancients in knowledge. But his instructions were not only recommended by his pre-eminence in learning and knowledge, but by the agreeable manner in which they were delivered, the moderation and amiableness of his temper, and liveliness of his wit. He was the author of various learned works, none of which have reached our day, excepting the following: "A Treatise on the Holy Spirit," translated into Latin by St. Jerome, and inserted among the works of that father; "Breves quædam Enarrationes in Epistolas canonicas," to be met with in the fourth volume of the *Bibliotheca Patrum*; a considerable fragment of "A book against the Manicheans," which is given in the original Greek in father Combefi's *Auct. Nov. Bibl. Pat.*; and "Notes and Observations upon the Acts of the Apostles," transcribed by M. J. C. Wolff, from a manuscript Greek chain, at the university of Oxford, and inserted in his *Anecdota Græc.* vol. I. He was a strenuous advocate for the peculiar sentiments of Origen, and wrote a commentary on his books of Principles; on which account he was condemned in the fifth general council, and by pope Martin V. in the fifth session of the Lateran council. It is not certain when he died, but he was living in 392, when St. Jerome drew up his catalogue of ecclesiastical authors, and was then in the eighty-fourth year of his age. *Du Pin. Cave's Hist. Lit. vol. I. sub sec. arian. Moreri. Lardner's Cred. pt. ii. vol. IX.*—M.

DIECMANN, JOHN, a learned German lutheran divine, was born at Stade in the duchy of Bremen, where his father was minister, in the year 1647. He pursued his studies successively at the universities of Giessen, Jena, and Wirtemberg; at the latter of which he was admitted to the degree of M.A. He completed his course of study in the year 1672, and three years afterwards was made rector of Stade. In the year 1683 he was appointed to the dignity of superintendent of the duchies of Bremen and Verden, and was about the same time admitted to the degree of doctor in divinity at the university of

Kiel. In the year 1712 he was obliged to quit his situation at Stade, in consequence of the inconvenience and danger to which he was exposed in that place during the war which then raged, and retired to Bremen, where he continued for three years. At the expiration of that time he returned to Stade, where he was re-established in his former dignities, and died in the year 1720. He was the author of several works distinguished by erudition and ingenuity, among which are: "De Naturalismo cum aliorum, tum maxime Joannis Bodini, ex opere ejus manuscripto Anecdoto, de Abditis rerum sublimium arcanis, schediasma," 1684, 12mo.; "Specimen Glossarii, Latino-theodisci;" "Dissertationes de Sparsione Florum;" "De Dissensu Ecclesiæ Orientalis & Latinæ circa purgatorium;" "Enneades Animadversionum in diversa Loca Annalium Cardinalis Baronii;" "De Vocis Papæ Ætatibus;" "De quatuor operationibus mentis Humanæ;" "De Typorum cælestium paradoxo Helmontiano;" "De Demonomagia;" and various treatises in the German language, which were collected together, and published in one volume 4to. in the year 1709. He is also more generally known by an edition that he gave of the Bible at Stade, which is a revision of Luther's German Bible. *Moreri.*—M.

DIEMEN, ANTHONY VAN, a governor of the Dutch East-India settlements, whose name is well known to geographers and navigators, was born at Kuilenburg, of which place his father was a burgomaster. About the beginning of the seventeenth century, he went in a low military station to India, where he first made himself known by writing petitions for the soldiers. Government being in want of a person capable of keeping a regular set of books, the drum was sent round to enquire whether there was any one among the soldiers who could undertake the office. Van Diemen, who possessed talents and some knowledge of accounts, immediately offered himself, obtained the vacant place, and soon after rose to be a merchant, and at length accountant-general of India. In the year 1625 he was a member of the supreme council, and the sixth in rank of the eight who composed it. In October, 1631, he returned to Holland as commander of the India fleet; but went back next year to India, and towards the end of the same year was promoted to be director-general. In 1635 he was appointed governor-general by the managers of the East-India company, and entered on his new office at Batavia on the 1st of January, 1636, being then about forty-three years

of age. Soon after, he concluded a treaty with Hamza king of Ternate, and in 1637 opened and established a trade with the Tonquinese. In 1638, 1639, 1640, and 1641, the towns of Punto-Gala, Baticalo, Trinquemale, and Negumbo, in the island of Ceylon, and the town of Malacca on the peninsula of the same name, were conquered for the company. On the 2d of August, 1642, he dispatched Abel Tasman with two ships, to explore the unknown countries towards the south, a part of which, forming the southern extremity of New Holland, was afterwards distinguished by the name of Van Diemen's Land. In the same year he sent an ambassador to Goa, to confirm, with the Portuguese viceroy, the treaty of peace which had been concluded in Europe between Portugal and the Dutch republic. He died on the 19th of April, 1645, having held the supreme power in India nine years and nearly four months. *General Hist. Dictionary by Luisius.*—J.

DIEMERBROECK, ISBRAND VAN, an eminent physician, was born in 1609, at Montford in Holland, of which town his father Gisbert had been five times burgomaster. He studied at Utrecht and Leyden, and then visited France, and took his degree of M.D. at Angers. He was some time an army physician, and then settled at Nimeguen, where a pestilence which prevailed during the years 1635, 6, and 7, gave him much opportunity for practical observation. He afterwards removed to Utrecht, and was made professor-extraordinary of medicine in the university in 1649, and professor in ordinary in 1651. His profession of arminian principles in religion did not injure him in the opinion of the magistrates, who declared by a decree that he was not thereby rendered ineligible to the chair. He died in 1674, and his funeral oration was pronounced by the learned Grævius. The work by which he is best known is his treatise "De Peste, Lib. IV." in 4to. printed at Arnheim in 1646, and at Amsterdam in 1665. It gives the history of the plague of Nimeguen, of which he was a witness, followed by the prophylaxis, and cure of the disease, and select cases and observations. It is still reckoned a valuable repository of facts on the subject. His other medical publications are: "De Variolis & Morbillis, liber singularis;" "Observationes & Curationes Medicæ centum;" "Disputationes Practicæ de morbis Capitis, Thoracis, & imi Ventris," *Ultr.* 1664; "Anatome Corporis humani, *Ultr.* 1672; this has been several times reprinted, and translated into French and English. It is a complete

compendium of anatomy and physiology, containing but few observations of his own. All the works of Diemerbroeck were published in folio, 1685, by his son, an apothecary at Utrecht. *Moreri. Haller Biblioth. Med. Pract. & Anatom.*—A.

DIEPENBEKE, ABRAHAM VAN, a painter of merit, was born at Bois-le-duc in 1607. His first line as an artist was painting on glass, in which he acquired the reputation of one of the ablest masters in his time. His designs were of a superior kind, his touch lively and spirited, and his invention fertile. The difficulty which he found in the preparation of his colours at length disgusted him with this branch, and he changed it for oil painting. A residence in Italy gave him improvement, and he afterwards perfected himself in the school of Rubens, of whom he was accounted one of the best disciples. He was made director of the academy at Antwerp in 1641. His compositions are somewhat loaded, and not perfectly correct; but he coloured well, and gave great force to his pieces by his skill in *chiaroscuro*. He painted chiefly subjects of devotion; and latterly he employed the pencil more than the brush, being engaged by the engravers in making designs for title-pages, theses, decorations of books, monuments, and the like. His greatest work of this kind is the Temple of the Muses, all the plates for which book were designed by him, and do credit to his genius. He died at Antwerp in 1675. *D'Argenville. Pilkington's Diction.*—A.

DIETERIC, JOHN CONRAD, a learned German lutheran divine, was born at Butzbach, a town of Wetteravia, in the year 1612. His preparatory learning he received at Marpurgh; and afterwards distinguished himself, by his studious application and literary proficiency, in the universities of Jena and Strasburgh. Having finished his academical course, he travelled into Holland, where he had an opportunity of profiting by the acquaintance and conversation of Vossius, Buxhorn, Barlaeus, Heinsius, and other learned men; and made some stay at Leyden, to consult the libraries belonging to that university. Afterwards he visited Denmark and Prussia, for the sake of farther improvement, and then returned to his native country, where George II. landgrave of Hesse, gave him the appointment of professor of the Greek language and of history, in the year 1639. Upon the establishment of the university of Giessen, in the year 1653, he was sent to discharge the duties of his professorships in that place, where he maintained an honourable

and respectable character until his death, in the year 1667. He was the author of "*De Perigrinatione Studiorum*;" "*Græcia exulans, seu de infelicitate superioris sæculi, in Græcarum Literarum Ignoracione*;" "*Antiquitates Romanæ*;" "*Iatreum Hippocraticum*;" "*Breviarium Hæreticorum & Conciliorum*;" "*Lexicon Etymologico-Græcum*;" "*Antiquitates Biblicæ, in quibus Decreta, Prophetæ, Sermones, Consuetudines, ritusque ac Dicta Veteris Testamenti de rebus Judæorum & Gentilium quâ sacris, quâ profanis, expenduntur, ex Editione Jo. Just. Pistorii*," 1671, folio; and "*Antiquitates Novi Testamenti, seu Illustramentum Novi Testamenti; sive Lexicon Philologico-theologicum Græco-latinum in Novum Testamentum*," 1680, folio. From the dates of the two last-mentioned publications it appears that they were posthumous. *Moreri.*—M.

DIETRICH, JOHN WILLIAM ERNEST, or **DIETERICY**, as he often wrote his name, painter to the king of Poland and elector of Saxony, professor in the Academy of the Arts at Dresden, director of the school of painting at the porcelain manufactory of Meissen, and member of the academies of Augsburgh and Bologna, was born at Weimar on the 30th of October, 1712. His father, John George Dietrich, was painter to the court of Weimar, and esteemed for his portraits and battles. Young Dietrich was taught the principles of drawing by his father till he had attained to his twelfth year, at which time he began to display talents that seemed to give the greatest hopes of his future eminence. In 1724 his father sent him to Dresden, where he enjoyed the advantage of being instructed by the celebrated landscape painter, Alexander Thiele, and he laid a good foundation also in the Royal Academy, particularly in drawing figures. Though he had obtained the title of painter to the court under Augustus II. he remained with count Bruhl, till he entered into actual service under Augustus III. who, in 1743, sent him to Italy; but he brought back from that country nothing of the Italian school, either in his painting or drawing. In 1746 he got an appointment in the gallery of painting at Dresden, with a salary of 400 dollars. In 1763, when the Academy of Dresden was established on its present footing, Dietrich was made one of the first professors; and at the same time was appointed director of the school of painting at the porcelain manufactory of Meissen, which place he resigned in 1765, but he retained the salary attached to it till the period of his death. As long as his health allowed, he laboured with

unwearied diligence and extraordinary quickness, of which the great number of his paintings, drawings, and engravings, dispersed throughout almost every part of Europe, are a proof. This close application, however, at the latter part of his life rendered him sickly and totally unfit for exercising his art, so that he died completely exhausted, on the 24th of April, 1774, in the sixty-second year of his age. Though Dietrich formed his style entirely in Germany, on account of his excellent genius he may be classed among the greatest German masters, but he was deficient in correctness of design. For that reason he was sent to Italy, and with a view of more improvement he went first to Venice and then to Rome, but his letters from that country to Van Heineken, chamberlain to the elector of Saxony, were filled merely with complaints against the Italians, and the climate of the country, which he found unfavourable to his health, and with intreaties for leave to return, which was granted to him in 1744. His aversion to the Italians extended even to their school. Dietrich exercised four kinds of painting with great success. First, landscape painting was undoubtedly that branch of the art in which he excelled. His landscapes display fertility of invention, a great deal of judgment and taste, happiness of choice, and variety in the arrangement. His lights are well managed, and his trees exhibit a freedom and beauty approaching near to nature. These advantages, which are happily united in the most of his works of this kind, make him the first landscape painter of his time. In this branch of painting he formed himself chiefly after Everdingen, Berghem, Claude Lorraine, and Poelenburg; but in this, as in other departments, he painted in the style of almost all the great masters, and, in general, without being guilty of their faults. Second, his scripture pieces, both paintings and engravings, are chiefly in the style of Rembrandt; his old figures, in particular, have a likeness to those of that celebrated painter. In young figures, and especially females, his drawing is juster and nobler; his touches softer, and his flesh tints more agreeable. He, however, painted pieces of this kind with no little success in styles quite opposite. Third, his pieces, representing boers, display a great deal of nature and expression. Fourth, in his conversation pieces he has formed himself chiefly after Watteau; but it is to be regretted, that, in conformity to the ridiculous fashion of the age, he was obliged to cover his excellent figures with drapery, diametrically opposite to the rules of

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good taste. The beautiful landscapes in which he places them give them a great superiority to those of Watteau. There are some heads by him, mostly in Rembrandt's style, which are painted with great truth and expression. In all his paintings the colouring is excellent. His colours are not only exceedingly lively, without glare; but they are also very durable. He had the art of giving to all his pieces a spirit and effect which are peculiarly his own. His chiaro-scuro, and the blending of his colours, are worthy of admiration, and though his lights often appear strong and bright, they are introduced with judgment and art, as time renders every thing darker. His composition is warm, but not *outré*; his finishing delicate, but not laboured; and his pencil bold, without degenerating into harshness. His invention is a strong proof of the richness and liveliness of his fancy. In copying, he possessed a readiness almost incredible: he copied paintings, the styles of which were entirely different, with equal felicity: to-day a Raphael, and next day a Correggio; at one time a Mieris, and at another an Ostade. His drawings were purchased by the elector of Saxony, and are now in the cabinet of engravings at Dresden. A great many of them, however, are dispersed throughout private collections; but his sketches, drawings, and engravings, were never anywhere in greater request, or sold higher, than at Paris. Dietrich engraved a great many plates, which he began to collect after his return from Italy, and on which at first he had set no value. Their rarity is owing chiefly to the earliest ones being sold by his mother at the fairs, and to their being dispersed partly at Leipsic, and partly at Brunswick. Dietrich was likewise accustomed, when he had taken off a few impressions from a plate, to scrape out the engraving, and to engrave on it some other subject. His engravings, after the year 1739, are not so scarce; some of these he engraved and printed a second time. After his death his widow published all his engravings, under the inspection of M. Zing, in a complete collection of eighty-four pieces, each copy of which was sold at Dresden at six ducats. The collection published in his life-time is not so complete. Dietrich, according to the opinion of Hagedorn, and other connoisseurs, was an original genius. *Hirsching's Manual of eminent Persons who died in the Eighteenth Century.*—J.

DIEU, LEWIS DE, a Dutch protestant divine at Leyden, eminent for his learning, and particularly his acquaintance with the oriental languages, was born at Flushing, in the year

1590. He prosecuted his studies under the instructions of his maternal uncle, Daniel Colonius, who was professor in the Walloon college at Leyden; and when he was of a proper age to engage in the work of the ministry, settled for two years as pastor to the French church at Flushing. According to some writers, he was also fixed for some time in the office of minister to the French church at Middleburgh. His pulpit services were so acceptable, that prince Maurice of Orange, who heard him preach when he was in Zealand, was desirous of giving him the appointment of court minister at the Hague. But that respectable situation he declined, partly from a modest diffidence in his own talents, which he conceived inadequate to sustain it with honour and proper dignity, and partly, because he thought that the restraints which the presence of a court must inspire, would prevent him from the conscientious discharge of his duty, and from censuring, with freedom and without ceremony, whatever he might judge to be a proper object of censure. In the year 1619 he was called to Leyden, to assist his uncle Colonius in the professorship of the Walloon college; which office he diligently discharged until his death, in the year 1642. During this period, he refused the employment which was offered him of divinity professor in the university of Utrecht, and was designed, if he had lived long enough, for the same post in that of Leyden. He published "A Commentary upon the four Evangelists," in 1631, after having carefully examined the versions by Tremellius, Munster, and Mercerus, the vulgar version, those of Erasmus and Theodore Beza, the Syriac, Arabic, and Ethiopic versions, and compared them with one another, and all of them with the Greek text. He also published "Notes upon the Acts of the Apostles," and "upon the Apocalypse of St. John," which he printed in Hebrew and Syriac, with a Latin version. He also wrote "A Commentary upon the Epistle to the Romans;" "A Collection of Observations on the other Epistles of the Apostles;" and "A Commentary upon the Old Testament;" which after his death were published at Amsterdam, together with the article last mentioned, in 1693, under the title of "Critica Sacra," in folio. Professor De Dieu published likewise, "Historia Christi, persicè conscripta, a Patre Hieronymo Xavier, Latine reddita," with learned notes, 1639, 4to.; and "The History of St. Peter," translated also from the Persian, with notes. He likewise wrote "Grammatica Linguarum orientalium," which appeared after his death, in 1683,

4to.; a treatise "De Avaritia;" another entitled "Rhetorica sacra," and "Aphorismi Theologici," which were also posthumous, and edited under the care of M. Leydecker. *Bayle. Moreri. Nouv. Dict. Hist.*—M.

DIGBY, sir KENELM, a person whom lord Clarendon happily characterises as "very eminent and notorious throughout the whole course of his life," was son of sir Everard Digby, who was executed for the share he had in the gunpowder-plot. Kenelm was born in 1603, and was only three years old when he lost his father. Care was taken to educate him in the protestant religion, and at a proper age he was entered at Gloucester-hall, Oxford, where, it is said, his studies were directed to the sublimer parts of philosophy. It appears certain, that he made himself remarkable at the university by great acuteness of parts and extent of acquisitions, so that he was compared to the famous Pico of Mirandula. After a continuance at Oxford of less than three years, he made the tour of Europe, whence he returned in 1623. He was presented to the king, and received the honour of knighthood, probably on the recommendation of prince Charles and the duke of Buckingham, to whom he had paid court in Spain on their romantic journey thither. Sir Kenelm brought back with him the secret of the powder for the sympathetic cure of wounds, which for a time excited much notice at court. The only account we have of its actual trial is upon Mr. Howel, the letter-writer, which exhibits much charlatanery in the operator, and apparently an artful collusion in the patient. In the beginning of Charles the First's reign he rose into favour, and was created a gentleman of the bed-chamber, a commissioner of the navy, and a governor of the Trinity-house. On occasion of some disputes with the Algerines and the Venetians, he sailed to the Mediterranean in 1628, with a small squadron of ships fitted out at his own expence, but under the king's commission, and obtained some brilliant successes over both those powers. He returned with as high a reputation for valour and enterprise, as he before enjoyed for knowledge and abilities, and few private individuals of the time stood in a more conspicuous light. Besides possessing the advantages of ancient descent and a plentiful fortune, he was (says lord Clarendon) "a man of a very extraordinary person and presence, which drew the eyes of all men upon him, which were more fixed by a wonderful graceful behaviour, a flowing courtesy and civility, and such a volubility of language as surprised

and delighted; and though in another man it might have appeared to have somewhat of affectation, it was marvellous graceful in him, and seemed natural to his size, and mould of his person, to the gravity of his motion, and the tune of his voice and delivery." To these qualities, the noble historian adds, "a great confidence and presentness of mind," than which none can more conduce to what is termed *making a figure*. Upon a visit to France, sir Kenelm, warmly assailed by ecclesiastics, and led into the maze of controversy, was reclaimed to the religion of his fathers, and in 1636 reconciled himself to the church of Rome. This change, considering his family predilections, and that turn of mind which ever inclined him to mysterious and subtle doctrines, was not at all extraordinary. It was, however, a subject of uneasiness to many of his friends in England, particularly to archbishop Laud, to whom he addressed an apology for the step he had taken, and who wrote him a candid and affectionate answer. He displayed the zeal of a convert by publicly defending the faith he had adopted in two works, viz. "A Conference with a Lady about Choice of Religion;" and "Letters between Lord George Digby and Sir Kenelm Digby, Knt. concerning Religion." The latter work, indeed, exhibits both sides of the question; and is an instructive example of a controversy maintained between two friends with mutual respect and civility. On the commencement of the troubles with Scotland, the queen instigated sir Kenelm Digby and Mr. Walter Montague to write to the gentlemen of the catholic persuasion in England, in order to obtain from them a voluntary contribution in support of the expedition against the Scots. For their compliance, the House of Commons afterwards addressed the king for their removal from his presence; and upon the breaking-out of the civil war, sir Kenelm was by the parliament committed prisoner to Winchester-house. During his confinement he occupied himself with philosophical speculation. He wrote observations on the celebrated *Religio Medici* of sir Thomas Browne, addressed in form of a letter to the earl of Dorset, which do him honour, as well on account of the politeness of the language, as the acuteness with which he confutes some of the notions of that fanciful writer. He also indulged his taste for allegorical interpretation by an elaborate commentary on a stanza in the ninth canto of the second book of the *Fairy Queen*, in which Spenser has introduced some of the profoundest mysteries relative to numbers. He was at length liberat-

ed, at the particular request of the queen-regent of France; and going abroad, was favourably received at the French court, and by the literati of that kingdom. It is supposed to have been about this time that he paid a visit to the philosopher Descartes in his retreat, who is said to have recognised him from his conversation. If it be true that Digby urged Descartes to quit his philosophical speculations for those practical studies which might conduce to the discovery of a method of prolonging human life, it would prove that he little comprehended the genius of that great man, and was himself the dupe of fallacious expectations. At Paris he printed in 1644 his own philosophical system, contained in two works or parts, entitled "A Treatise of the Nature of Bodies," and "A Treatise declaring the Operations and Nature of Man's Soul, out of which the Immortality of reasonable Souls is evinced." Besides these, he printed, in 1651, "*Institutionum Peripateticarum Libri V. cum Appendice theologica de origine Mundi*." These pieces are all written in the spirit of the corpuscularian philosophy, which they support with considerable learning and ingenuity, though the author cannot be esteemed a sound and solid reasoner. After the ruin of the royal cause, sir Kenelm came over to England in order to make a composition for his estate, but the parliament would not suffer him to stay long, and denounced the penalty of death upon him should he return again without permission. The cause of this rigour was probably the concern which his eldest son Kenelm had in the insurrection for the king under lord Holland in 1648, in which he lost his life. Sir Kenelm returning to France, was employed by the queen-dowager, and sent to Italy, several of the courts of which he visited, and was generally received as an extraordinary person. It was said of him, that had he dropped out of the clouds into any part of the world, he would have made himself respected; but the Jesuits, his enemies, while they acknowledged this, added, "that, however, he must not stay in the place above six weeks." When Cromwell had seized the reins of government, he returned to England, and continued in it the greater part of the year 1655. Besides the management of his private affairs, it appears certain that he was engaged in a design of conciliating the catholic party to the protector's administration, upon the condition of a free toleration of their religion, a measure to which Cromwell, who had adopted the principles of general toleration, was not averse. Digby was severely censured by the

royalists on this occasion, and it cannot be denied that he preferred the interests of his sect to that of any particular party in the state. How far such a plan of policy is justifiable in a persecuted community, we shall leave the reader to determine. Digby seems to have been much favoured and trusted by Cromwell; and from a letter of his extant to secretary Thurloe, it appears that he was not sparing in humble protestations of attachment. He resided in the south of France in 1656 and 1657, frequenting the society of the learned and ingenious, before whom he was fond of making displays of his philosophy. "A Discourse on the Cure of Wounds by Sympathy," which he pronounced in a solemn assembly at Montpellier, was published in French, and afterwards translated into English by Richard White. It contains the relation concerning Mr. Howel, already mentioned, which is its only fact; the rest consisting of a train of most subtle and fanciful reasonings, derived from the doctrines of effluvia, and the mutual attraction of similar particles, and almost too visionary to deserve the name of ingenious. He was in Germany during the two next years, where he is said to have passed under the title of earl or count Digby. In 1660 he returned to Paris, from which place Oldenburgh, afterwards secretary to the Royal Society, writes some circumstances concerning him to the hon. Robert Boyle, which may enable us to estimate that kind of pursuit of *experimental* knowledge for which sir Kenelm has been applauded. "We met lately," says he, "at the house of a chemist, where the question was agitated about the dissolvent of gold, Whether the universal spirit of the world, in its undetermined nature, or, as it is specified and contracted to a mineral, be the menstruum of that noble metal? The discussion hereof being rather made by authority than reason, gave small satisfaction to the auditors, whereof the learned knight himself being the chief, did moderate the action, but not determine the question, interlacing the discourses of others with several considerable relations, whereof two did ravish the hearers to admiration. The one was of a king's house in England, which having stood covered with lead for five or six ages, and being sold after that, was found to contain three fourths of silver in the lead thereof. The other was of a fixed salt, drawn out of a certain potters' earth here in France, at a place called Arcueil, which salt being for some time exposed to the sunbeams, became salt-petre, then vitriol, then lead, tin, copper, silver, and, at the end of

fourteen months, gold; which he assured to have *experienced himself*, and another able naturalist besides him." Oldenburgh adds, "I must confess I would rather see this than believe it;" and it certainly requires all the *candour* of Dr. Campbell, in the Biog. Britan. to acquit Digby in this instance either of gross credulity, or of imposture, or of both. To finish the account of his philosophical exertions.—He pronounced in Gresham college an oration, afterwards published under the title of "A Discourse concerning the Vegetation of Plants," 1661, in which he attributes the increase of a plant from its seed to fermentation, and derives the cause of fecundity from the nitre which he supposes to exist in dew.

After the Restoration he returned to England, and met with that polite reception at court which was granted to many others, who, like him, had rendered their loyalty questionable by compliances with the usurper's government. He was not, however, brought forward into public life, but spent the remainder of his days in a learned retreat, frequenting the meetings of the newly-created Royal Society, of which he was a member, and receiving the visits of men of science at his own house in Covent-Garden. He suffered much from the stone, of the consequences of which he died in 1665, at the age of sixty-two. Sir Kenelm married Venetia Anastasia, daughter of sir Edward Stanley of Shropshire, whom lord Clarendon calls "a lady of an extraordinary beauty, and of as extraordinary a fame." In order to preserve her charms, her husband is said to have tried many whimsical experiments, among which was that of dieting her upon capons fed with the flesh of vipers; and to have invented a number of cosmetics for her use. She died at an early age. Several busts, pictures, and miniatures of her are extant. One only son survived sir Kenelm, in whom the males of that branch of the Digby family ceased. *Biog. Britan. Pennant's Journey from Chester to Lond.—A.*

DIGGES, LEONARD, an English arithmetician of considerable repute in the sixteenth century, was a descendant of an ancient and respectable family, and born at Digges's Court, in the parish of Berham, in Kent; but in what year is uncertain. We meet with few particulars respecting his life, excepting that he was educated for some time in University college, Oxford, where he laid a good foundation of learning; of which he so availed himself, in his subsequent studies, that he became an excellent mathematician, a skilful architect, and a most expert

surveyor of land. He was also noted in his time for his ability in the construction of fortifications. He died about the year 1574. The works of which he was author were: "Tectonicum;" briefly shewing the exact measuring, and speedy reckoning of all manner of lands, squares, timber, stones, steeples, &c. 1556, quarto; afterwards augmented, and republished by his son Thomas Digges, in 1592: "A geometrical practical Treatise, named *Pantometria*, in three books," published after his death by his son, who supplied such parts of it as were obscure and imperfect, and added to it "A Discourse geometrical of the five regular and platic Bodies, containing sundry theoretical and practical Propositions, &c." 1591, folio; and "Prognostication everlasting of right good Effect, or, choice Rules to judge the Weather by the Sun, Moon, and Stars, &c." 1555, quarto, corrected and augmented by his son, with divers general tables, and many compendious rules, in 1592. *Biog. Britan. Fuller's Worthies of England, in Kent.*—M.

DIGGES, THOMAS, son of the preceding, and an inheritor of his father's attachment to scientific pursuits, after enjoying the advantages of a liberal preparatory education, went and studied for some time at Oxford. By the improvement which he made there, and the subsequent instructions of his father, he became one of the greatest mathematicians of his time, and acquired the respect and esteem of the most learned men among his contemporaries. Upon queen Elizabeth's sending some of her forces to assist the inhabitants of the Netherlands in shaking off the Spanish yoke, he was appointed to the office of muster-master-general, in which situation he had the opportunity of applying his mathematical knowledge to practice, and of becoming skilled in military tactics. He died in the year 1595, but at what age is unknown. Besides editing and correcting several of his father's pieces, he wrote and published "Alæ sive Scalæ mathematicæ," i. e. "Mathematical Wings or Ladders," 1573, quarto, containing several demonstrations for finding the parallax of any comet, or other celestial body, with the corrections of the errors in the use of the radius astronomicus: "An arithmetical Treatise, containing so much of Arithmetic as is necessary towards Military Discipline," 1579, quarto: "A geometrical Treatise, named *Stratoticos*, requisite for the Perfection of Soldiers," 1579, quarto; begun by his father, but finished by himself, and reprinted in 1590, with several amendments and additions, under the title of "An arithmetical warlike Treatise, named *Stra-*

tioticos, compendiously teaching the Science of Numbers, &c. together with the moderne militarie Discipline, Offices, Lawes, and Orders, in every well-governed Campe and Armie inviolably to be observed, &c." "Perfect Description of the Celestial Orbs, according to the most ancient Doctrine of the Pythagoreans, &c." 1562, quarto: "Humble Motives for Associations to maintain the Religion established," 1601, octavo; to which is added, his letter to the same purpose, to the archbishops and bishops of England: "England's Defence; a Treatise concerning Invasion; or, a brief Discourse of what Orders were best for repulsing of foreign Enemies, if at any Time they should invade us by Sea in Kent, or elsewhere," written in 1599, but not published till 1686, folio: and "A Letter printed before Dr. John Dee's *Parallaticæ Commentationis*, &c." 1573. He also wrote and prepared for the press several other mathematical treatises, which he was prevented from publishing by various circumstances not necessary to be mentioned. *Biog. Britan.*—M.

DIGGES, DUDLEY, eldest son of the preceding, was born in 1583. He studied at University college, Oxford, under the tuition of Dr. G. Abbot (afterwards archbishop), and finished his education at one of the inns of court. He received the honour of knighthood from king James, and then undertook a foreign tour for his improvement. In 1618 he was sent ambassador to the czar of Muscovy; and in 1620 was joined in a commission to Holland for obtaining restitution of some property seized from the English in the East-Indies. He was a member of the parliament which met in 1621, and shewed himself so little compliant with the court, that, after its dissolution, he was sent with others, by way of punishment, upon a frivolous commission to Ireland. He was a member of the first parliament of Charles I. in 1626, when he engaged with so much zeal in the impeachment of Villiers duke of Buckingham, that, in consequence of a speech spoken by him at a conference with the House of Lords, he was committed to the Tower. This exertion of power was, however, so ill taken by the Commons, that it was thought proper to discharge him. In the parliament of 1628, sir Dudley sat as knight of the shire for Kent; and though his opposition to the court seemed less violent than before, he continued to act with the patriotic party. His influence and abilities rendered it an object to bring him over, and he was tempted by a reversionary grant of the office of master of the rolls, which he received in 1630. From that time we hear nothing of his public conduct; and he was

snatched away by death from the succeeding troubles, after enjoying the office only three years; so that it cannot be pronounced in what manner he would have acted when the grand extremity took place. He died in 1639. Sir Dudley Digges published, in 1615, "A Defence of Trade: in a Letter to Sir Thomas Smith, Governor of the East-India Company." After his death was published in his name "A Discourse concerning the Rights and Privileges of the Subject," which appears to have been the speech delivered by him at the conference between the houses before mentioned. Some of his other speeches have also been printed in parliamentary collections. He also collected the letters which passed between the ministers and others concerning the projected marriages between queen Elizabeth and the dukes of Anjou and Alençon. These were published in 1655, under the title of "The complete Ambassador, or two Treaties, &c. &c." folio.

DUDLEY, third son of sir Dudley, was a zealous loyalist, and wrote a work in 1643, to prove the unlawfulness of the taking-up of arms by subjects against their sovereign in all cases whatsoever, which was several times reprinted. *Biog. Britan.*—A.

DILLENIUS, JOHN-JAMES, an eminent botanist, was born at Darmstadt in Germany, in 1687. He was destined to the medical profession, and had his principal education at the university of Giessen in Upper Hesse. He early distinguished himself as a naturalist; and being made a member of the *Academia Naturæ Curiosorum*, he communicated several papers which were printed in their *Miscellanea Curiosa*. These relate to various subjects in botany, and one of them to zoology. In 1719 he established his character as one of the most accurate botanists of the age, by his "Catalogue of the Plants growing in the Vicinity of Giessen," octavo. It is written in Latin, and illustrated by plates. There is prefixed to it an examination of the methods of arranging plants, followed by Ray and Knaut, founded on the fruit; and by Rivinus and Tournefort, on the flower. The system which he himself prefers is Ray's, to which he adhered through life. His criticism on Rivinus, which was reprehensible for the acrimony of the language, involved him in a controversy with that writer. This catalogue is rich in the number of plants from a small circuit, particularly those of the imperfect kind, since denominated the cryptogamous, of which Dillenius constituted several new genera. He acquired a celebrity by this work, which attracted the notice of all the friends of botanical

science, among whom was Mr. (afterwards Dr.) William Sherrard, lately returned from Smyrna, where he had acted as British consul. He entered into a correspondence with Dillenius, which ended in the invitation of him to England, where he arrived in 1721. A new and much improved edition of Ray's *Synopsis Stirpium Britannicarum*, was the first fruit of his residence here. It appeared in 1724, and besides his own improvements, contained additions from Dr. Richardson, Mr. James Sherrard, and other English botanists. He himself designed all the figures, and engraved some of them. His time was much spent at the house of Mr. James Sherrard, at Eltham in Kent, and he soon began to make preparations for his great work, the "*Hortus Elthamensis*." He also made some botanical excursions, and in 1726 examined the mountains of Wales, and paid a visit to the Isle of Man. In the mean time great efforts were made for his establishment at Oxford, the success of which was at first dubious; but on the death, in 1728, of consul Sherrard, who left by will a large benefaction for a salary to a professor of botany in that university, upon condition that Dillenius should first occupy the chair, his election took place without opposition. In 1732 he brought to the press his elaborate work entitled "*Hortus Elthamensis, seu Plantarum rariorum quas in horto suo Elthami in Cantio coluit vir ornatissimus & præstantissimus Jacobus Sherrard M. D. &c. &c. auctore Jacobo Dillenio M. D.*" folio. In this work are described and figured four hundred and seventeen plants, mostly exotics, with a few of the more rare English and Welch. The order is alphabetical. The synonyma of former authors are given, with many critical observations, and several new genera are added. All the figures were drawn and etched with the author's own hand. Of the merit of this work, it may suffice to adduce the compendious testimony of Linnæus, "*Est opus botanicum quo absolutius mundum non vidit*"—A more perfect botanical work has not seen the world. So limited, however, was at that time the attention to natural history in England, that he could dispose of but a small proportion of the copies, and actually cut up many for papers for his "*Hortus Siccus*." The Swedish naturalist, then a young man, paid a visit to Dillenius, at Oxford, in 1736; and though he could not make the professor a convert to his sexual system of arrangement, he returned highly impressed with his merit. Dillenius was the only person in England (he said) who understood or regarded generical distinctions. They became correspondents after this time; and Linnæus dedi-

cated to Dillenius his *Critica Botanica*. Haller was also a frequent correspondent of our botanist, and was probably the more esteemed by him, as he had adopted a system considerably resembling that of Ray. About this time he assisted the learned traveller, Dr. Shaw, in arranging his collection of oriental plants, and the catalogue of them annexed to that writer's travels may be regarded as chiefly the work of Dillenius.

In 1741 the work appeared which has principally served to place his name among those of the great improvers of botanical science. This is his "*Historia Muscorum, in qua circiter sexcentæ Species veteres & novæ, ad sua genera relatæ, describuntur, & Iconibus genuinis illustrantur; cum Appendice, & Indice Synonymorum*," 4to. This work comprehends all the plants under the name of musci and algæ, in the class cryptogamia, except the fucuses, some of the ulvæ, confervæ, and a few others. All the figures are drawn and engraved by himself. It is an extraordinary monument of patient industry and minute investigation; and notwithstanding later additions and discoveries, is likely long to remain the basis of knowledge in this curious department of nature. The original number of impressions was only two hundred and fifty, and the price of a copy one guinea; so that, in a pecuniary view, the author must have been extremely ill compensated for his time and labour: but it is vain to expect any other adequate reward for science but that arising from the disinterested love of it! Copies of this work are now valued at ten guineas. He appears to have intended to have given a similar history of the funguses, all the British species of which he had delineated and coloured from nature. Haller mentions that he had also made preparations for a general work on plants, with figures of his own, some of which he had shewn to that writer; but a corpulent habit of body, and closeness of application to his studies, shortened his life, which was terminated by an apoplexy in 1747, in his sixtieth year. Dillenius was of a modest and placid disposition, temperate, studious, and retired. His life was exercised by various trials and misfortunes, which he seems to have borne with great equanimity. He left all his papers and collections to his executor, Dr. Seidel, who parted with them to professor Sibthorpe.—*Pulteney's Sketches of Botany in England. Halleri Bibl. Botan.—A.*

DILLON, WENTWORTH, earl of Roscommon, a nobleman who ranks among the British poets, was the son of James Dillon, earl of

Roscommon, by a sister of the great earl of Strafford. He was born in Ireland about the year 1633, and received his first education at lord Strafford's seat in Yorkshire. Thence he was removed to the protestant university of Caen in Normandy, where his studies were directed by the learned Bochart. He afterwards travelled into Italy, the language of which country he made familiar to him, as he before had that of France. He returned to England soon after the Restoration, and was made captain of the band of pensioners. In this situation he fell into the dissoluteness of manners usually attendant on a court, and with which no court was ever more tainted than that of Charles II. He became immoderately addicted to gaming, by which he both injured his estate and involved himself in quarrels. He at length resigned his post, and returned to Ireland for the care of his property. The duke of Ormond created him captain of the guards; and he followed in Dublin the same course of dissipation and turbulence which had distinguished him in London. The attractions of the English court again drew him to the latter metropolis. He was made master of the horse to the duchess of York, and engaged in matrimony with the daughter of the earl of Burlington; so that it is probable he had now adopted a more regular plan of life. He cultivated letters, and by means of the advantages of rank, was readily admitted to a distinguished place among the wits and poets of the time. A design which he formed for the institution of a kind of academy for improving the English language, and fixing its standard, is justly mentioned to his honour, though it was not brought to effect. He does not appear to have taken any leading part in politics; but it may be discovered from his works that he inclined to high monarchical principles. At the accession of James II. it is said, that a foresight of the disturbances likely to arise on account of religion inspired him with an intention of taking up his residence in Rome; but an attack of the gout, which, from the treatment of a French empiric, was thrown upon his bowels, put an end to his life in 1684. At the moment of expiring he repeated with great energy two lines out of his "*Dies Iræ*,"

My God, my father, and my friend,
Do not forsake me at my end!

The productions by which he obtained celebrity in his age, and which still form a part of the body of English poets, are few in number, and of no extraordinary excellence. The principal of them is "*An Essay on Trans-*

lated Verse," which is a didactic piece, laying down, with good sense, and tolerably elegant versification, the rules proper to be followed in poetical translations. It is evident that such a subject is not accommodated to the higher strains of poetry, nor could the writer's genius have supported him in a lofty flight; but he has given it many of the graces proper to didactic compositions, and some of the precepts are so happily expressed, that they have become in a manner proverbial. His other pieces are: translations of Horace's Art of Poetry, and two of his Odes; of Virgil's sixth Eclogue; of the Dies Iræ, or Last Judgment; of a scene in Pastor Fido; of a Psalm, &c.; with a few occasional copies of verses. None of these would probably have obtained much notice from a plebeian pen. The best encomium given him by Dr. Johnson is, "that he is perhaps the only correct writer in English verse before Addison;" but this correctness is nearly allied to tameness, and if he has fewer faults than some of his contemporaries, he is inferior to them in beauties. *Biog. Britan.*—A.

DIMSDALE, THOMAS, baron, celebrated for the practice of inoculation, was the son of a surgeon and apothecary at Thoydon-Garnon in Essex, where he was born in 1712. The family were of the religious society called quakers, and his grandfather had accompanied William Penn to America, but afterwards returned to England. Thomas was brought up under his father, and afterwards became a pupil to the surgeons of St. Thomas's hospital. He settled at Hertford in 1734, and pursued the practice of the profession with increasing reputation. The loss of his first wife, who was the only daughter of an eminent banker, induced him, in order to divert his affliction by the change of scene, and to serve a cause to which from principle he was attached, to offer himself, in 1745, as a voluntary assistant, at his own expence, to the medical department in the army of the duke of Cumberland. The offer was graciously accepted, and he continued with the army till after the surrender of Carlisle, when he resumed his situation at Hertford. He married again in 1746; and being now in opulent circumstances, he withdrew some years from practice. His family, however, becoming numerous, he thought it advisable to return to the duties of active life; and he took his degree as a physician in 1761. As the inoculation for the small-pox had long formed a branch of his practice, his attention was peculiarly excited to the reports of the extraordinary success accompanying that opera-

tion, as performed by the family of Suttons in Essex and Suffolk. He discovered the circumstances which he thought essentially conducive to this success, and adopted them in his own practice. After full experience of their efficacy, he published, in 1766, a treatise, entitled "The present Method of inoculating for the Small-pox;" in which, with great clearness and precision, he laid before the public the whole of his method, together with many judicious observations on points connected with the subject. In his concluding chapter he attributes the superiority of this over the common mode principally to the use of recent fluid matter in communicating the infection, and to the free admission of cold air, and the allowance of cold water to drink, during the period of eruption. It is proper to observe, that he always candidly ascribed the whole merit of the improvement to the Suttons; but it was generally admitted by the public, that he himself deserved great praise for rescuing the practice from any character of empiricism or quackery it might have acquired, and placing it upon the footing of regular and rational medicine. His work was received with uncommon interest, and passed through several editions. It was likewise widely circulated upon the Continent, and was translated into all the principal languages of Europe. Dr. Dimsdale now became one of the first inoculators in the kingdom, and his receiving-house at Hertford was never without a number of patients from families of rank and opulence.

In the year 1768 that great and enlightened sovereign, the empress of Russia, desirous of introducing the practice of inoculation into her dominions, resolved, in conformity with the elevation of her mind, to set the example to her subjects, by submitting herself and her son the grand duke to the hazards of the experiment. She naturally looked to England for a person worthy to be entrusted with this important business; and her minister in London was directed to Dr. Dimsdale, as one, from his professional skill and the respectability of his character, proper to receive the first application. He was prevailed upon to undertake the office; and, accompanied by one of his sons, then a student in physic, he arrived at Petersburg in the month of July, 1768. The inoculation of the empress and the grand duke took place in October and November, and in both had every desirable success. It is unnecessary to give any particulars of cases, which, independently of the rank of the patients, had nothing extraordinary in them; but it appears by the narration,

that Dr. Dimsdale, through the whole of the preliminary and attending occurrences, conducted himself with exemplary prudence and judgment. No physician in modern times, perhaps, has been so munificently rewarded. Besides an allowance of 2000*l.* for his journey, he received a gratuity of 10,000*l.* and a pension for life of 500*l.* per annum, with the title of body-physician and actual counsellor of state, and the rank of a baron of the Russian empire, perpetuated in his eldest descendents. On his son was conferred the same rank, with a present from the grand duke of a gold snuff-box set with diamonds. They had also permission to add to their arms a black wing of the Russian spread eagle in a gold shield. After the recovery of his illustrious patients, a number of persons of distinction at Petersburg engaged him to inoculate their families; and at the request of the empress he undertook a journey to Moscow for a similar purpose. Upon his return he was honourably received by the king of Prussia at Potsdam. He was solicited by several persons of distinction upon the continent to inoculate them and their families; but he did not choose longer to protract his absence from home. This accession of fortune and dignity did not prevent him from resuming practice at Hertford. In 1776 he published "*Thoughts on general and partial Inoculation*;" the purpose of which work was to shew the dangers consequent upon inoculations carried on partially in the midst of communities, of which a large proportion are liable to take the disease by infection; and to prove that the only safe way of practising inoculation in large towns is in hospitals instituted for that purpose alone, and with every precaution to prevent the spread of the disease among the uninfected. The basis of this reasoning was the fact, that, notwithstanding the numbers inoculated in this kingdom, it appeared from the bills of mortality, that the deaths from the natural small-pox had been so far from diminishing, that, in the later periods, they were sensibly increased. This the baron imputed to the spread of infection by means of unguarded inoculation; and he was particularly led to lay his opinion before the public on account of a plan then in agitation for forming a dispensary in London for the purpose of inoculating the poor at their own houses. He pursued the subject in 1778, by "*Observations on the Introduction to the Plan of the Dispensary for general Inoculation*;" and the different opinions on this topic produced a warm controversy, which at length deviated into personalities, and ceased to be interesting. It seems,

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however, to have been the final judgment of the public, that the promoters of partial inoculation had been too little sensible of the danger of spreading the natural disease; and that the proper mode of conducting popular inoculation, if not by means of hospitals, is by the simultaneous communication of infection to large bodies, after due notice, and the complete separation of all those who are not inclined to run the hazard.

Baron Dimsdale, in 1780, entered into a new scene of public life, as representative in parliament for the borough of Hertford. On this occasion he resigned the practice of his profession, except in the way of gratuitous advice and assistance. Of his conduct in a senatorial capacity we have no particular information; but there is every reason to believe that it was conscientious and independent. In 1781 he published "*Tracts on Inoculation*;" consisting of the particular narration of his journey to Russia, and the events attending the cases of the empress and her son; of the methods proposed by him for extending inoculation through the Russian empire; and of additional observations to his former treatise on the present method of inoculation. From these last it appears, that experience had taught him somewhat to relax in the directions for the use of cold air and cold water, and that he was fully aware of some of the mischiefs which had attended the Suttonian method, when pursued to its rigour. The final practice of Dimsdale may be comprised in the use of fluid matter for communicating the infection, little or no previous preparation, a moderately low diet from the time of inoculation, cool air and evacuants at the period of the eruptive fever, and moderate warmth at the time of maturation. This volume also contains valuable remarks on the epidemic small-pox, and other circumstances belonging to the natural disease. Soon after its publication he again visited Russia, in compliance with a summons from the empress to inoculate the two sons of the grand duke. In passing through Brussels he was treated with great regard by the emperor Joseph, then in that city. He perfectly succeeded in the object of his second journey, and was again munificently recompensed. In 1784 he was again elected to represent the borough of Hertford in parliament. About this time he had the misfortune of losing the sight of both eyes from cataracts. He submitted to the operation of extraction, performed by baron Wenzell, which proved completely successful. He retired from his parliamentary station in 1790, and thenceforth

lived in the bosom of his family and friends till December 30, 1800, when he died at the age of eighty-nine. His remains were deposited in the quakers' burial-ground at Bishop-Stortford. Baron Dimsdale was happy in an equal and tranquil disposition of mind, and ever maintained the character of a man of integrity and general philanthropy. He was a member of the Royal Society, and vice-president of the Bath Agricultural Society. *From Memoirs communicated, and Dimsdale's Works.*—A.

DINO, a famous Italian jurist, was a native of Mugello, in the Florentine territory, and was the son of James de Rossoni. He studied law at Bologna, and in 1279 was invited to take the chair in that faculty at Pistoia. After a continuance there of five years, he was made professor at Bologna, and was the first to whom a public stipend was granted. He refused an invitation to Naples in 1296 by king Charles II. but in the next year he removed to Rome, where pope Boniface VIII. employed him in compiling the sixth book of decretals, published in 1298. Dino was in hopes of being recompensed for his labour with the cardinalate, and for that purpose separated from his wife, who entered into a convent, and enrolled himself in the clerical order; but his expectations were frustrated, and he was obliged to resume his professorship. Nothing more is heard of him; but his death is recorded in 1303. Dino wrote several professional works, which were in high esteem. His commentary on the rules of law, according to Alciatus, deserves to be got by heart. He also wrote treatises on the Pandects, and "De Actionibus." A proof of the authority he acquired appears in an order made by the Veronese while he was living, which directed that, in judicial determinations, regard should first be had to the municipal laws and statutes; where they were silent, to the Roman laws, or glosses of Accorso; and where these appeared contradictory, that the opinion of Dino should decide the point. This lawyer is said to have spoken with great facility, both in public and private, and to have written in a clear style. *Moreri. Tiraboschi.*—A.

DINOCRATES, or DINOCHARES, a celebrated Grecian architect, was a Macedonian, and contemporary with Alexander the Great. It is related of him, that finding his recommendations to the court of that king little attended to, he resolved to be his own introducer. For this purpose he equipped himself in the costume of Hercules, with his poplar garland, lion's skin, and club, and presenting himself before Alexander, who was sitting on the

throne of justice, attracted his notice. Being asked who he was? he replied that he was the Macedonian architect Dinocrates, who had brought him designs worthy of his greatness. One of these was the gigantic plan of cutting mount Athos into a statue, holding a city in his left hand, and a reservoir of all its streams in his right. Alexander prudently rejected this design; but carried the artist with him into Egypt, where he employed him in planning the city of Alexandria. To this, according to Pliny, he gave the figure of a Macedonian cloak, with a wavy border, running out to the right and left in an angular projection. He is also said to have finished the rebuilding of the famous temple of Ephesus, after it had been consumed by fire. The same author relates, that this architect was employed by Ptolemy Philadelphus in building a temple to the memory of his wife Arsinoe; and that he had intended to construct the dome of magnet, in order to suspend an iron statue of the queen in the air;—an idle tale, like so many others which discredit the history of ancient art recorded by that collector. *Vitruvius. Pliny, lib. v. § xxxiv. Felibien.*—A.

DINOSTRATES, an ancient mathematician, who, according to Proclus, flourished in the time of Plato, or about 360 years B.C. He frequented the school of that philosopher, but appears to have been more devoted to mathematical than philosophical pursuits, and was one of his disciples who contributed to the improvement of geometrical science. He was the inventor of the quadratrix, or curve called by his name, by which the quadrature of the circle is effected, though not geometrically, but only mechanically. *Moreri. Hutton's Mathematical Dictionary.*—M.

DINOUART, ANTHONY-JOSEPH-TOUSSAINT, a French ecclesiastic and periodical writer of some note in the eighteenth century, was born at Amiens in the year 1715. After having been admitted into orders, he officiated for some time as a priest in his native city, and then removed to Paris, for the purpose of devoting his time to literary pursuits. In that city he obtained the friendship and patronage of M. Joly de Fleury, advocate-general, through whose means, most probably, he obtained a canonry of the chapter of St. Benedict at Paris. He was also a member of the Arcadian Academy at Rome. The first periodical work in which he engaged was the "Journal Chrétien," conducted by the abbé Joannet. The liberty which he took in that work, in reflecting on the principles and views of certain authors, and par-

particularly of M. de St. Foix, involved him in some disagreeable disputes, and reduced him to the necessity of making humiliating apologies to the offended parties. But a periodical work of greater utility, and more generally known, was commenced by him on his own account in the year 1760, under the title of "*Journal Ecclesiastique, ou Bibliothèque des Sciences Ecclesiastiques*," and was continued until his death, at Paris, in 1786. He had formed a very extensive correspondence with the provincial clergy, who consulted him in various difficulties connected with their situations. This correspondence contributed greatly to the circulation of his *Journal*, which, among other subjects, contained advice in all matters relative to church-discipline, morality, and ecclesiastical history, and obtained very extensive notice and encouragement. It proved also acceptable to many of the country clergy, as it presented them with a compilation of useful extracts from many works of value, which were seldom likely to fall into the hands of the greater part of that body. The abbé Dinouart was also the author of "*Embryologia Sacra*," 12mo.; "*The Manual for Pastors*," in three volumes 12mo.; and "*The Rhetoric of a Preacher, or a Treatise on the Eloquence of the Body*," 12mo. *Nouv. Dict. Hist.*—M.

DIO, a celebrated philosopher and orator of antiquity, and surnamed CHRYSOSTOM, or *Golden Mouth*, on account of his extraordinary eloquence, was born at Prusa in Bythinia, and flourished in the latter end of the first and the beginning of the second century of the christian era. In his younger years he followed the profession of a sophist; but his maturer judgment led him to adopt the stoic philosophy, which he enforced in discourses embellished with all the graces of eloquence. He was himself distinguished by the excellence of his moral character; open and honest in delivering his sentiments and opinions, and a bold censor of vice, by whomsoever it was practised. He is reported to have exerted his utmost powers of persuasion in order to induce Vespasian to relinquish the imperial dignity. It is honourable to that emperor's memory, that he did not take offence at the freedom of the philosopher. Under the reign of Domitian he drew on himself the resentment of that tyrant, by the liberty with which he animadverted on his flagitious proceedings; and found it necessary for the preservation of his life to retire privately from Rome, and to go into voluntary exile to some part of the world where he should be unknown, and out of danger of being discovered. The

place which he chose was on the extremity of the Roman empire, in the vicinity of the Scythian tribes, where he was reduced to great poverty, and obliged to support himself by manual labour. At the time when intelligence was received in that part of the empire of the death of Domitian, he appears to have been in the neighbourhood of a considerable Roman camp, where the soldiers had discovered strong symptoms of a disposition to insurrection and tumult. This circumstance determined him to throw off his disguise, and to make use of his manly and persuasive eloquence in bringing them back to a sense of their duty. He was so fortunate as to prove successful in his effort; and by that means so far recommended himself at Rome, that he was enabled to return to that city with safety and honour early in the reign of the emperor Nerva. By that prince, and by his successor Trajan, he was honoured with esteem and confidence, and had bestowed upon him public marks of favour. According to some writers, he affected an extreme severity of manners, and singularity of dress, appearing often in public clothed in a lion's skin. He lived to old age, as he himself informs us; but the time of his death is uncertain. From his orations and discourses still extant, upon political, moral, and philosophical subjects, it appears that he possessed a sound judgment and lively fancy. Synesius has paid him the compliment of saying, that he may be compared at once to an eagle and to a swan, on account of the qualities which were united in him both of the philosopher and rhetorician. The best edition of his works is that entitled "*Dionis Chrysostomi Orationes, Gr. & Lat. ex Recentione & cum Notis Federici Morelli, nec non Isaaci Casauboni Diatriba*," *Lut. Par.* 1604, folio. During the year 1800, English literature was enriched by a faithful and elegant version of some select pieces on political, moral, and critical subjects, from the pen of the late learned Gilbert Wakefield. *Suidas. Moreri. Nouv. Dict. Hist. Enfield's Hist. Phil. vol. II. Dict. Bibl. Hist. & Crit.*—M.

DIOCLEES, an ancient mathematician, concerning whose time nothing farther is now known than that he lived before the commencement of the fifth century. His name will descend to posterity on account of his having been the inventor of the cissoid, a curve line of the second order, commonly called the cissoid of Diocles, which is reckoned by Newton among the defective hyperbolas, and is made use of for finding two continued mean proportionals between two other given

lines. *Moreri. Hutton's Mathematical Dictionary.*—M.

DIOCLETIAN. C. VALERIUS AURELIUS DIOCLETIANUS, Roman emperor, was originally named *Diocles*, from Doclea, a town in Illyria, whence his mother derived her birth. His father was a slave in the family of Annulinus, a Roman senator, but probably obtained his freedom. The young Diocles was brought up to arms, and so much distinguished himself, that he was successively promoted to the government of Moesia, to the consulate, and to the command of the imperial guard. At the death of Numerian, brother and partner of Carinus, in 284, Diocletian, then in his thirtieth year, was chosen to the succession, in a military council held at Chalcedon. His first act was solemnly to swear that he had no concern in the death of his predecessor; after which, causing Aper, the prætorian prefect, to be brought in chains before him, he declared him guilty of the murder, and immediately stabbed him with his own hands. This deed of violence, unsuitable to the general character of Diocletian, is ascribed to a superstitious purpose of fulfilling a prophecy, which had declared that he should become emperor after he had killed a wild boar (*aper*). A civil war was the immediate consequence of his election. Carinus aspired at the sole dominion, and marched to meet his rival, who advanced into Moesia. After several indecisive combats, a general action was fought at Margus, near the Danube, in which the victory inclined to Carinus, when he was assassinated in the field by one of his own officers. This event, which took place in 285, gave the empire to Diocletian without further contest. He used his success with singular clemency and moderation, pardoning all who had borne arms against him, and continuing in their offices most of the ministers and servants of Carinus. The dangers which at that time assailed the empire rendered more than one head and hand necessary for its preservation; and Diocletian almost immediately associated to himself, first as Cæsar, and then as Augustus, the valiant soldier Maximian. They assumed the respective titles of Jovius and Herculus; the first appropriated to Diocletian, denoting that superiority of rank and direction which he always preserved; the second awarding to Maximian the praise of warlike enterprise. While the arms of the latter were employed in the west, Diocletian watched the eastern frontier, and by his display of strength obliged the Persian king to make peace, and retire from Mesopotamia. The two

emperors had an interview at Milan in 290, where they presented to the admiring world the agreeable spectacle of a perfect union, the honour of which was chiefly due to the wisdom and calm authority of Diocletian. This harmony continued even after the exigences of the empire had made it advisable, in 292, to associate two subordinate princes, under the name of Cæsars. These were Galerius and Constantius, each of whom was obliged to repudiate his wife, and to become the sons-in-law, the first of Diocletian, the second of Maximian. (See **CONSTANTIUS**.) In this subdivision of power, Diocletian reserved for his own peculiar jurisdiction Thrace, Egypt, and the Asiatic provinces. Although present advantages were derived from the multiplication of sovereigns, all men of civil or military talents, yet it opened a copious source of future dissensions, and aggravated the burdens of the state by the multiplicity of courts and establishments. Diocletian seems to have been little engaged in active enterprise, till, in 296, the revolt of Achilleus in Egypt called him to that country. After a siege of eight months he became master of Alexandria, in which the usurper had taken refuge; and he quelled the rebellion by the death not only of Achilleus and his principal accomplices, but of a great number of the inhabitants. He severely chastised the rest of the province, and utterly destroyed the towns of Busiris and Coptos. He improved the condition of Egypt, however, by many useful regulations for its government; and he rendered its defence less burdensome to the empire by resigning to the Nobatæ, or Nubians, an extensive tract, but of little value, bordering the Nile above Syene, with the stipulation that they should defend the frontier from the neighbouring barbarians. An edict which he is said to have published in Egypt for the delivery and destruction of all books relating to the supposed art of alchemy, has been represented, on the one hand, as resulting from tyrannical jealousy; on the other, as proceeding from a paternal care to preserve his subjects from a hurtful delusion. But it may be questioned whether he was philosopher enough to have detected the cheat of alchemical pretensions; and we know that, even in this country, there long existed a law against making gold, which could only have been inspired by political suspicions. The recovery of Great Britain to the empire by Constantius also distinguished the year 296. At the time Diocletian visited Egypt, he sent Galerius to repress an irruption into Syria by Narses king of Persia. He himself afterwards took his station at Antioch, whence he super-

intended the operations of the war. Galerius, in consequence of his rashness, met with a total defeat; and Diocletian, in his reception of him, took care to let him feel sensibly that he had highly displeased a *master*. This lesson incited him to exertions which produced a complete victory to the Romans in the next campaign; and Narses was obliged to submit to a peace, which left to the Roman empire five provinces beyond the Tigris, and granted them other conditions equally honourable and advantageous. A state of tranquillity succeeded, which Diocletian employed in cares to secure all parts of the frontier, and promote the internal prosperity of the empire. A taste for magnificence in building seems to have been carried by him to a hurtful excess. Besides the baths bearing his name at Rome, the immense circuit of which has astonished all who have examined the antiquities of that capital, he bestowed vast expences in the decoration and enlargement of Nicomedia, the place of his usual residence, which he was ambitious of raising to a rivalry with Rome itself; and it is sufficiently probable, that the construction of his spacious and splendid edifices was attended with those arbitrary exactions, and other acts of despotism, with which Lactantius charges him. Ostentation was a leading principle of his government, perhaps more through policy than natural disposition; for he knew that all the reverence of subjects for sovereigns, whom they had seen to rise from the meanest origin, must be the artificial product of displays of pomp and power. He assumed the Persian diadem, and adopted all the stately ceremonial of an oriental court in what regarded his person and palace. In the twentieth year of his reign, A.D. 303, the empire now being in a prosperous and tranquil state, Diocletian met his colleague Maximian at Rome, and they jointly triumphed over the foes vanquished by themselves and the Cæsars. The spectacle was less splendid than some others had been, but it was memorable as being the last of the kind to which the ancient metropolis of the Roman world was witness. The games which accompanied it disappointed the expectations of the people, who shewed their discontent by murmurs and sarcasms. Diocletian, who never loved Rome, was induced by this conduct to abridge his intended stay, and, after two months' residence, he left it, never to return.

The same year was remarkable for the commencement of that persecution of the Christians which has rendered the reign of Diocletian an era of calamity in the annals of the church. Christianity had long enjoyed a toleration which

had wonderfully promoted its progress throughout the empire, and it had never been in so flourishing a state as at the present period. Not only were many of the most important offices in the state conferred upon Christians, but the principal functions about the palace were in their hands; and Diocletian's own wife and daughter, Prisca and Valeria, are asserted to have been secret converts. But this prosperity not only relaxed the morals and nourished the pride of the Christians, but roused the zeal and animosity of those who remained attached to the ancient religion. Maximian and Galerius had for some time displayed a rancorous aversion to the new sect, and the latter had dismissed a number of christian officers from his army. After the conclusion of the Persian war, he spent the winter at Nicomedia, in the palace of Diocletian, and there made use of every argument of policy and bigotry which might bring over the emperor to his own sentiments. For a considerable time he would agree to nothing farther than the exclusion of the Christians from employments in the household and the army; but at length Galerius persuaded him to summon a council on the subject, which held a solemn deliberation in his presence. The result was a determination to employ force in order to effect the total destruction of Christianity. The first operation was the demolition of the great christian church of Nicomedia. It was followed by an edict enjoining the like treatment of all the churches throughout the empire, and denouncing the penalty of death against all who should hold secret assemblies for worship. The bishops and presbyters were commanded to deliver all their sacred books to the magistrate, who was to burn them; and all the property of the church was confiscated. The refractory Christians were subjected to a variety of disabilities, and put out of the protection of the law. This, and subsequent edicts still more cruel, were enforced in the different parts of the empire with greater or less rigour, according to the temper of those who held the local supremacy. But the more particular account of this famous persecution belongs to ecclesiastical history. It is sufficient here to mention, that it ceased to be general after the abdication of Diocletian, though it continued violent for some years longer in the dominions of some of the imperial partners.

In the winter of 303-4 the emperor, from the fatigues of a journey, contracted an illness which brought on a long confinement, and durably injured his constitution. This circumstance, with a prospect of impending dissen-

sions, and, as is said, the arts of Galerius, determined him to a resignation of his authority. Maximian was induced, though unwillingly, to take the same step; and on the same day, May 1, 305, they divested themselves of the imperial dignity, the one at Milan, the other at Nicomedia. In a spacious plain near the latter city, Diocletian ascended a throne, whence he declared his purpose to the assembled soldiery and people in a grave and dignified speech. He then, in the place of Galerius and Constantius, who succeeded to the title of Augustus, nominated Severus and Maximin for the new Cæsars. This done, he took the purple robe from his shoulders, and returning to the city, passed through it without stopping to the place of his retreat. This was Salona in Dalmatia, near which, in a pleasant and salubrious spot, he constructed a superb palace, the relics of which are still visible at the modern town of Spalato. Here he passed his remaining years in philosophical content, never appearing to regret his abdication, and refusing to listen to the solicitations of Maximian and others, who urged him to resume his power. "If," said he in his reply, "you could see the vegetables which I have planted with my own hands at Salona, you would never advise me to return to a throne." His tranquillity, however, was disturbed by the contentions and violences which he lived to behold, and to which his daughter, after the death of Galerius, was a victim. He himself underwent affronts, and even menaces, from Licinius and Constantine, and (if the partial narrative of his christian enemies, eager to discover judgments in the fate of all their persecutors, can be credited) his last illness was attended with violent agitation, which, as some assert, impelled him to suicide. He died in 313, at the age of sixty-eight, and funeral honours of every kind were paid to his memory. Diocletian is always ranked among the ablest and most worthy of the Roman emperors. He possessed a genius fit for command, firmness, activity, vigilance, the love of order, and, in general, a sincere regard for the welfare of his subjects. He discouraged informers, promoted justice, and made many wise and equitable laws: yet he was more respected than beloved; and the spirit of his government was severe, and in some measure oppressive. His mind was uncultivated by letters, and little sensible to the pleasures of society and friendship. He has been compared to Augustus, whom he resembled in several of his qualities as a sovereign; but he had neither the vices of the earlier part of that emperor's life,

nor the more amiable features of his mature years. *Crevier. Gibbon.*—A.

DIODATI, JOHN, a celebrated divine and preacher at Geneva, in the seventeenth century, was born at Lucca about the year 1589, and was a descendant from a noble family of the catholic persuasion; but having in early life embraced the protestant faith, he removed to Geneva, where he applied himself with such assiduity to his studies, that, at the age of nineteen years, he was deemed qualified for the professorship of Hebrew in that university. Some time afterwards he was appointed to the office of professor of theology, and acquired much reputation by his conduct in that department, as well as by his pulpit services. In the year 1619 he was deputed, together with his colleague, Theodore Tronchin, to represent the Genevan clergy in the famous synod of Dort. So highly were his abilities and orthodoxy respected by that synod, that he was one of the six ministers appointed to draw up the Belgic confession of faith, which was intended to secure the professors of the reformed religion in Holland within the pale of pure and unadulterated Calvinism. He died at Geneva in the year 1652, much regretted by the country and communion for which he renounced his family expectations and the religion of his ancestors. Among the different works which he published, his greatest reputation arose from a translation of the whole "Bible" into the Italian language, which first appeared at Geneva in 1607, in quarto, with notes; and was afterwards reprinted by him in 1641, folio, in an improved state. The New Testament was printed separately at Geneva in 1608, and at Amsterdam and Haerlem in 1665. This version is, upon the whole, faithful and elegant, but much too paraphrastical. Father Simon maintains, that the author's notes are rather the serious meditations of a divine than the reflections of a judicious critic. Diodati also published at Geneva, in 1644, folio, a translation of the "Bible" into the French language, which cannot be commended for its purity or neatness of style; and the first French translation of "Father Paul's History of the Council of Trent," in folio, which is sufficiently faithful, but possesses no higher pretensions to excellence of language than the preceding. According to Spanheim and Grotius, Diodati was also the author of two translations from the English, one into the French and the other into the Italian language, of "Sir Edwyn Sandys's Europæ Speculum, or a View or Survey of the State of Religion in the Western Parts of the World,"

1626, 8vo. with considerable additions to the first ten chapters, written by the celebrated father Paul. *Moreri. Nouv. Dict. Hist. Landi's Hist. de la Lit. d'Italie, vol. V.—M.*

DIODORUS, named SICULUS, an ancient historian, was a native of Agyrium in Sicily, and flourished in the times of Julius and Augustus Cæsar. Devoting himself to the composition of history, he spent thirty years in his studies and enquiries, travelling to various parts of Europe and Asia, to the very spots where great events had been transacted, and making a long residence in Rome. The fruit of his labours was a work which he entitled "The Historic Library," treating, in forty books, on universal history, and divided into the periods, before the Trojan war, from that to the death of Alexander, and thence to the commencement of Cæsar's wars in Gaul. Of this only fifteen books and a few extracts remain. Photius praises his style as a good example of the middle diction proper for history, but later critics have judged less favourably of it. In point of matter, it is acknowledged that he has committed many mistakes in chronology, and he is charged with being given to fable and trifling narrative; but this last fault may be imputed to the fabulous nature of all early history. It cannot be doubted that his last books contained much information which would be highly valuable, and those which remain are of great service to the student of history. The best editions of Diodorus are those of Stephanus, *Par.* 1559; of Rhodomannus, *Hanov.* 1604; and of Wesseling, two vols. folio, *Amst.* 1746. *Vossii Hist. Græc. Moreri.—A.*

DIODORUS, bishop of Tarsus in Cilicia, in the fourth century, was most probably a native of Antioch, in which city he long resided, and acquired considerable reputation in discharging the functions of a presbyter, and of an instructor of youth in the knowledge of the Scriptures and the principles of religion. The learned and celebrated Maximus bishop of Seleucia in Isauria, Theodorus bishop of Mopsuestia in Cilicia, and John Chrysostom bishop of Constantinople, were educated in his school. As a presbyter, Diodorus is highly commended by Theodoret, Basil, and others of the fathers of the church, for the prudence of his conduct in managing the spiritual concerns of the Christians at Antioch during the banishment of their bishop Melitus, in the reign of the emperor Valens, and for the firmness with which he adhered to the orthodox cause under the persecutions of the arian sect. After the return of Melitus to Antioch, he ordained Diodorus

bishop of Tarsus, about the year 378. In that place he appears to have enjoyed a peaceable episcopate until his death, about the year 394. He was present at the first council of Constantinople, where the respect in which he was held occasioned his being selected as one of the bishops to whose pastoral vigilance and care the superintendence of the eastern churches was entrusted. Of his various writings, which were numerous, and, besides apologies for the christian religion and controversial treatises, consisted of commentaries on almost all the books of the Old Testament and several of the New, a few fragments only remain, to be found in the *Catena Patrum Græcorum*. The destruction of his works is, by some ecclesiastical historians, attributed to the Arians; but by others to the Athanasians, on account of their being favourable to such opinions as were pronounced heretical by that sect in the famous Nestorian and Pelagian controversies. Be the truth what it may, the loss of them is to be deplored, on account of the learning which they displayed, the example the author set of giving a literal sense to the language of the Scriptures, without puzzling himself and readers with unnatural and fanciful allegorical interpretations, and the intimate acquaintance which he discovered with Origen's Hexapla. In Suidas the reader may find a catalogue of these works taken from the fragments of Theodorus. *Suidas. Cave's Hist. Lit. vol. I. sub. sec. Arian. Du Pin. Moreri. Lardner's Cred. vol. IX.—M.*

DIOGENES, surnamed the *Babylonian*, from the vicinity of Seleucia, his native place, to Babylon, was a stoic philosopher, who flourished in the second century B.C. He was a disciple of Chrysippus, and the successor of his immediate follower, Zeno of Tarsus, in the chair of the Porch; where he taught the principles of his sect with unwearied diligence, and eminent reputation. By Cicero he is called a great and respectable stoic. A strong proof of the high estimation in which his character and talents were held, was his appointment, conjointly with Carneades, the head of the Academics, and Critolaus, the chief of the peripatetic school, to the embassy to Rome, of which notice has been taken in the lives of those philosophers. He composed several works, among which were treatises on divination, on nobility, on the laws, and on Minerva, to which there are references in Cicero and Athenæus. He lived to the great age of eighty-eight years, and philosophised to the last. Seneca relates, that when he was one day discoursing against

indulging to anger, an insolent young fellow, with the hope of exposing him to ridicule by exasperating him, spat upon him: upon which Diogenes coolly and meekly said, "I am not angry, but I am doubtful whether I ought not to be so." Bayle remarks on this anecdote, that though the affront put upon the philosopher gave him a fair opportunity of shewing that he was capable of practising the lessons of patience which he inculcated upon others, yet that it occasioned a word to escape him which did not perfectly accord with the doctrines of his sect. As a Stoic, he ought to have been well assured, that it was his duty not to be angry. *Diog. Laert. lib. vi. Cic. Tusc. Quas. lib. iii. cap. 12. Bayle. Enfield's Hist. Phil. vol. I.—M.*

DIOGENES, a celebrated cynic philosopher, and the most distinguished of that sect, was born at Sinope, a city of Pontus, in the third year of the ninety-first olympiad, or 414 years B.C. His father, who was a banker, having been guilty of coining false money, was either exiled or obliged to fly from his native place, and was accompanied by his son, who was involved in his disgrace if not in his criminality. Arriving at Athens, Diogenes determined to devote himself to the study of philosophy, and wished to place himself under the tuition of Antisthenes, the founder of the cynic sect. When he first applied to that philosopher to be received into the number of his disciples, he was repulsed with harshness and ill humour, and was even threatened to be driven away from his school by blows. "Beat me," said he, "as you please, I will submit to the strokes of the hardest cudgel if I may be allowed to benefit by your instructions." By his persevering importunity Antisthenes was prevailed upon to admit him among his pupils, and afterwards entered into the strictest intimacy and friendship with him. In the life of that philosopher we have already given an account of the principles and discipline which were peculiar to the sect of the Cynics. From the moment in which Diogenes was admitted into it, he entered thoroughly into the views, and imitated the manners, of his master, but with a still greater degree of rigour and austerity. He practised the most hardy self-control, and most rigid abstinence; exposed himself to the utmost extremes of heat and cold, and lived upon the simplest diet; and exhibited a degree of contempt not only for the luxuries, but also for the conveniences of life; that subjected him to ridicule and indignity, and justifies the remark of Bayle, that he "was one of those extraordinary

men who are upon the extremes in every thing, not excepting reason, and who verify this maxim, that there is no great wit without a mixture of folly." He wore a coarse cloak, carried a wallet and a staff, frequently made the porticoes, and other public places, his habitation, and often depended for subsistence on charitable donations. It is reported by some of his biographers, that having once desired a friend to prepare a small apartment for him, and not finding it ready as speedily as he wished, he took up his abode in a tub, that was in the temple of the mother of the gods. And they add, that he afterwards affected, in the different places wherein he resided, to attract public notice by confining himself to such a kind of dwelling. Several circumstances in his life, however, and the total omission of that anecdote by some of the most respectable ancient writers, leave us reason to suspect that it deserves to be classed among the tales which have been invented to expose the sect of the cynics to ridicule. To such an origin are we disposed to ascribe some other stories preserved in Athenæus and Diogenes Laertius, which accuse this philosopher of practising, in an open and scandalous manner, the most filthy actions, and some of the grossest indecencies. The truth of such stories is utterly irreconcilable with the high respect in which he was unquestionably held by his contemporaries, and the honours which after his death they vied with each other in conferring on his memory. The great object of his profession was to expose the prevalent vices and follies of the times, and to inculcate pure morals, and manly honourable sentiments. In his discourses, for these purposes, at the public assemblies, or on particular occasions, and in his addresses to, or conversation with, individuals, Diogenes discovered a bold and independent spirit, an intimate knowledge of mankind, an ardent zeal for the true interests of virtue, and a degree of learning, ingenuity, and wit, that commanded the admiration even of those who were the subjects of his censure. But his moral lessons were too commonly delivered in terms of such satirical bitterness, and his reprehensions of vice were often so crabbed, coarse, and scurrilous, as must frequently have contributed to prevent their useful influence. And he distinguished himself by such a ruggedness of manners, such an avowed contempt of other philosophers, and such a neglect of civility and decorum towards magistrates and other public men, as lay him open to the charge of indulging to an unworthy spirit of philosophical pride, which greatly de-

tracts from the wisdom and merit of his character. Plato, adverting to the mixture of excellences and blameable peculiarities discoverable in his conduct, did not improperly give him the title of "a mad Socrates." When Diogenes was far advanced in life, he had occasion to visit the island of Ægina. On his passage thither he was captured by pirates, who carried him into Crete, and exposed him to sale in the public market. He was purchased by a wealthy Corinthian citizen, called Xenocrates, who was struck with the singularity of the reply which he made to the public crier when he asked him what he could do: "I can govern men," said he; "therefore sell me to one who wants a master." By Xenocrates he was taken to Corinth, where he soon acquired his esteem and confidence, and was entrusted by him with the education of his sons, and the management of his domestic concerns. In these employments he discharged his duty with so great judgment and fidelity, that Xenocrates was used to say, that the gods had sent a good genius to his house. During this period of his life our philosopher frequently attended at the Craneum, a place of exercise at Corinth, and at other assemblies of the people, where he appeared in the character of a public censor, and acquired similar celebrity with what he enjoyed at Athens, by his bold and spirited reproofs of vice and folly, and the lessons of moderation and virtue which he inculcated. It was most probably at the Craneum that the celebrated interview between him and Alexander the Great took place. The pride of Diogenes would not permit him to join the crowd of all ranks who waited on that prince to congratulate him on his appointment, after the death of his father, to command the general army of the Greeks, which was intended to be sent against the Persians. Alexander, however, who was curious to see a philosopher with whose character he could not be unacquainted, went to the Craneum, where he found him at his usual station, basking in the sun. Surrounded by attendants, the prince approached him and said, "I am Alexander the king." "And I," replied the surly uncourteous philosopher, "am Diogenes the Cynic." Alexander, desirous to convince him of the respect which he entertained for his character, asked him if there was any service which he could render him. "Yes," said Diogenes, "not to stand between me and the sun." While the attendants of the king were ridiculing the Cynic for the rudeness of his answer, Alexander was pleased with the independence of mind which it breathed, and

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remarked to them, "If I were not Alexander, I would be Diogenes:" intimating that next to the spirit which prompted the soul to the acquisition of wealth, power, and glory, he admired the philosophical magnanimity which could despise them. Of the time and manner of the death of Diogenes, the accounts transmitted to us are very various and uncertain. Most probably he died at Corinth, of a decay of nature, when advanced to at least the ninety-second year of his age. To his remains the honours of a public funeral were decreed, at the expence of the people of Athens, by whom a column was raised over his tomb, on which was placed a dog of marble. Several of his friends also, and the inhabitants of Sinope, erected brazen statues out of respect to his memory. Of the principal of his moral doctrines the following is a summary:—Virtue of mind, as well as strength of body, is chiefly to be acquired by exercise and habit.—Nothing can be accomplished without labour, and every thing may be accomplished with it.—Even the contempt of pleasure may, by the force of habit, become pleasant.—All things belong to wise men, to whom the gods are friends.—The ranks of society originate in the vices and follies of mankind, and are therefore to be despised.—Laws are necessary in a civilised state; but the happiest condition of human life is that which approaches the nearest to a state of nature, in which all are equal, and virtue is the only ground of distinction.—It is the height of folly to teach virtue and to commend it, and yet to neglect the practice of it.—The end of philosophy is to subdue the passions, and prepare men for every condition of life. From among the numerous anecdotes which are related concerning Diogenes, and the apophthegms which are attributed to him, we shall select the following. Being deserted by a slave whom he had brought from Sinope, and advised by his friend to make enquiry after him, he said, "Would it not be truly ridiculous if Menades could live without Diogenes, and if Diogenes could not live without Menades?" Perceiving one day a boy drinking water out of the hollow of his hand, he threw away a wooden cup, which he had been accustomed to carry in his wallet, saying that he would have no superfluities about him. To some friends who advised him, in his old age, to take his ease, and indulge himself, he said, "What! would you have me quit the race, when I have almost reached the goal?" In the presence of some of Plato's friends Diogenes trod on his robe, saying, "I trample under foot the pride of Plato." "Yes,"

said Plato, "with greater pride of your own." Plato having defined man to be a two-legged animal without feathers, Diogenes plucked a cock entirely bare, and, turning him into the academy, said, "Behold Plato's man!" Being asked in what part of Greece he had seen good men, he answered, "No-where; at Sparta I have seen good boys." A profligate fellow having written over the door of his house, Let nothing evil enter here: "Which way then," said he, "must the master go in?" Observing a young man blush—"Take courage," said he, "that is the colour of virtue." In reply to one who asked him at what time he ought to dine, he said, "If you are a rich man, when you will; if you are poor, when you can." "How happy," said some one, "is Calisthenes, in living with Alexander!" "No," said Diogenes, "he is not happy; for he must dine and sup when Alexander pleases." To one who reviled him he said, "No one will believe you when you speak ill of me, any more than they would me, if I were to speak well of you." Seeing the son of a common prostitute throwing stones amongst a crowd—"Take care," said he, "that you do not hurt your father." Hearing one of his friends lament that he should not die in his own country, he said, "Be not uneasy; from every place there is a passage to the regions below." To one who asked him how he might take the greatest revenge upon his enemy, he answered, "By being good and virtuous yourself, that he may have nothing to say against you." *Diog. Laert. lib. vi. Suidas. Moreri. Bayle. Stanley's Hist. Phil. Enfield's Hist. Phil. vol. I.—M.*

DIOGENES APOLLONIATES, a native of the island of Crete, and a philosopher of the ionic sect, flourished about the seventieth olympiad, or about 500 years B.C. He was the disciple of Anaximenes, and the successor of Anaxagoras at Athens, where he taught philosophy and eloquence for some time with great reputation. But becoming an object of jealousy and aversion in that city, either on account of the success which attended him, or the unpopularity of his opinions, he was obliged, according to the testimony of Demetrius Phalereus, to fly for his life; from which event nothing certain is known concerning him. As far as his doctrines can be collected from the imperfect accounts of them which remain, he appears to have held, with Anaximenes, that air, or a subtle ether, possessing a divine intelligence, is the first principle in nature; that the number of worlds is infinite, and that they were formed by an exertion of the powers of

rarefaction and condensation; and that the earth, which is globular, is in the centre of the whole. The terms, however, in which the brief notices of his opinions are handed down to us, are involved in much obscurity. *Diog. Laert. lib. ix. cap. ix. Moreri. Enfield's Hist. Phil. vol. I.—M.*

DIOGENES LAERTIUS, a Greek biographer, supposed to have been a native of Laerta or Laertes in Cilicia, flourished probably in the time of the Antonines, or somewhat later. The work by which he is known is on "The Lives, Opinions, and Apophthegms, of celebrated Philosophers," in ten books, said to have been addressed to a female. It is a very valuable repository of materials for the history of philosophy, no-where else to be met with; otherwise, a defective and faulty performance. "The author," says Brucker, "has collected from the ancients with little judgment, patched together contradictory accounts, relied upon doubtful authorities, admitted as facts many tales which were produced in the schools of the sophists, and been inattentive to methodical arrangement. The work appears, on the whole, to have been the production of a credulous and feeble mind." Diogenes is supposed to have been addicted to the Epicurean philosophy. Nothing is known of his history. He composed a book of epigrams, to which he often refers. The best edition of his lives is that of Meibomius, *Amst. 1692*, two vols. 4to. with the observations of Menage. There is also a good one by Longolius, two vols. 8vo. *Coire, 1739. Vossii Hist. Græc. Brucker Hist. Philos.—A.*

DIOGNETUS, a philosopher, who flourished in the reign of the emperor Marcus Aurelius. He was one of the preceptors of that prince, who was instructed by him in philosophy, and other branches of literature, and entertained a great regard for his character. And that he was a person eminent for his reputation and influence with the public, may be inferred from the very respectful terms in which the author of an early and valuable apologetic epistle, on behalf of the christian religion, addressed it to him. We have introduced his name in this place, on account of the reference we shall again have to make to it when we come to the article JUSTIN. In Henry Stephens's edition of the works of that father, published in 1592, the epistle to Diognetus was inserted, and has since that time been classed, by the greater number of critics, among his genuine productions. Objections, however, of no small weight have been preferred by others against this decision. We are inclined to join

in opinion with the judicious Lardner, who considers it to be the production of some anonymous christian writer, whose age cannot be exactly ascertained. *Cave's Hist. Lit. vol. I. sub sec. Gnost. Ceillier's Hist. Gen. des Aut. Sac. & Eccl. vol. II. Lardner's Cred. part ii. vol. I.—M.*

DIOMEDES, son of Tydeus king of Ætolia, married Ægiale, daughter of Adrastus, by means of which alliance he succeeded to the kingdom of Argos. He is represented by Homer as leading to Troy the people of all the towns in the Argive territory, who manned eighty ships. He was therefore one of the principal commanders at the Trojan war, in point of number of followers; and the poet has made him one of the most distinguished heroes of the Iliad in warlike achievements, and only inferior among the Greeks to Achilles and Ajax. This may be supposed to have been in fact his traditional character, though his particular exploits may be the invention of the poet. After the destruction of Troy he returned to Argos, where he is said to have found his wife connected with an adulterer, and plotting with him against his life. He therefore embarked again, and, after many wanderings, settled at length with his Dorian followers in Daunia on the Adriatic coast of Italy, where he married the daughter of the king, and founded the city of Argyrippa, afterwards called Arpi. This is the whole of his history which is not manifestly fabulous. It is certain that a strong tradition prevailed in Italy of his final settlement there, which Virgil has adopted, and employed in his *Æneid*. *Homer's Iliad. Heyne Excurs. in lib. xi. Æneid.—A.*

DION, an illustrious Syracusan, was the son of Hipparinus, one of the principal persons of that city, from whom he inherited an ample property. In his youth he was a disciple of Plato, whom Dionysius the Elder had invited to his court in Syracuse; and the philosopher has attested that he never had an auditor who appeared so much impressed with his discourses, or so zealous in embracing his principles, as Dion. Nor was he only addicted to philosophy in speculation, but made it the rule of his life. It preserved him from the dissoluteness of a licentious capital, and inspired him with that spirit of freedom which ever distinguished his conduct. He was nearly connected with royalty, his sister Aristomache being one of the wives of Dionysius, and his wife Arete, daughter to that prince. Though of a character very different from Dionysius, he was much esteemed by him, and employed in some

important embassies. He always spoke to him with freedom, and he took the part of Plato in the persecutions he underwent from the tyrant. At the accession of the younger Dionysius, B.C. 366, though suspected as being uncle to the late king's younger sons, and disliked by the courtiers on account of the austerity of his manners, he yet maintained a considerable influence by virtue of his character and his opulence. In order to reclaim the king from the licentiousness to which he was inclined, Dion persuaded him to invite Plato again to the Syracusan court, and the philosopher was induced to comply. In order to balance his authority, the courtiers procured the recal of Philistus, a man of learning, and an eminent historian, but servilely attached to arbitrary principles. This faction never ceased their efforts to undermine the credit of Dion and his philosopher, and at length a real or supposititious intercepted letter of the former gave them occasion to ruin him in the king's favour. It was addressed to the Carthaginians, with whom a negotiation for peace was then carrying on, and advised them not to conclude the treaty with the king unless he were present, as he would take care to procure them the terms they wished. Dionysius, greatly enraged at this treason, as he understood it, drew Dion in private conference to the sea-side, shewed him the letter, and without hearing his defence, forced him on board a vessel, and directed that he should be landed in Italy. Dion proceeded thence to Greece; and Dionysius, finding it advisable to keep some terms with him, allowed his friends to load two ships with his effects, and send them to him. He, however, detained his family in Syracuse as hostages. Dion was received with great honour in the cities of Greece. He resided some time at Athens, and attended the academy; and the Lacedemonians presented him with the freedom of their state. He appeared every-where with the modesty and simplicity of a private citizen, conversed freely with statesmen and philosophers, and excited general admiration by the wisdom of his discourse, and the discretion of his behaviour. Dionysius became jealous of his popularity, and stopt his remittances. His enmity increasing, he proceeded so far as to confiscate his estates, and even to compel his wife to marry another person. Provoked by this usage, and also lamenting the enslaved condition to which his country was reduced, Dion resolved upon an attempt to expel Dionysius. Plato, who was returned from Syracuse, opposed his intention, but his other friends encouraged him to persevere.

Dion privately assembled a body of troops, and was joined by a few of the Syracusan exiles; but such was the dread of the power of Dionysius, that at the rendezvous at Zacynthus, he could only muster 800 men. Relying, however, upon the disaffection of the Sicilians, he ventured to set sail for the island with only two transports and three other vessels, but he took with him a quantity of arms and ammunition. After a difficult passage, he landed at Minoa, a town belonging to the Carthaginians. He was received in a friendly manner, and immediately proceeded to Syracuse. It happened that at this time Dionysius was absent upon an expedition into Italy, and an accident prevented him from receiving advice of the landing of Dion till after a considerable interval. Upon his march, Dion was joined by the inhabitants of several towns, and by refugees from Syracuse. He was met at the gates of the city by the principal citizens dressed in white, and made a triumphant entry as its deliverer, amidst the acclamations of the people. He stormed the castle of Epipolæ, and set at liberty the persons confined in it; and then drew a rampart round the citadel, whither the mercenaries of Dionysius, and his adherents, had retired. Meantime Dionysius had been informed of these events, and setting sail from Italy, he entered the citadel by sea seven days after Dion had acquired possession of the town. In order to gain time, he sent proposals of accommodation, which were listened to by the Syracusans; when, finding them off their guard, he made a sudden attack, broke through the surrounding rampart, and threw them into great confusion. Dion hastened to the post of danger, repulsed the enemy, but, while fighting valiantly, was wounded and beat to the ground. He was rescued by his men, and returning with succours, completely drove back the king's troops with great loss. Dionysius renewed his offers of peace; and, finding that Dion would listen to no terms without his previous abdication, he wrote him a letter artfully contrived to excite suspicions of him among the people, before whom Dion caused it openly to be read. The consequence was, that jealousies arose in their minds of his too great influence; and unfortunately, the philosophical austerity and reserve of Dion, for which Plato himself had blamed him, disqualified him for gaining the affections of the populace. On the arrival, therefore, of Heraclides, a Syracusan exile, with some ships, they declared him supreme commander by sea; and though, on the remonstrance of Dion, they afterwards revoked

this commission, he continued to possess a great interest in the city. His reputation was raised by a complete defeat which he gave to Philistus, the admiral of Dionysius, the consequence of which was the flight of Dionysius himself to Italy, though the citadel still remained in his possession. Factions now began to prevail in Syracuse; and Heraclides, by proposing an agrarian law, which Dion opposed, became the popular favourite, and was enabled to render his antagonist odious. The people assembled tumultuously, and displayed such animosity against Dion and his foreign soldiers, that he was obliged to place himself in their centre, and march out of the city. They pursued, and Dion with the most earnest entreaties could not persuade them to forbear from violence. By making his men face about, he, however, drove them back without injury, and then effected his retreat to Leontium, where he was kindly received.

In the mean time Dionysius had fitted out a fleet with reinforcements, which he sent under an able commander to Syracuse. Being received into the citadel, he sallied out against the unprepared inhabitants, broke into the city, and made a dreadful slaughter. In their distress, a cry arose among the people, "Let us recal Dion." The motion was instantly approved, and a deputation was sent to him at Leontium, imploring his aid. He immediately assembled a council of war, and when he attempted to make a reply to the moving speech of the Syracusan deputies, he burst into tears, and for some time could not utter a word. At length he declared, that his own determination was to proceed to the assistance of his country, and if he could not save it, to perish with it; but to his soldiers, he left the choice whether they would march with him, and generously forget the ill treatment they had received, or leave Syracuse to its fate. They unanimously declared their readiness to follow him, and he began his march the same night. Before he arrived, the contentions of the opposite factions, and the renewed assault of the enemy, had reduced the city to the utmost extremity. Fire and sword were raging through every part. Dion and his men proceeded across the burning ruins, and at length drove back the assailants to the citadel with great slaughter. Heraclides, and his uncle Theodotus, next day yielded themselves into the hands of Dion, and he generously pardoned all their machinations against him. The citadel soon after surrendered, and Dion entered it at the head of his troops, in presence of the whole applauding citizens. He

was met at the gate by his sister Aristomache, leading his son, and his late wife Arete. Dion embraced his sister and his son, while Arete, unnoticed, stood dissolved in tears. Aristomache presented her to her husband, with a pathetic address, which awakened all Dion's tenderness. He wept, embraced Arete, gave her his son, and sent her home to his house. He then left the Syracusans in possession of their citadel, dismissed his guards, and returned to the condition of a private citizen. But, with the public tranquillity, factions began to revive. Dion wished to restrain the licentiousness of the populace, by instituting an aristocratical or mixed government. Heraclides, still turbulent and ambitious, supported democracy. At length Dion was persuaded to the violent and illegal measure of procuring the assassination of Heraclides. This fatal step seems to have destroyed all his peace of mind. His imagination was haunted with avenging furies, and he probably imputed to them the domestic misfortune of losing his only son, who, upon some displeasure he had received, threw himself from the top of the house, and was killed on the spot. One Calipus, an Athenian, who had long been upon terms of intimate friendship with Dion, and had enjoyed his hospitality, now formed a conspiracy against his life. He conducted it with the blackest perfidy, and, at length, with a band of Zacynthian assassins, burst into his house, and seized his person. Dion struggled, and the murderers, being unprovided with weapons, could not dispatch him, till a dagger was handed in at a window. The death of Dion happened about B.C. 354, in the fifty-fifth year of his age. His sister and wife, and a posthumous infant of which the latter was delivered, were afterwards put to death. The Syracusans, forgetting all their suspicions and complaints of this eminent citizen, cherished his memory as their deliverer, and honoured him with a public monument. *Plutarch, Vit. Dion. Corn. Nepot. Vit. Dion. Univers. Hist.—A.*

DION CASSIUS, also named COCCEIUS or COCCEIANUS, a writer of Roman history, was a native of Nicæa in Bithynia. His father was prefect of Bithynia at the accession of Adrian. He himself enjoyed the senatorian rank under Commodus and the succeeding emperors, and arrived at the consulate, probably under Severus. He was entrusted with the government of several provinces, and was a second time created consul in 229, as colleague to the emperor Alexander Severus. The rigorous discipline he had enforced in this command of the

Pannonian legions, was then likely to prove fatal to him; for the soldiery in Rome, making a common cause with them, demanded his head. To avoid the danger, the emperor advised him to retire from Rome, and he passed the greater part of his consulship in Campania. He afterwards returned to his native country, where he finished his days in tranquillity. He employed many years in the composition of a history in the Greek language, and at length completed it in eighty books, from the origin of the Roman state to his own times. He himself tells a tale of being impelled to the work by a vision, which he saw the night after he had received the emperor Severus's thanks for a treatise which he had composed on the presages which had announced the elevation of that prince. From this circumstance it may be inferred that he was both superstitious and adulatory; and, in fact, his history contains gross partiality to Cæsar and his party, and abuse of Cicero, Brutus, Seneca, and other men of free and patriotic spirit. It is written, however, in an easy and clear style, and is interspersed with judicious reflections. Of the eighty books, the first thirty-four and part of the thirty-fifth are lost. The twenty-five subsequent ones are extant, but the latter six in an abridged state; the last twenty are also lost, except a few fragments. But we have a good abridgment of the whole from the thirty-fifth to the end, by Xiphilinus. The best editions of Dion Cassius are those of Leunclavius, *Hanau*, folio, 1606, and of Reimarus, *Hamburg*, two volumes, folio, 1750. *Vossii Hist. Græc. Moreri. Crevier.—A.*

DIONIS, PETER, an eminent surgeon, was a native of Paris. He was surgeon in ordinary to Maria-Theresa of Austria, queen of France, and to two dauphinesses and the royal children. He was also the first anatomical and chirurgical demonstrator at the Royal Garden, appointed by Lewis XIV. He wrote works both in anatomy and surgery. Of the first, his "*Anatomie de l'Homme, suivant la Circulation du Sang*," appeared in 1690, 8vo. and was several times reprinted, and translated into various languages. A Jesuit even translated it into the Tartarian dialect, for the use of the emperor of China. It is a neat and useful compendium, but contains nothing of the writer's own discovery. His "*Dissertation historique & physique sur la Generation de l'Homme*," 1698, supports the ovarian hypothesis. In surgery he published "*Cours d'Operations de Chirurgie*," 1707, 8vo. several times reprinted, and latterly with the notes of La Faye, in two volumes. It was

long a standard book, and contains much useful observation, related with plainness and sincerity. His other works are; "Sur la Mort subite, & sur la Catalepsie," 1709; and "Traité générale des Accouchements," 1718, & seq. This last is not much more than a compendium of Mauriceau's work, though he finds great fault with it. Dionis died at Paris in 1718. *Morevi. Haller Bibl. Anat. & Chirurg.—A.*

DIONYSIUS I. king or tyrant of Syracuse, was a simple citizen of that state, and son-in-law of Hermocrates, who, having been banished by an adverse party, attempted to return by force of arms, and was killed in the action. Dionysius was dangerously wounded at the time; but he recovered, and afterwards, through the intercession of his friends, obtained his recal. He distinguished himself in a battle fought against the Carthaginians near Agrigentum; and when, after the ruin of that city, many of its inhabitants took refuge in Syracuse, and made complaints against the magistrates for deserting them, Dionysius took their part, and endeavoured to inflame the discontents of the people against the aristocracy. He procured himself to be nominated one of the generals; and afterwards, under pretext of raising a force sufficient to resist the Carthaginians, obtained a decree for recalling all the exiles. By ingratiating himself with the soldiery and populace, he next acquired the important post of commander-in-chief of the forces. He then doubled the soldiers' pay; and, pretending that his life was in danger from his enemies, he was allowed a body-guard, which he took care to compose of such as were most devoted to his service. The next step was to possess himself of the citadel of Syracuse, after which nothing prevented him from usurping the supreme power. In the twenty-fifth year of his age, B.C. 404, he openly assumed the title of king of Syracuse; a title which, when gained by violence, was accounted by the Greeks synonymous with that of tyrant. Soon after, while he was upon an expedition against the Carthaginians, the Syracusan cavalry deserted him, and riding with all speed to the city, got possession of the citadel, rifled his treasures, and cruelly abused his wife. He followed with great celerity, and, by the help of his mercenaries, recovered the place, and took a severe revenge upon his enemies. A peace with the Carthaginians ensued; and Dionysius employed his leisure in strongly fortifying the part of the city called the Island; after which he made an expedition against some of the free states of Sicily. His absence again produced a revolt in

Syracuse. He returned, and was closely besieged in the Island, and reduced to the greatest extremities. He contrived, however, by a pretended treaty, to throw his enemies off their guard, and in the mean time hired a body of Campanians from the Carthaginian garrisons, who came to his relief. These were joined by a party of the Syracusans themselves, by whose aid he recovered the sovereign power. He secured himself by disarming the whole people, and then resumed his plan of extending his dominion throughout Sicily by conquest. He subdued several independent cities, and at length thought himself strong enough to attempt the expulsion of the Carthaginians from all their remaining possessions in Sicily. For this purpose he made vast preparations, inviting artificers from Greece and Italy, whom he treated with a liberality truly royal. He fitted out a great fleet; and perceiving the occasion he should have for all the aid his subjects could give, he divested himself of the manners of a tyrant, and affected popularity. War was declared against the Carthaginians, and carried on for some years with various success. That people sent a vast force into Sicily under the command of Hamilcar, which for some time obtained the superiority, so that Syracuse itself was besieged. It was defended by the aid of a Lacedemonian fleet; and its commander also prevented the execution of a new attempt to depose Dionysius. On this occasion, Polyxenus, who had married his sister Thesta, declared against him; and when he had afterwards retired to a place of refuge, Dionysius sent for his sister, and insisted upon her discovering whither he had fled. "Do you think me," said Thesta, "so bad a wife as not to have accompanied my husband had I known of his departure? If I had been acquainted with his design, I should never have informed you of it, but should have shared all hazards with him, and have thought myself more honoured in being called the wife of Polyxenus the exile, than the sister of Dionysius the tyrant." Though greatly provoked with this freedom, the king had the generosity to forgive her conjugal fidelity; and the Syracusans so much respected her for it, that, after the abolition of the tyranny, they continued, during her life, to treat her with all the honours of her rank, and bestowed a public funeral upon her at her death. The Carthaginian troops were at length so much reduced by defeats and sickness, that they were happy to obtain permission to quit the Island;—a glorious event for Sicily, and for the reign of Dionysius. He afterwards carried his arms

into Italy, and, after a long and bloody siege, took Rhegium, and sold the surviving inhabitants for slaves. He dishonoured himself by his cruelty towards Phyto the commander, whom, after throwing his son into the sea, he treated with every kind of indignity, and then put to death.

Dionysius was one of those characters who have allied a taste for letters with the disposition of a tyrant. He was not less ambitious of gaining the laurel in poetry, than of possessing the supremacy in power; and it is not to be doubted that learned flatterers enow were to be found who would gratify this desire by their venal suffrages. Philoxenus the poet, however, had the courage to express his opinion freely of some verses which were read to him by the royal composer, and for his reward was committed to the quarries, or common prison. The prince, however, liberated him the next day, and, inviting him to a splendid entertainment, again read to him some lines, which, in his own estimation, could not fail of obtaining applause. The poet, with more humour than discretion, turned to the guards, and desired that they would again carry him to the quarry; and the king had the sense to smile at the sally, and pardon his want of complaisance. He was much more cruelly mortified out of the limits of his power; for, having sent his brother to the olympic games in order to contend in his name for the prizes of poetry and the chariot race, his verses, though delivered with all the graces of elocution, were received by the free assembly with the utmost ridicule; and the famous orator, Lysias, pronounced an harangue proving that it was dishonourable for Greece to suffer an impious tyrant to share in the solemnities of a sacred entertainment. Dionysius was so humble as to make a second attempt at the same games; and meeting with no better success, he fell into a phrenetical melancholy. He vented his rage first upon his friends, and then attempted to divert his chagrin by undertaking the complete expulsion of the Carthaginians from Sicily. To raise money for this purpose he plundered the temples; and some stories are told from which it appears that he joined humour with his sacrilege. He stript the image of Jupiter of a golden robe, remarking, that it was a garment too heavy for summer, and too cold for winter; and he deprived Æsculapius of his golden beard, on the pretext that it was a shame that the son should have that venerable decoration to his face, while the father, Apollo, was made beardless. His new war

was not successful. After gaining a victory over the Carthaginians, he was defeated by another general, and at last concluded a peace upon unfavourable terms.

Dionysius, after the death of his first wife, had married two others at once, Doris a Locrian, and Aristomache the sister of Dion. He treated them with great impartiality, and had children by both. His relationship to Dion gave that virtuous man free access to him, and he bore his liberty of speech with composure. Dion, in order to mollify his temper by philosophy, persuaded him to invite Plato to his court; but the discourses of that eminent moralist proved so displeasing to the king, that he sent him back in disgrace. He even directed the owner of the vessel to sell Plato for a slave; observing, that, according to his doctrine, no injury could be done him, since a virtuous man was happy in every state. Such was the manner in which this prince employed his wit to apologise for his injustice! He could not, however, procure to himself that tranquillity of mind which only belongs to virtue. He was one of the most suspicious tyrants upon record. He mistrusted his nearest friends and relations, never visited his wives without a previous search of their apartments for concealed weapons, and slept in a bed-chamber surrounded by a deep ditch with a drawbridge. It was he, who in order to give an admiring courtier (Damocles) an idea of the *happiness* of a despot, ordered him to be feasted with royal luxury, while a naked sword was suspended by a single hair over his head. The cause of his death was singular. The venal Athenians had caused a tragedy of his writing to be acted at the feast of Bacchus, and awarded it the prize. Dionysius was so elated with this applause, that he offered a solemn sacrifice, feasted all Syracuse, and drank to such excess (contrary to his usual habit), that he threw himself into a violent disorder. To alleviate his pains, the physicians gave him a soporific dose, from the effects of which he never awakened. He died B.C. 366, in the sixty-third year of his life, and thirty-eighth of his reign. *Diodorus. Plutarch Vit. Dionys. Univers. Hist.—A.*

DIONYSIUS II. or the *Younger*, son of the preceding, succeeded peaceably to his authority, B.C. 366, and by the gentleness of his disposition, gave hopes of a happy reign. His easy temper, however, soon plunged him into the debaucheries which the courtiers of a young prince are usually so successful in inspiring, and it required all the influence of his kinsman Dion, aided by the lessons of Plato, to recal

him to sobriety. Young Dionysius was so much impressed with the spirit of philosophy, that once at a solemn sacrifice, when the herald, according to custom, pronounced a prayer for the duration of his reign, he exclaimed, "How long will you continue to curse me?" In the life of Dion we have already mentioned by what arts the courtiers succeeded in banishing that irksome monitor. Plato soon after obtained permission to follow him; but the king's remaining fondness for philosophy engaged him, by means of Archytas and the Pythagoreans resident in Syracuse, to solicit his return. Plato consented, and Dionysius received him in the most honourable manner, and urged many presents upon him, which the philosopher refused to accept. Their friendship, however, did not long continue; for Plato could not forbear to press the recal of Dion, at which the king was so much displeased, that he removed him to the castle, under a kind of custody. He was at length prevailed upon to suffer Plato to depart; and immediately afterwards, as if to shew contempt of his admonitions, he abandoned himself to every species of excess and tyranny. Dion, as already related, landing in Sicily while Dionysius was absent in Italy, took possession of Syracuse; and though Dionysius, entering the citadel, made considerable efforts for its recovery, he was at length obliged to return to Italy, leaving his son Apollocrates, who held the citadel some time longer. After the assassination of Dion, Sicily became a prey to different factions and tyrants, whose dissensions at length gave Dionysius an opportunity of recovering Syracuse, ten years after his expulsion, B.C. 350. His experience of misfortune did not produce any amendment of his conduct; on the contrary, the evils he had suffered in his own person and those of his relatives from the violence of party, only exasperated his temper, and rendered him more a tyrant. The principal inhabitants took refuge with Icetas, prince or tyrant of Leontium; but upon an invasion by the Carthaginians, they made application for aid to Corinth, the political mother of Syracuse, and the strenuous assertor of Grecian liberty. The Corinthians sent over the celebrated Timoleon, who, on his arrival, found Icetas master of the city, the Carthaginians of the port, and Dionysius of the citadel. The latter admitted the Corinthian troops into his fortress, delivered to them all his warlike stores and treasures, and himself repaired as a suppliant to the camp of Timoleon. By him he was sent to Corinth, where he thenceforth re-

sided in a private condition. His conduct was not such as entitled him to respect under his misfortunes. He kept low company, frequented the shops of butchers, perfumers, and other ministers of luxury, and indulged in gross debauchery. He took upon him to direct female musicians in their performances, and displayed his skill in the arts by disputing with them about theatrical airs. Some writers have asserted that he was obliged for a maintenance to open a school in Corinth; but this circumstance is not mentioned either by Diodorus or Plutarch, the latter of whom would have been fond of moralising upon such a topic. Several repartees are recorded, by which he repelled the sarcasms of those who insulted him. One of these would seem to indicate a consciousness of better manners than those above imputed to him. Being asked what he had gained by the wisdom of Plato? he replied, "The ability to bear as I do this change of fortune." The time of his death is not known. His race perished with him. *Diodorus. Plutarch in Dione & Timoleonte. Univers. Hist.—A.*

DIONYSIUS of Halicarnassus, an historian and critic, son of Alexander, was a native of Halicarnassus in Caria. He came to Rome about the time when Augustus had put a period to the civil wars, B.C. 30, and passed twenty-two years in that capital. He employed himself in learning the Latin language, and in conversing with the men of letters, and studying the ancient Roman historians. From their works he compiled his "Roman Antiquities," in twenty books, in which he brought down the history of that city to the first Punic war. He appears to have survived its publication some years, but nothing further is known of his history. Of his work only the eleven first books have reached us, which include the period to the abolition of the military tribuneship, A.U. 312. As the originals are lost whence he drew his materials, it is regarded as a valuable performance, being more accurate in point of chronology than Livy, and in some respects more judicious and apparently exact in the narration. That in treating of those early times he should give too much scope to the fabulous, is not to be wondered at. His style is flat and languid, like that of a compiler. Dionysius was likewise a writer on rhetorical and critical subjects. His "Comparisons of some ancient Historians," and "Treatise on the Structure of Language," are come down to us. The best editions of his works are those of Sylburgius at Frankfort, 1586, folio; of Hudson, Gr.-Lat

Oxford, 1704, two vols. folio; and of Reiske, *Gr.-Lat. Lips.* 1774, six vols. 8vo. *Vossii Hist. Græc. Moreri.*—A.

DIONYSIUS, named PERIEGETES, an ancient geographer, was a native of Carax, called also Alexandria, a city of Susiana, near the Persian Gulf. He is supposed by Vossius to have been the person whom Pliny mentions as sent into the East by Augustus, to collect information previously to the journey thither of Caius Cæsar; but Scaliger and Saumaise rather refer him to the times of Marcus Aurelius or Severus. His work, still extant, is entitled "Periegesis," or "A Description of the World," in Greek verse. It is valued as a relic of antiquity, and various editions have been published of it. The best are those of H. Stephens, 4to. 1577; of Faber, *Saumur*, 1676, 1705, 8vo.; and of Wells, *Oxon.* 1704, 1710. *Vossii Hist. & Poet. Græc. Moreri. Harwood's Class.*—A.

DIONYSIUS, called *the Areopagite*, from his being a member of the court of Areopagus at Athens, was most probably a native of that city, who, as we learn from Acts xvii. 34, was converted to Christianity by the preaching of St. Paul. Before he became a Christian, he is reported to have made considerable progress in literary acquirements at Athens, and afterwards at Heliopolis in Egypt: and that his character was respectable among his fellow-citizens, is apparent from the honourable station to which he was elected. According to tradition, and the testimony of some early christian writers, he was the first bishop of Athens, and set apart to that office by the hands of the great apostle of the Gentiles. From the same authorities we are informed, that he suffered martyrdom for his adherence to the christian cause, most probably under the reign of Domitian. During the dark ages, various writings were circulated with the name of Dionysius the Areopagite, which were collected together, and first printed at Cologne, in the year 1536. Since that time they have undergone different impressions, at different places, and been illustrated by a profusion of commentaries, notes, and dissertations. The most complete editions were printed at Antwerp in 1634, and at Paris in 1644, both in two volumes folio. But notwithstanding the attention which, for many centuries, was paid to them, learned men in all countries have for a long time concurred in pronouncing them spurious. They differ, indeed, in their opinion respecting the author to whom they are attributed, and the time when they were written. The most probable reason-

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ing fixes their date at the latter end of the fifth, or the beginning of the sixth, century. *Suidas. Fabricii Bib. Eccl. Cave's Hist. Lit. vol. I. sub. sæc. Arian. Du Pin. Lardner's Cred. part ii. vol. XI.*—M.

DIONYSIUS, bishop of Corinth, flourished under the reign of the emperor Marcus Antoninus, and in the beginning of that of Commodus. By some writers he has been comprehended in the number of christian martyrs, but without any foundation in antiquity. From St. Jérôme we learn that he was a man of an excellent character, of great eloquence, and very diligent in discharging the duties of the pastoral office. He was also animated with the desire of being more extensively useful than if his labours had been confined to benefit his own immediate flock, which led him to address catholic epistles to christian churches in different provinces of the Roman empire. The fragments of some of them only remain, which are given as quotations by Eusebius. But those fragments will be found valuable to biblical scholars in illustrating the genuineness of the christian Scriptures; and they afford evidence of the sound judgment, eminent virtue, true candour, and peaceable spirit, of the author. *Euseb. Hist. Eccl. lib. iv. cap. 23. Fabricii Bib. Eccl. Cave's Hist. Lit. vol. I. sub sæc. Gnost. Du Pin. Lard. Cred. part ii. vol. I.*—M.

DIONYSIUS, bishop of Alexandria about the middle of the third century, is generally believed to have been a native of that city, and a descendant from an honourable and wealthy family, of the gentile religion. Becoming, however, a convert to christianity, he was placed under the tuition of the celebrated Origen, and proved one of his most distinguished scholars. His inclination leading him to embrace the ecclesiastical profession, for which, by his learning and talents, he was eminently qualified, he received the appointment of catechist to the church of Alexandria, about the year 232; and on the death of Heracles, the bishop, in the year 248, was elected his successor in that office. His episcopate was a trying and difficult period, through which he conducted himself with much prudence and honour until his death, in the year 264 or 265. During the year 250 the Decian persecution raged in Egypt, when he was seized by the order of the prefect, but escaping from his soldiers, fled for concealment into the deserts of Lybia. On the death of Decius, in the following year, he returned to his flock, with whom he appears to have continued, in general unmolested, until the year 257, when the perse-

cution under the emperor Valerian commenced. Being summoned before the prefect, and refusing to renounce his religion, he was banished to a place called Cephro in Lybia, and was not permitted to revisit his bishopric till about the year 261. During the remainder of his life his tranquillity was frequently disturbed, and his pastoral labours interrupted, by the seditions and civil wars, and afterwards by a dreadful pestilence which reduced Alexandria to a very distressed situation. In these different scenes Dionysius exhibited such christian fortitude, unaffected piety and humility, zealous attachment to the interests of his charge, and general exemplariness of conduct, as entitle him to be ranked among the ornaments of his age. He was the author of numerous epistles and treatises, practical, controversial, and on points of ecclesiastical discipline; of which there remains one entire epistle, and considerable fragments of others in Eusebius, some of them objects of curiosity, and others truly valuable. Dionysius took an active share in the controversies of his time. He embraced the side of Cornelius, bishop of Rome, in the dispute between him and Novatian, and strongly opposed the notions of the latter on the subject of repentance, and the treatment of lapsed Christians. He opposed the doctrine of the millennium, or at least some gross ideas concerning it which were prevalent in some parts of Egypt. He endeavoured to put an end to the rupture between Stephen bishop of Rome, and Cyprian bishop of Carthage, and their respective adherents, which we have noticed in our account of Cyprian; and in his letters on the subject displayed an uncommon share of benevolence, candour, and christian charity. He wrote also against the doctrine of Sabellius respecting the trinity, who maintained that the terms Father, Son, and Spirit, were only names and offices of the same person; and against Paul of Samosata, whose opinions respecting Christ appear to have been nearly similar with those of modern unitarians. Dionysius's own sentiments respecting the Trinity, differed little, if at all, from those of Arius. *Euseb. Hist. Eccl. lib. vi. & vii. passim. Cave's Apostolici & Hist. Lit. vol. I. sub. sac. Novat. Fabricii Bib. Eccl. Du Pin. Lard. Cred. part ii. vol. IV.—M.*

DIONYSIUS, pope, or bishop of Rome, in the third century. We have not any account of the circumstances of his life before he was appointed a presbyter of Rome, the duties of which office he discharged while Stephen and Sixtus II. presided over the church in that city.

During this time he corresponded with Dionysius bishop of Alexandria, on the subject of the rebaptization of heretics, and seems ultimately to have deserted the party of Stephen, and to have concurred in opinion with the African bishops. After the martyrdom of Sixtus, in the year 258, he was elected his successor, in the middle of the following year, and filled the see of Rome until his death, in the year 269. He is spoken of as a very learned and admirable man, and is particularly praised for his extensive benevolence, which he signally displayed towards the Christians at Cæsarea when they were reduced to great distress by the irruption of some plundering barbarians. Basil says, that he was illustrious for his orthodoxy, as well as every other virtue. And Athanasius informs us, that he wrote at once against the followers of Sabellius, and against those opinions for which Arius had been expelled the church. The only fragment of his writings which remains is preserved in the works of Athanasius, and is chiefly of importance, as it shews the concurrence of Dionysius with the other Christians of his time in acknowledging the Scriptures to be the rule of faith by which all doctrines were to be tried. *Euseb. Hist. Eccl. lib. vii. cap. 7. Platina de Vit. Pont. Cave's Hist. Lit. sub. sac. Novat. Bower. Lard. Cred. part ii. vol. V.—M.*

DIONYSIUS, surnamed *Exiguus*, or the Little, from the shortness of his stature, was born in Scythia, but afterwards became a monk and an abbot at Rome, where he flourished about the middle of the fifth century. Cassiodorus, with whom he lived on terms of great intimacy, has bestowed high encomiums on his learning and character. He informs us that he was a complete master of the Greek and Roman languages, that he had carefully studied the Scriptures, and that his life was a transcript of the useful and amiable virtues which they enforce. At the request of Stephen bishop of Salonæ, he drew up a body of canons, entitled, "*Collectio sive Codex Canonum Ecclesiasticorum, &c.*" translated from the Greek, containing the first fifty apostolical canons, as they are called, and those of the councils of Nice, Constantinople, Chalcedon, Sardis, and of 138 canons of certain African councils; which is to be met with in all the collections of the councils, and is inserted in the first volume of Justell's "*Bibliotheca Juris Canonici veteris.*" He afterwards drew up "*Collectio Decretorum Pontificum Romanorum a Siricio ad Anastasium,*" which is to be found in the same work of Justell. He was

also the author of several translations from the Greek, which are still preserved, and enumerated in the authorities at the end of this article. To this Dionysius some writers ascribe the invention of the chronological period, by others attributed to Victorius, or Victorinus, who lived in the time of pope Hilary, and which is more commonly called the Victorian period. It was intended to compute with accuracy the time of Easter, and consists of an interval of 532 Julian years, produced by multiplying the solar cycle twenty-eight by the lunar cycle nineteen, at the end of which the inventor conceived that the new and full moons return on the same day of the Julian year. It is a mode of computation, however, which is erroneous, to the amount of one day and nearly seventeen hours in each period. *Fabricii Bib. Eccl. Cave's Hist. Lit. sub sec. Eutyeb. Du Pin. Hutton's Mathematical Dictionary.*—M.

DIOPHANTUS, a celebrated Greek mathematician, and the author of the oldest treatise on algebra which has come down to us, on which account he has been reputed to have been the inventor of that science. It is not certain at what period he lived; some authors placing him before Christ, and others about the middle of the fourth century. If he was the same Diophantus who wrote the *Canon Arithmeticus*, on which Suidas informs us the learned female philosopher Hypatia commented, he most probably lived before the fifth century. From the few circumstances of his life which are recorded we learn, that his reputation was so high among the ancients, that they ranked him with Pythagoras and Euclid in mathematical learning, and that he lived to the great age of eighty-four years. He wrote thirteen books of arithmetic, or algebra, which Regiomontanus, in his preface to Alfraganus, written in the fifteenth century, tells us were at that time preserved in manuscript in the Vatican library. Of these thirteen books no more than six, and part of a seventh, have been published; and Bombelli, in the preface to his algebra written in 1572, says, that there were but six of the books then in the library. Those six books, with the imperfect seventh, were first published at Basil, by Xylander, in 1575, but in a Latin version only, accompanied with the Greek scholia of Maximus Planudes upon the first two books, and observations of his own. Afterwards a new edition of them was published at Paris, in Greek and Latin, in 1621, by the learned and ingenious M. Bachet de Meziriac, who made use of the notes of Xylander, but treated those of Planudes with the utmost con-

tempt. In 1670 another edition of them was published at Toulouse, with the additional notes of the profound mathematician M. de Fermat. *Suidas. Moreri. Hutton's Mathematical Dictionary.*—M.

DIOSCORIDES, PEDACIUS, an eminent physician and botanist of antiquity, was a native of Anazarba in Cilicia. He is supposed to have lived in the reign of Nero, but some of the learned have placed him under Adrian, and made him posterior to Pliny. He followed arms in the earlier part of life, but afterwards attached himself to the study of medicinal simples, and travelled for that purpose in Europe and Asia. He composed in Greek a work on the materia medica, which for many ages was of the highest authority, and has been copied by the ancient Greek physicians, the Arabians, and the moderns down to the revival of science. It has, however, all the rudeness and inexactitude of antiquity, and could only have been valuable as a guide when more accurate works were wanting. The descriptions of plants are brief and trivial, sometimes enabling the reader to recognise them, but frequently not; so that the ascertaining of them has been a matter of infinite controversy, and has at length, in numerous instances, been given up in despair. He has nothing like method or order. The number of plants mentioned by him is six or seven hundred. He assigns their medicinal virtues copiously, but in a manner perfectly empirical, without distinction of causes or periods. Besides simples, he treats of preparations and compound remedies; and several of his prescriptions have come down to modern practice. His whole works, Greek and Latin, were edited by Saracenus at Lyons, in 1598, folio; which edition is preferred to all others. There are other editions of the whole, or parts, and numerous translations and commentaries. The version of Ruellius is accounted the best. He and Matthioli are the only interpreters who possessed botanical knowledge. *Moreri. V. Linden. Halleri Bibl. Botan.*—A.

DIPPEL, JOHN CONRAD, a German physician, who in his writings styled himself *Christianus Democritus*, was born at Frankenstein, not far from Darmstadt, in 1672. He studied theology at Giessen, and afterwards gave physico-chiromantic lectures at Strasburgh; but was obliged to leave that city on account of his dissipated life and the debts he had contracted. After this he returned to his own country, and published a work, called "*Orthodoxia Orthodoxorum*," in which he shewed that he had become a follower of the pietists; but

as he ridiculed the whole protestant church in another, entitled "Papismus vapulans Protestantium," he was again obliged to change his residence. In 1698 he began to study medicine; and being much attached to alchemy, pretended he had discovered a tincture which would enable him to purchase an estate worth 50,000 florins. The tincture, however, disappeared, and the purchase was never made. He next repaired to Berlin, and employed himself in researches to discover the philosopher's stone: but this turned out worse than the tincture; for it was the cause of his being thrown into prison in 1707. Having recovered his liberty by the intercession of some man of rank, he escaped just when on the point of being again arrested, and fled to Frankfort-on-the-Mayn, where he assumed the title of a Danish counsellor of state. Soon after he proceeded to Amsterdam, where he practised as a physician, and indulged in his favourite study, alchemy. In 1711 he obtained at Leyden the degree of doctor of medicine; but on account of his improper conversation, and in particular of his work entitled "Alea Belli Musselmannici," &c. he was obliged to fly to Altona, where he again assumed the title of a Danish counsellor of state. Being obliged to leave this place also, in consequence of his bad conduct, he sought shelter at Hamburgh; but was delivered up by the senate of that city, and being tried before a Danish tribunal, was not only deprived of his dignity as a counsellor of state, but was subjected to the mortification of seeing his writings publicly burnt by the hands of the hangman. He was then carried bound to Copenhagen, and thence to the island of Bornholm, where he was condemned to perpetual imprisonment; a punishment which he had brought upon himself by the free manner in which he had censured some of the chief members of the Danish administration; but after seven years' imprisonment he was liberated in 1726, at the request of the queen. He then repaired to Sconen, with a view of returning to Germany, and resided some time in the house of a merchant at Christianstadt, where he received an invitation to proceed to Sweden to attend the king, who had been attacked by some malady. Though the Swedish clergy did every thing in their power, by applying to the diet then assembled, to prevent a man who had ridiculed religion in so public a manner from entering the kingdom, he arrived at Stockholm in the beginning of the year 1727: but the influence of the clergy at length prevailed; and in the month of December, the same year, he found himself under the

necessity of quitting that capital. He now returned to Germany, and resided sometimes at Biezenburg in the district of Hildesheim, and sometimes at Berleburg, and other places. About this period, frequent reports having been spread of his death, he publicly announced, in a sort of advertisement, in 1733, that he would not die till the year 1808; but notwithstanding this prognostication, he was unexpectedly found dead in his bed, at the castle of Witgenstein, in the morning of the 24th of April, 1734. Dippel was a man of a lively imagination, and might have rendered his talents useful, had he listened to the dictates of true philosophy; but he set so little value on sound judgment, that he maintained, in a dissertation written with a view of obtaining a professorship at Giessen, that the judgment is incapable of perceiving truth. He denied the divine inspiration of the Scriptures, and yet asserted that God still manifests himself; rejected the atonement of Christ, and yet believed that Christ still saves individuals. A collection of Dippel's works was published in his lifetime, with the title of "A Way opened for Peace with God and all his Creatures, by the Works hitherto published of Christianus Democritus," *Amst.* 1709, 4to. A collection under the same title appeared after his death at Berleburg, in 1747, in three volumes quarto, containing all his writings, together with some anecdotes of him, and letters never before published, as well as "Christianus Democritus Redivivus," or a summary of all his theological works. Dippel acquired some celebrity as a chemist by the invention of Prussian blue, and an animal oil still known by his name. This oil is said to have been made of stags' blood, and to have possessed great medical virtues. *Hirsching's Manual of eminent Persons who died in the Eighteenth Century.*—J.

DIROIS, FRANCIS, a French ecclesiastic, and doctor of the Sorbonne, in the seventeenth century, who died canon of Avranches, where he was held in high esteem by all classes of people, and where he was living in the year 1691. In the early part of his life he was intimately connected with the learned members belonging to the foundation of Port Royal, until the subject of the formulary became a matter of warm discussion in the year 1664, when the part which he took in defence of it terminated his friendship with those gentlemen. In Moreri the reader may find who were some of his principal antagonists in this controversy. In the year 1672, being at Rome, in the suite of cardinal d'Estrees, when the queen of France

had applied to the pope to give his final decision on the question of the immaculate conception, he was employed in writing a treatise to prove that it was a point which could not be determined: and his arguments appear to have quieted, if they did not satisfy, the pious consort of the eldest son of the church. Among other eminent men with whom M. Dirois lived in habits of correspondence and friendship, were the learned father Richard Simon, and the celebrated John de Launoi. Besides the controversial pieces already alluded to, he was the author of a work highly spoken of by catholic writers, entitled "*Preuves & Prejuges pour la Religion Chrétienne & Catholique, contre les fausses Religions & l'Atheism*," in quarto; and of a treatise on ecclesiastical history, which, though it is written with more precision than elegance, forms not the least ornamental part of Mezeray's Abridgment of the History of France. *Moreri. Nouv. Dict. Hist.*—M.

DISNEY, JOHN, a learned and pious English divine, and excellent magistrate, was born at Lincoln in the year 1677. He received his education at a grammar-school in that city, and afterwards at a private academy among the protestant dissenters, to which class of men his father belonged. Being designed for the study of the law, he was for some time a member of the Middle Temple. He did not prosecute that study, however, as a lucrative profession; but, satisfied with an easy paternal inheritance, availed himself of the progress which he made in legal knowledge to render himself useful and instructive in the characters of a justice of the peace and of an author. As a magistrate he was diligent, disinterested, and impartial, and particularly active in the unpopular work of suppressing vice and immorality, in connection with the societies which were established during the reign of queen Anne for promoting reformation of manners. By his upright and inflexible regard to his duty, he conciliated the esteem and respect of all good men; but at the same time provoked the opposition and enmity of others. From their malignity he was exposed to many inconveniences and harassing litigations, under which he was supported by the *mens conscia recti*, and the approbation of the most eminent characters in church and state. On more than one occasion he received the public thanks of the judges on the circuit for the services which he rendered to the interests of virtue and of his country. After Mr. Disney had been an active magistrate for above twenty years, he conceived the design of becoming a minister in the church of England, with which

he had communicated, upon principle and conviction, from the time of his being of age. His design was warmly applauded by Dr. Wake, archbishop of Canterbury, whose correspondence with him upon the subject shews in what estimation his character was held; and he was accordingly ordained deacon, and afterwards priest, by Dr. Gibson, bishop of Lincoln, in the year 1719. In the same year he was presented to the vicarage of Croft, and to the rectory of Kirkby-super-Baine, both in Lincolnshire. In the year 1722 he was instituted to the vicarage of St. Mary in Nottingham, to which town he removed, and lived there until the time of his death, in the year 1729-30. During this period he was sedulously attentive to his professional duties, much admired as a preacher, and exemplary and amiable in his personal conduct. He was also indefatigable in his literary application, as appears from the works which he sent to the press, and more particularly from the great collection of MSS. which he left behind him, the principal of which were drawn up as materials for an intended extensive and favourite work, under the title of "*Corpus Legum de Moribus Reformandis*." For an account of their subjects we must refer to the authority from which this article is taken. The pieces which he published, and which reflect credit on his abilities, learning, and piety, besides several sermons preached on public occasions, were the following: "*Primitiæ Sacræ, the Reflections of a devout Solitude, consisting of Meditations and Poems on divine Subjects*," 8vo. 1701; "*Flora*," prefixed to subdean Gardiner's translation of Rapin of Gardens, 8vo. 1705; "*An Essay upon the Execution of the Laws against Immorality and Profaneness, &c. with a Preface addressed to her Majesty's Justices of the Peace*," 8vo. 1708; "*A Second Essay upon the Execution of the Laws against Immorality and Profaneness, wherein the Case of giving Information to the Magistrate is considered, and Objections against it answered, &c.*" 8vo. 1710; "*Remarks upon a Sermon preached by Dr. Henry Sacheverell, at the Assizes held at Derby, August 15, 1709, &c. containing a just and modest Defence of the Societies for Reformation of Manners, against the Aspersions cast upon them in that Sermon*," 8vo. 1711; "*The Genealogy of the most serene and most illustrious House of Brunswick Lunenburg, the present Royal Family of Great Britain, drawn up from the best historical and genealogical Writers, on two Sheets of imperial Paper*;" and "*A View of Ancient Laws against Immorality and Profaneness, &c. collected*

from the English, Roman, Greek, Gothic, Lombard, and other Laws, down to the Middle of the Eleventh Century, &c." folio, 1729. *Biog. Britan.*—M.

DITHMAR, or **DIETHUMAR**, a German prelate and historian, born in 976, was the son of Sigefrid count of Saxe. He embraced the monastic life, and in 1018 was made bishop of Mersburg by the emperor Henry II. He wrote a Latin chronicle, in seven books, containing the history of the emperors Henry I. Otho I. II. III. and Henry II. It is accounted a very faithful narrative, and has been several times printed. The best edition is that of Godefroy. Dithmar died, in great reputation for sanctity, in 1028. *Moreri.*—A.

DITHMAR, **JUSTUS-CHRISTOPHER**, an eminent German jurist and antiquary, was born in 1677 at Rottenburg in Hesse, of which place his father was schoolmaster, and afterwards minister. After studying with great success under his father, he went to the university of Marpurg, where he applied to theology and the oriental languages, and thence to Leyden. From that place he was invited to become preceptor to one of the sons of the president Van Danckelmann, with whom he travelled in Germany and Holland. Through the interest of that family he was settled at Frankfort-on-the-Oder, first as professor of history, then of the law of nature, and finally was appointed to give students the lessons proper to fit them for the management of the domains and public finances. He was made a member of the Royal Society of Berlin, and a counsellor of the order of St. John. He refused two invitations to settle at Leyden, and constantly remained at Frankfort, where he died in 1737. He was the author of a number of learned works, of which some of the most important are: "Gregorii VII. Pontif. Vita," 8vo.; "Historia Belli inter Imperium & Sacerdotium," 8vo.; "Delineatio Historiæ Brandenburgensis," 4to.; "Chytræi Marchia Brandenb. ad nostra Tempora continuata," 8vo.; "C. Corn. Taciti Germania, cum perpetuo & pragmatico Commentario;" "Dissert. de Abdicatione Regnorum, aliorumque Dignitatum illustrium," 4to.; "A Collection of Dissertations on various Subjects of public and natural Law and History," 8vo.; "An Introduction to Political Economy, with a Catalogue of the best Books on the Subject," 8vo. This work, the first of its kind, has gone through many editions, and been used in several of the German universities. *Moreri.*—A.

DITTON, **HUMPHREY**, an eminent English mathematician, was born at Salisbury, in the

year 1675. His father was a zealous nonconformist; but that he was not a bigot may be fairly concluded from the choice which he made of a tutor for his son. Observing in him an extraordinary good capacity, and desirous that he should possess the best advantages within his reach for improving it, he placed him under the care and instruction of a clergyman of the established church, with whom he appears to have continued till he was of age to enter on some profession in life. At that period Mr. Ditton, although contrary to his own inclination, complied with his father's desire that he would engage in the work of the ministry, and commenced his labours at Tunbridge, in the county of Kent, where he continued to preach for some years. His health, however, becoming materially injured by the assiduity with which he discharged the duties of his calling, and the death of his father taking place about the same time, he followed the advice of his friends, and relinquished his ministerial profession. After he had taken this step, he was persuaded by Dr. Harris and Mr. Whiston, two eminent mathematicians, to devote his time to the study of the mathematics, to which he was always strongly inclined. In this new line of life, which was perfectly suitable to his genius, he proceeded with success, and soon obtained considerable applause from the most distinguished scientific men of his time. Among others sir Isaac Newton expressed his approbation of his labours, and entertained for him a high esteem. By the interest and recommendation of that great man, Mr. Ditton was elected master of the new mathematical school in Christ's hospital, London, in which office he continued until his death. To the great regret of the philosophical literati, who expected ingenious and useful discoveries from his talents and assiduity, that event took place in 1715, when he was only in the fortieth year of his age. Mr. Ditton was the author of several mathematical and other treatises, which we shall enumerate according to the order of their appearance. "On the Tangents of Curves, deduced immediately from the Theory of Maxima and Minima," published in the twenty-third volume of the Philosophical Transactions.—"On Spherical Catoptrics," written in the Latin language, and published in the Philosophical Transactions for the year 1705. It met with such general approbation, that it was republished abroad in the *Acta Eruditorum* for the year 1707, and in the *Memoirs of the Academy of Sciences at Paris.*—"An Institution of Fluxions, containing the first Principles,

Operations, and Applications, of that admirable Method, as invented by Sir Isaac Newton," 8vo. 1706. This work was republished in the year 1726, with alterations and additions, by Mr. John Clarke.—"General Laws of Nature and Motion," 8vo. 1706. The celebrated Wolfius asserts, that this treatise illustrates and renders easy the writings of Galileo, Huygens, and the Principia of sir Isaac Newton.—"The Synopsis Algebraica of John Alexander Bernatus Helvetius, with Additions and Corrections," 1709.—"A Treatise on Perspective," 1712. In this treatise he explained the principles of that art mathematically; and besides teaching the methods then generally practised, gave the first hints of the new method afterwards enlarged upon and improved by Dr. Brook Taylor. In 1714 we are informed that Mr. Ditton published several pieces, one of which was "A Discourse on the Resurrection of Jesus Christ." This work was very favourably received, and has not only gone through four editions in England, but has been translated into several foreign languages. It is written in the mathematical form, which gives it perhaps too abstract an appearance, yet it possesses much merit, and is well deserving of a careful perusal. Another treatise of the date last mentioned is "The new Law of Fluids, or a Discourse concerning the Ascent of Liquids, in exact geometrical Figures, between two nearly contiguous Substances." To this piece a tract was added, intended to demonstrate the impossibility of perception or thinking being the result of any combination of the parts of matter and motion;—a subject much agitated about that time. There was also annexed to it an advertisement from the author and Mr. Whiston, concerning a method for the discovery of the longitude, which it appears they had published a little time before. The circumstances attending this attempt most probably cost Mr. Ditton his life: for although it was approved and countenanced by sir Isaac Newton, before it was presented to the Board of Longitude, yet it was rejected by the commissioners. The disappointment occasioned by this rejection, which was still farther embittered by the public ridicule excited against him, particularly in a ludicrous and filthy poem, written by dean Swift, had such an effect upon his health, that he died during the following year. In the account of him prefixed to the German edition of his treatise on the resurrection, it is said, that he had published, in his own name only, another method of finding the longitude, which Mr. Whiston denied. A learned Jew, however, who had studied under

Leibnitz, informed the editor of that translation, that he well knew that Ditton and Leibnitz had corresponded upon the subject, and that Ditton had sent to Leibnitz a delineation of a piece of mechanism which he had invented for that purpose, which the latter highly approved of for land use, but doubted whether it would answer on shipboard, on account of the ship's motion. *Biog. Britan.*—M.

DIVINI, EUSTACHIO, an ingenious Italian optician, who lived at Rome about the middle of the seventeenth century. He and Campani at Bologna, were the first who distinguished themselves in the art of grinding telescopic glasses. Divini was so celebrated for the excellence of his telescopes, that they were in request among astronomers in every part of Europe. M. Huygens, however, soon outstripped him in the mode of constructing those instruments, by introducing such improvements as enabled him to discover the ring of Saturn. When the discovery was made public, Divini contested its truth, because he could not perceive the ring through his own telescopes; and wrote a treatise on the subject in opposition to Huygens, entitled "Brevis Annotatio in Systema Saturninum," 8vo. 1660. Huygens immediately replied to him, and Divini wrote a rejoinder, in the year 1661. We learn nothing farther concerning him, excepting that in the year 1663 he announced the invention of a new combination of glasses, to which he ascribed very considerable advantages. What the principle of his invention was, we have not been able to ascertain. *Moreri. Hutton's Mathematical Dictionary.*—M.

DLUGLOSS, JOHN LONGINUS, a Polish historian, was born in 1415 at Brzeznick, of which town his father was governor. After studying at Cracow and other places, he entered into the service of Zbigneo bishop of Cracow, who committed all his affairs to his management, ordained him to the priesthood, and conferred several benefices upon him. When his patron had been nominated to the cardinalate, and some difficulties had arisen upon the subject, Dlugloss took a journey to Rome in 1449, and brought the affair to a conclusion. He afterwards visited the Holy Land, and upon his return to Poland was appointed preceptor to the children of king Cassimir IV. Upon the death of cardinal Zbigneo, he was charged by the brother of the deceased with having abused his confidence, but he was able to justify himself. Declaring in favour of the new bishop of Cracow appointed by the pope, he incurred the displeasure of the king, and

was exiled for three years. The dispute being finally settled, he was recalled, and recovered the king's favour so as to be employed in various negociations, which obliged him to travel to different parts of Europe. He had been nominated to the archbishopric of Leopold, when he died before consecration in 1480. His principal work is "J. Dluglossi seu Longini Historia Polonica;" of this the first volume appeared in 1615, containing the first six books, which bring down the history to the year 1240. The six subsequent books, which terminate in 1444, were not printed till 1711, *Frankf. folio*. A thirteenth book, finishing with 1480, with various historical additions, and the life of the author, was published in 1712, *Leips. folio*. This work is accounted correct and faithful, though not free from the barbarism of the period. Dlugloss likewise composed the lives of some Polish saints, and of the bishops of some of the sees in Poland. *Moreri.—A.*

DOBSON, WILLIAM, one of the few English painters of merit before the present reign, was born in London in 1610. He was placed with one Peake, a painter of little talent, but he had the advantage of some instruction from Fr. Cleyn, a foreign artist of distinction. He derived, however, more advantage from copying some pictures of Titian and Vandyke, the manner of whom, especially of the latter, he caught and always retained. This seems to have been all the education he received; but such was his assiduity and natural taste, that he soon distinguished himself among the artists of his time. A picture of his placed in a shop-window attracted the notice of Vandyke, who made enquiries after the painter, and found him at work in a garret. He generously fitted him to appear in a situation more worthy of his merit, and recommended him to Charles I. That patron and judge of the arts, on the death of Vandyke, gave Dobson the posts of serjeant-painter, and groom of his chamber. Dobson attended him to Oxford, where he painted several of the court, and rose into great reputation. The decline of the royal cause was prejudicial to him, and his own negligence and love of pleasure farther contributed to the derangement of his affairs. He fell into debt, and was thrown into prison; but the kindness of Mr. Vaughn of the Exchequer liberated him. He died shortly after at his house in St. Martin's-lane, at the early age of thirty-six. In a short life he has perpetuated his name, by a degree of professional excellence which enables him to hold a place in the list of superior artists. He possessed a bold and free manner,

great sweetness of touch, and a fine tone of colouring; and though the defects of education prevented him from emulating the grace of Vandyke, yet he animated his figures by the force of native genius. He painted both history and portrait, but chiefly the latter. His works are found at the seats of several of the nobility and gentry of the kingdom. *Walpole's Anecdotes of Painting. Biog. Britan.—A.*

DODART, DENNIS, a physician and botanist, was born at Paris in 1634. He studied medicine with so much success, that his exercises on taking his licence attracted the admiration of the learned and caustic Guy Patin, who, in his letters, terms him *Monstrum sine Vitio*. He became physician to the princess-dowager of Conti, and to the princes her children, and was a doctor regent of the faculty of Paris, and a member of the Academy of Sciences. He was of a grave disposition, pious, and abstemious. Of his observance of religious austerities he has left a proof in a fact which he relates in his statical experiments: on weighing himself at the beginning and end of a lent, he found that he had lost 8lb. 5oz. within forty-six days. He had a principal share in the "*Mémoires pour servir à l'Histoire des Plantes*," *Par.* 1676, folio; a sumptuous work, published by the Academy, which was intended to comprise a complete history of plants, but which the wars caused to be left imperfect. Dodart wrote the learned preface. In the botanical part he was assisted by Claude Perrault and Marchant; in the chemical, by Du Clos and Borel. Much was then expected towards investigating the virtues of plants, from their analysis by a gentle heat, and from other chemical proofs, which have since been found to afford little information. Dodart also communicated several papers to the Memoirs of the Academy on medical, physiological, and botanical subjects. He pursued the sanctorian enquiries into the insensible transpiration, &c. for thirty-three years. His first experiments on this subject appeared in the Memoirs of the Academy in 1699; and were afterwards published in a collection entitled "*Medicina Statica Gallica*." In some of the Memoirs he treats on the human voice and its various tones, in explaining which he considers the tension of the elastic ligaments of the glottis, in conjunction with the contraction of its aperture; also the contraction of the lips, &c. He wrote several of the epitaphs printed in the Necrology of the Port Royal. He died in 1707, at the age of seventy-three. His son, *John-Baptist-Claude*,

physician to the king, left "Notes on Pomey's History of Drugs." *Moreri. Nouv. Dict. Hist. Haller Bibl. Botan.*—A.

DODD, WILLIAM, an English divine, who, for many years, was a celebrated and popular preacher in the metropolis, and in his disgraceful death afforded a striking lesson of the fatal effects of extravagance and dissipation. He was born in the year 1729, at Bourne in Lincolnshire, of which place his father was vicar. After receiving a classical education at a private school, he was entered, in 1745, a sizar at Clare-hall, Cambridge; where he appears to have prosecuted his studies with diligence, and in the year 1750 took his degree of B.A. with much reputation. During the following year he imprudently entered into the matrimonial connection, before he possessed the means of supporting a wife, and with a lady who was neither distinguished by the gifts of fortune nor by those prudent and economical qualities so peculiarly necessary in his situation. In the year 1753 he was admitted into orders, when he fixed upon London for his scene of action, where his impressive pulpit talents soon rendered him one of the most admired and popular preachers of his day. He successively obtained several lectureships, and increased his popularity by the publication of sermons and devotional pieces, which met with a very favourable reception. By these means he came into the possession of an handsome income, but not proportioned to the style and manner of living in which he indiscreetly embarked. His popularity made him vain; and his vanity led him into expences to which an opulent fortune would have been unequal. To augment his income he entered more largely into the line of an author, or editor, and during the course of several years published, or superintended the publication of, various original pieces, new editions of esteemed works, translations, and compilations, by which he acquired considerable sums of money. The principal of these are enumerated at the end of this article. In the year 1757 he took his degree of M.A. at Cambridge. About this time he sustained an active part in the institution of the Magdalen hospital, which owed much of the support which it received to the zeal and ability with which he recommended it, particularly in his sermons as preacher to the charity, which were attended by very numerous and respectable audiences. For his services in this situation he was presented with a genteel annual stipend. In the year 1763, Dr. Squire, bishop of St. David's, who had before made him his

chaplain, procured for him a collation to a prebend of Brecon; and in the same year the late earl of Chesterfield, at the recommendation of bishop Squire, gave him the appointment of tutor to his godson, Philip Stanhope, esq. the present earl. In the following year he was made one of his majesty's chaplains; and in 1766 took the degree of LL.D. at Cambridge. In the year 1772 he set on foot a subscription, and gave rise to the truly benevolent society for the relief of prisoners confined for small debts; and in the same year was presented to the rectory of Hockliffe in Buckinghamshire. His increase of honours, however, and of lucrative situations, unhappily ministered fresh food to his vanity, and tempted him to indulge to a ruinous extravagance, by which he was involved in debts which he could not discharge. To extricate himself from this situation he had recourse, in the year 1774, to a scandalous expedient, by which he hoped to procure the rich rectory of St. George's, Hanover-square, which had fallen to the disposal of the crown. With this view he caused an anonymous letter to be sent to the lord chancellor's lady, making her an offer of 3000l. if, by her means, he might be presented to the living. That letter was immediately communicated to the chancellor, and, after being traced to the person who sent it, laid before the king, who ordered Dr. Dodd's name to be ignominiously struck out of the list of his chaplains. The public disgrace and shame which followed this event had for a short time such an effect upon Dr. Dodd, that he withdrew from the kingdom, and went to Geneva, where his pupil then was. By him he was received with more kindness than under the circumstances in which he was placed he had reason to expect, and, as a means of relief, was presented with the living of Winge in Buckinghamshire, which a dispensation enabled him to hold in connection with that of Hockliffe. But the shame and distress in which he had involved himself did not cure him of his follies, or check his habits of profusion. The consequence was, that his embarrassments by degrees became greater than ever, and tempted him at length, in the year 1777, to the commission of a criminal act, by which he forfeited his life. That was, the forgery of lord Chesterfield's name to a bond, on the credit of which he obtained a large sum of money, vainly flattering himself that the transaction would remain unknown till he should be in circumstances to redeem and destroy the fatal pledge. Detection, however, almost immediately followed the crime; and the wretched divine was committed

to prison, tried, convicted, and executed at Tyburn. He died with all the marks of the deepest remorse for the follies and vices of which he had been guilty, and with expressions of the most bitter regret for the scandal which, by his conduct, he had brought on his profession, and on the religion of which he was a minister. Besides several single sermons, occasional essays in periodical works, and anonymous pieces of which he was the reputed author, he published "Synopsis compendaria H. Grotii de Jure Belli & Pacis, S. Clarkii de Dei Existentia & Attributis, & J. Lockii de Intellectu humano," 8vo. 1750; "An Elegy on the Death of the Prince of Wales," 4to. 1751; "The Beauties of Shakspeare selected," two vols. 12mo. 1752; "The Hymns of Callimachus translated from the Greek into English Verse," 4to. 1754; "Thoughts on the glorious Epiphany of our Lord Jesus Christ, a poetical Essay," 4to. 1758; "Sermons on the Parables and Miracles," four vols. 8vo. in the same year; "Account of the Rise, Progress, &c. of the Magdalen Charity," 8vo. 1759; "A new Edition of Bishop Hall's Contemplations, with his Life," two vols. 8vo. 1761; "A familiar Explanation of the poetical Works of Milton," 12mo. 1762; "Reflections on Death," 12mo. 1763; "Comfort for the Afflicted," 8vo. 1764; "The Visitor," two vols. 12mo. in the same year; "A new Edition of Mr. Locke's Common-place Book to the Bible," 4to. 1766; a volume of "Poems," 8vo. 1767; "Sermons on the Duties of the Great," translated from the French of Massillon, 8vo. 1769; "A Commentary on the Bible," three vols. folio, published in numbers, and completed in 1770; "Sermons to young Men," three vols. 12mo. 1771; "The Frequency of capital Punishments inconsistent with Justice, sound Policy, and Religion," 8vo. 1772; and "An Oration at the Dedication of Free-Masons' Hall," 4to. 1776. He also left behind him "Thoughts in Prison, &c." which were published after his death, in 12mo. with memoirs of his life prefixed to them; from which, together with the *Gentleman's Magazine* for 1777, the above particulars have been extracted.—M.

DODDRIDGE, PHILIP, an eminent English nonconformist divine and tutor, was the son of a respectable tradesman in London, where he was born in the year 1702. The early part of his education he received at different private schools in the metropolis, Kingston-upon-Thames, and St. Alban's. In the town last mentioned he was so happy as to obtain the acquaintance of Mr. afterwards Dr. Sa-

muel Clark, the dissenting minister of the place, from whose advice and generous friendship he received the most seasonable and essential benefits. It was Mr. Doddridge's misfortune to be left an orphan when he was only thirteen years of age, and soon afterwards to lose the whole of the property that was left to him, by the mismanagement of the person to whom the care of it was entrusted. In these circumstances, Mr. Clark liberally furnished him with the means of continuing his classical studies; and, finding him strongly inclined to the work of the christian ministry, took him afterwards for some time into his own house, under his personal instruction, where he was supplied with the most proper books for improvement, and had the sentiments of virtue and piety, in which he was early initiated, confirmed and strengthened in his mind. In the year 1719 he was placed under the tuition of the reverend John Jennings, who kept an academy for the education of protestant dissenting ministers at Kibworth, a village in Leicestershire; at which place he prosecuted his studies with the greatest ardour and diligence, neglecting none of the branches of solid and ornamental knowledge, and paying a particular attention to such as had a more immediate relation to his intended profession in life. In the year 1722, after being examined by a committee of ministers, and receiving an ample testimonial to his qualifications, he commenced an occasional preacher; but still continued his academic studies under Mr. Jennings, who removed this year from Kibworth to Hinckley. Mr. Doddridge's pulpit services were so generally acceptable, that he was soon invited to settle among them by more than one congregation. In the year 1723 he accepted of an invitation to Kibworth, principally on account of the opportunity which the retirement of the place afforded for zealously devoting his time to the acquisition of farther knowledge and improvement, with little interruption. In the year 1725 he fixed his residence at Market Harborough, for the sake of enjoying the instructive conversation and advice of the learned and worthy pastor of a dissenting congregation in that town, to whom he was chosen assistant in 1729; but without relinquishing his connection with the people at Kibworth, who continued to be edified by his services alternately with the people at Harborough. During this period the fame of Mr. Doddridge's abilities and character had become widely diffused, and he was strongly pressed to accept of the pastoral charge in large societies at London and

other places, where the salaries were considerable, and numerous circumstances combined to render them desirable situations. But the leading motive which induced him to settle at Kibworth was still predominant in his mind, and occasioned him to decline their proposals. When Mr. Doddridge left the academy, his tutor earnestly pressed him to keep in view the improvement of that course of lectures through which he had passed, and to regulate his studies in such a manner as that he might illustrate and enrich the compendiums which he had received from him. His reason for such a request he did not then assign; but it afterwards appeared to have been founded on an opinion that, in case of his own decease (which soon took place), Mr. Doddridge was the most likely of any of his pupils to pursue the schemes which he had formed, and which were indeed far from being complete. Accordingly, during his residence at Kibworth, Mr. Doddridge reviewed those lectures with great care; and his conversation one day with a friend, who had some thoughts of undertaking the office of tutor, being turned to the best method of conducting the preparatory studies of youth intended for the ministry, he was persuaded to commit his sentiments upon the subject to writing. Just as he had finished that task, the friend, for whose use it was principally designed, died. The manuscript, however, having been perused by another friend, was by him submitted to the inspection of Dr. Watts, with whom Mr. Doddridge had at that time no personal acquaintance, who was much pleased with the plan, made some remarks upon it, and communicated it to several other ministers. It was their unanimous opinion, that the person who had drawn up that plan was best qualified to carry it into execution; and, accordingly, they joined in an application to him for that purpose. After much hesitation, arising from a sense of the importance of the undertaking, and a modest diffidence in his own abilities, he was persuaded to comply with their desire; and, not before he had still farther prepared himself for the design by soliciting the advice and aid of many gentlemen distinguished for their learning and experience, opened his academy at Harborough, in the year 1729. He had not entered upon the office of a tutor many months, when a vacancy took place in a considerable congregation at Northampton, who had long admired him as a preacher, and who were now urgent with him to accept of the pastoral charge of their society. For some time he resisted their applica-

tion; but at length the persuasions of his friends, and the concurrence of several circumstances which it is not necessary to relate, prevailed with him to alter his mind, and he removed with his academy to Northampton, towards the close of the year last mentioned. At that place he was ordained, or solemnly recommended to the divine blessing in the exercise of the pastoral duties, according to the mode generally practised by protestant dissenters, towards the beginning of the following year, and commenced his labours among his new flock, with the happiest prospect of extensive and increasing usefulness. For more than twenty-one years the connection continued between them; during which time Mr. Doddridge was indefatigably diligent, zealous, and affectionate in the discharge of his duties, and reaped his reward in the improvement, commendable conduct, and friendly attachment of his charge. He met with occasional trials of his patience, indeed, from some narrow-minded bigots, and weak enthusiasts; but by his prudence and mildness he so conducted himself, that they could not materially affect his comfort and usefulness. This we may gather from the testimony which he bore in his last will, "that he had spent the most delightful hours of his life in assisting the devotions of as serious, as grateful, and as deserving a people, as perhaps any minister had ever the happiness to serve." In the year 1730 Mr. Doddridge entered into the matrimonial connection with a lady who, by her piety, prudence, and affection, contributed to lighten the toil of the arduous life in which he had embarked. When Mr. Doddridge removed to Northampton, his pupils were but few in number; but his academy soon grew into great reputation, and the accession of students increased every year. From this circumstance he found it necessary, in the year 1734, to have a stated assistant, to whom the care of some of the junior pupils was committed. During the twenty-two years in which he sustained the office of tutor, he had about 200 young men under his care, of whom 120 entered upon the work of the ministry. His conduct in that character cannot be too highly commended for diligence, prudence, and conciliating manners; and of the excellent effects of the system which he pursued, the many learned and respectable men who proceeded from his seminary, and who honourably distinguished themselves as ministers, or in the departments of civil life, bear ample testimony. We must refer to the authorities from which these particulars are taken, for a minute

account of that system, which our necessary limits will not permit us to abridge. The exercise of Mr. Doddridge's abilities, however, was not confined to his labours as a minister and as a tutor. During the course of his active life he published, and prepared for the press, a variety of works which entitle him to no small reputation as an author. For the subjects of his numerous single sermons, charges, and pieces which appeared in other collections, many of them truly excellent, we must again refer to the authorities above alluded to. In the year 1730 Mr. Doddridge published, without his name, a treatise entitled, "Free Thoughts on the most probable Means of reviving the dissenting Interest, occasioned by the late Enquiry into the Causes of its Decay," in which his politeness and candour as a disputant are pleasingly exhibited. In the year 1732 he published a volume of "Sermons on the Education of Children," principally intended for the use of his own congregation; and in the year 1735, a volume of "Sermons to young Men;" both of which were favourably received by the world, and have gone through several editions. In the year 1736 he published "Ten Sermons on the Power and Grace of Christ," and "The Evidences of his glorious Gospel." The three last, on the Evidences of the Gospel, were afterwards printed separately, by the particular desire of one of the first dignitaries of the church of England, and afford a judicious and pleasing summary of several of the principal arguments in defence of the truth of Christianity, and particularly of those adduced to prove the genuineness and credibility of the evangelical history. During the same year the university of Aberdeen conferred upon our author the degree of doctor in divinity: an honour to which his abilities, character, and station, gave him the justest claim. In the year 1739 Dr. Doddridge gave to the public the first volume of his great and valuable work, entitled, "The Family Expositor; or, a Paraphrase and Version of the New Testament, with critical Notes, and a practical Improvement of each Section." The merits of this work are so generally known and acknowledged, even by those who cannot concur in the theological principles which pervade it, that any farther notice of its character is entirely unnecessary. The second volume made its appearance in the year 1740. In the following year Dr. Doddridge published a volume of "Practical Discourses upon Regeneration;" and, in 1742 and 1743, "Three Letters to the Author of a Treatise, entitled, 'Christianity

not founded on Argument.'" These letters are written with equal ability, good temper, and candour, and procured the author thanks from many persons of distinguished rank and literature. In the year 1743 our author also published "The Principles of the Christian Religion expressed in plain and easy Verse, and divided into short Lessons for the Use of Children and Youth," which are written with ease and elegance, and are, in general, well adapted to the purpose for which they were designed. They would have been rendered more extensively useful, however, if no doctrinal articles of a disputable nature had been admitted into them: an observation which is, indeed, applicable to the greater part of the author's practical and devotional pieces, not excepting the most popular, and, upon the whole, the most valuable of them, which was published in 1745. This was, "The Rise and Progress of Religion in the Soul, illustrated in a Course of serious and practical Addresses, suited to Persons of every Character and Circumstance; with a devout Meditation or Prayer added to each Chapter." Dr. Doddridge was engaged to write this work at the importunate request of Dr. Watts, who had formed a plan for a similar performance, which his increasing infirmities prevented him from carrying into execution. From the reception which it met with, the author's mind must have been highly gratified. It was warmly applauded by persons eminent for rank, learning, and piety, in the established church, as well as by the dissenters, and soon went through many editions, not only in this country, but in America, and on the continent of Europe, where it was translated into the Dutch, German, Danish, and French languages. But this applause was not unmixed with strictures from some friends who objected to the principles of Calvinism unnecessarily introduced into it, or who considered that it recommended a degree of strictness in the exercises of devotion, and in the instrumental duties of religion, which is inconsistent with the attention to the affairs of life that is necessary for the generality of Christians. In the year 1747 Dr. Doddridge published "Some remarkable Passages in the Life of the Hon. Colonel James Gardiner," in the composition of which "many thought, and perhaps justly," says Mr. Orton, "that he too much indulged the emotions of private friendship and affection." In the year 1748 appeared the third volume of "The Family Expositor," and also "The Expository Works," and other remains of archbishop Leighton, which were revised by Dr. Doddridge, and, together

with his translation of the archbishop's "Latin Prelections," published at Edinburgh, in two volumes. The last of Dr. Doddridge's works, published during his life-time, which we have to record, was entitled "A plain and serious Address to the Master of a Family, on the important Subject of family Religion," accompanied with two prayers; which, both from the weighty nature of the subject, and the admirable manner in which it is treated, is well deserving of attention. We shall subjoin in this place our enumeration of his posthumous productions, and afterwards revert to the circumstances which remain to be detailed of the life and character of this excellent man. Of his grand work, the Family Expositor, three volumes were left unpublished at the time of his death. He had, however, finished the copy of the whole, in short hand, a few slight notes excepted, and had transcribed the larger part for the press; what remained was carefully transcribed by Mr. Orton, or by some of the doctor's pupils, and the transcript was several times compared with the short-hand copy. In the year 1754 the fourth volume was published by Mr. Orton, and the fifth and sixth in the year 1756. In the year 1755 Mr. Orton likewise published a collection of Dr. Doddridge's "Hymns founded on various Texts in the Holy Scriptures," which met with very general acceptance, and are well calculated to answer the purposes of christian devotion. In point of poetical merit, if they cannot be said to rank very high, they deserve nevertheless to be commended for correctness and elegance of diction, general ease and harmony of numbers, and a considerable share of warmth and feeling. In his younger life Dr. Doddridge afforded various proofs, besides his hymns, of his possessing a poetical turn. The excellent lines which he wrote on the motto of his family coat of arms, "*Dum vivimus vivamus*," which, in Dr. Johnson's opinion, constitute one of the finest epigrams in the English language, although very generally known, cannot be omitted in our pages:

"Live, while you live," the Epicure would say,
 "And seize the pleasures of the present day."
 "Live while you live," the sacred preacher cries,
 "And give to God each moment as it flies."
 Lord, in my view let both united be;
 I live in pleasure while I live to thee.

The last work of Dr. Doddridge which was given to the public, was his "Course of Lectures on the principal Subjects of Pneumatology, Ethics, and Divinity; with References to the most considerable Authors on each Sub-

ject." It appeared in 1763, in one volume quarto, under the care of the reverend Samuel Clark of Birmingham, the son of the doctor's earliest benefactor, and at the time of his death his assistant in the academy. It is drawn up in the mathematical form, and was founded on the course of lectures received from the author's tutor, Mr. Jennings, but is so much enlarged and improved, that it may be considered as a new work. Notwithstanding that some objections may be urged against the author's plan, particularly against the mathematical form of reasoning that he applies to moral and theological topics, it must nevertheless be allowed to be the most useful work that has been published for the student who wishes to have a concise and methodical view of the arguments on any subject within its prescribed limits, and to be directed to the writers who have treated on the several matters in question. In the year 1794, a new and improved edition of it, in two volumes octavo, was published by the late excellent Dr. Kippis, who had been a pupil of Dr. Doddridge; which is enriched with additional notes, amendments of former references, and new references to above a thousand different publications which have appeared since Dr. Doddridge's decease. From the particulars which have been already enumerated, some idea may be formed of the incessant application in which Dr. Doddridge must have spent his valuable life. His constitution was originally very delicate; on which account his friends would frequently express their apprehensions for the consequences of his unremitting labours, and entreat that he would allow himself some relaxation from his studies. But their entreaties were in vain, until his fine frame became imperceptibly impaired, and incapable of resisting the attacks of disease. In these circumstances he took a journey to St. Alban's, in the winter of the year 1750, for the purpose of preaching the funeral sermon of his venerable friend and father, Dr. Clark. During that journey he unhappily contracted a cold, which brought on him a pulmonary complaint, too obstinate to yield to any remedies. Whilst, however, he conceived that there was no immediate danger in his case, he could not be prevailed upon to decline, or to lessen, the various employments in which he delighted. But, notwithstanding occasional flattering symptoms, his health declined daily, until, in July, 1751, he was obliged to retire from his public services to the house of his friend Mr. Orton, at Shrewsbury. The relief which he felt from that recess from business and company, was but of

very short duration; and in the autumn of the same year his physicians judged it proper that he should make a trial of the Bristol waters. Little hope of his deriving benefit from them was given by the physicians of that place; and he received their report of the great hazard of his case, with a fortitude, resignation, and cheerfulness, which never forsook him. As the last resort in so threatening a disorder, he was advised to remove to a warmer climate for the winter; and accordingly took a voyage to Lisbon, where he met with every friendly attention and medical aid which his circumstances required. But his case was hopeless; and he died on the 26th of October, 1751. Dr. Doddridge possessed a quick conception, a lively fancy, and a remarkable strength of memory, to which were united an invincible resolution and perseverance in the prosecution of his studies. It is not surprising, therefore, that his mind was furnished with a rich stock of various learning. His acquaintance with books, ancient and modern, was very extensive; and if with regard to the learned languages he could not be called a profound linguist, he was sufficiently conversant in them to read the most valuable pieces of antiquity with taste and pleasure, and to be able to illustrate the force and beauty of the sacred writings in the true spirit of criticism. To history, ecclesiastical as well as civil, he had paid no small degree of attention; and while from his disposition he was led to cultivate a taste for polite literature in general, more than for the abstruser parts of science, he was far from being a stranger to mathematical and philosophical studies. But the favourite object of his pursuit, and that in which his chief excellence lay, was divinity, taking that word in its largest sense. As a preacher Dr. Doddridge was much esteemed, and very popular. Like those of all other preachers, his discourses possessed different merits, and produced different impressions, according to the circumstances in which he was placed when he prepared, or when he delivered them. When he was enabled to bestow on them proper pains, he was perspicuous in his method, natural and orderly in the arrangement of his sentiments, and correct and elegant, but simple, in his language. And his manner of delivery was distinguished by energy, a pleasing variety of modulation, and an impressive pathos. Of Dr. Doddridge's moral and religious character it is not easy to speak in too high terms. His piety was ardent, unaffected, and cheerful, and particularly displayed in the resignation and serenity with which he bore his afflictions. His

moral conduct was not only irreproachable, but in every respect exemplary. To his piety he joined the warmest benevolence towards his fellow-creatures, which was manifested in the most active exertions for their welfare within the compass of his abilities or influence. His private manners were polite, affable, and engaging; which rendered him the delight of those who had the happiness of his acquaintance. No man exercised more candour and moderation towards those who differed from him in religious opinions. Of these qualities there are abundant proofs in the extensive correspondence which he maintained, not only with his dissenting brethren, but with some of the brightest ornaments, both among the clergy and laity, of the established church. He was, indeed, so solicitous to be upon friendly terms, as far as possible, with all men, however varying in their sentiments, that he has been accused by some of using a language of compliance and accommodation, in his correspondence and different connections, not easily reconcileable with sincerity. But how much soever we may disapprove of the ambiguity of some of the phrases which he was accustomed to make use of, we can by no means admit that they warrant us in attaching to his character such an injurious suspicion. On a view of his whole life, we have no hesitation in subscribing to the opinion of Dr. Kippis, that "Dr. Doddridge was not only a great man, but one of the most excellent and useful Christians, and christian ministers, that ever existed." *Orton's Memoirs of the Life, &c. of Dr. Doddridge. Biog. Britan.*—M.

DODOENS, REMBERT (Lat. *Dodonaus*), a physician and eminent botanist, was born in 1518 at Staveren in Friesland. He studied medicine at Louvain, and afterwards visited the principal universities of France and Italy. He became physician to the emperors Maximilian II. and Rodolph II. and finally was a professor at Leyden, where he died in 1585. His botanical works are: "*Historia Frugum*," *Antw.* 1552, 8vo.; "*Herbarium Belgicum*," 1553, 1557; the figures of this are mostly from Fuchs, the histories and enumeration of qualities, brief: this work was translated into French by L'Ecluse, and into English by Lyte: "*De Stirpium Historia Comment. imagines*," 8vo. two vols.; some of the figures of the first volume, and 133 of the second, are by Dodoens, and are superior to those of Fuchs: "*Fruentorum, Leguminum, Palustrium, & Aquatilium Herbarum Historia*," 1566, 1569, 8vo.; of these the figures are for the most part new,

with new explanations: "Coronariarum Odoratarumque nonnull. Herb. Hist." 1568, 8vo.; the figures of these are superior to all that had hitherto appeared, except those of Gesner: "Purgantium, aliarumque eo facientium, &c. Hist." 1574, 8vo.; very valuable for its new and beautiful plates: "Historia Vitis, Vinique, &c." *Colon.* 1580, 8vo.: "Historiæ Stirpium pemptades vi. seu Libr. xxx." *Antw.* 1583, folio; this is a collection of all the former with additions; it is a good and useful, though not excellent, work: an improved edition of it after the author's death was published by Raphelengius, in Dutch. Dodoens also wrote a "Praxis Medica," and a book of "Medical Observations." *Moreri. Haller Bibl. Botan. & Med.—A.*

DODSLEY, ROBERT, an author and bookseller, was born in 1703, at Mansfield, of parents in humble life. Without the advantage of a liberal education he acquired a taste for literature, which brought him into notice, when in the station of footman to a lady of fashion. He at that time published by subscription a collection of poems, under the title of "The Muse in Livery." It does not appear that these contained any indications of superior genius; but, like many other attempts of this kind, they were probably received with favour as a species of wonder. His next performance was a dramatic piece called "The Toyshop," intended as a civil satire upon the prevailing follies of the time. This was shewn in manuscript to Pope, who took the author under his protection; and by his influence it was brought upon the stage in 1735, where it met with great success. The profits which occurred from this and the former were by Dodsley prudently applied to settling himself in business. He opened a bookseller's shop in Pall-Mall, which, through his own good conduct, and the encouragement of his patrons, soon rose to distinction; and in a course of years, Dodsley became one of the most considerable persons of his trade in the metropolis. Proceeding at the same time in his career as an author, he wrote the farce of "The King and the Miller of Mansfield," founded on the old ballad-story of that name, which was also very favourably received; whence he was induced to add a sequel to it, entitled, "Sir John Cockle at Court." These productions are less distinguished by humour, than by a vein of moral and sentimental satire. Other slight dramatic pieces followed, among which was a loyal masque, written on occasion of the treaty of Aix-la-Chapelle in 1748, and called "The Triumph of Peace."

His next work was in prose, and obtained great temporary celebrity, for which it was much indebted to a mistaken opinion of its being written by the earl of Chesterfield. This was "The Economy of Human Life," a short moral piece treating on all the social duties, in a style intended to resemble that of the Scriptures and other oriental writings. The imitation was not very happy, and the sentiments of the work were sufficiently common and obvious; yet on the whole it was a useful addition to the books which were put into the hands of young people. One book of a poem, in blank verse, on the subject of "Public Virtue," and an ode entitled "Melpomene," next exercised his poetical pen. In 1758 he ventured to rise to tragedy, and composed "Cleone," the fable of which is said to have been suggested by a French work, the Legend of St. Genevieve. Though Garrick expressed a mean opinion of the play, and it was in consequence taken to Covent-Garden, it long drew full audiences, which was in part attributed to Mrs. Bellamy's acting of the heroine. An attempt to revive it by Mrs. Siddons did not succeed, owing, it is said, to the excess of pathos which it acquired from her unequalled performance in scenes of maternal distress. In 1760 Dodsley published his "Select Fables of Esop and other Fabulists," in three books, of which the last contains original fables. He prefixed a sensible and ingenious "Essay on Fable." The character of this work, like that of the rest, is neat simplicity of language; and pure morality, little animated by liveliness of manner, or warmth of invention. As an editor, he made himself known by several popular and successful plans. The design of that valuable book for youth, "The Preceptor," was framed by him. He published in 1774 "A Collection of Plays by old Authors," in twelve volumes, 12mo. of which a much improved edition was given by Mr. Reid in 1780. The "Collection of Poems by different eminent Hands," six volumes 12mo. which bears his name, has rescued from oblivion several pieces of merit, and may be reckoned one of the most valuable publications of the kind. Many of the best, indeed, have since appeared in a separate form under their authors' names. To those of Shenstone, when so published, Dodsley prefixed a short account of that poet's life and writings.

Dodsley acquired a handsome fortune by his trade, which enabled him to retire from the active pursuit of business. He bore an excellent private character, modest in his prosperity, grateful to his early friends and patrons, and

disposed to bestow on others the same kind assistance which he himself had experienced. He died of the gout upon a visit to Mr. Spence at Durham, in 1764. His works have been collected in two volumes 8vo. *Biog. Britan.*—A.

DODSON, MICHAEL, a learned English barrister, and biblical scholar, was the only son of the rev. Joseph Dodson, M.A. a protestant dissenting minister, settled at Marlborough in Wiltshire, and of Elizabeth, one of the daughters of Mr. Foster, attorney-at-law, of the same place, who was greatly respected for his integrity.

Mr. Dodson was born at Marlborough the 20th or 21st of September, 1732, and educated partly under the care of his father, and partly at the grammar-school of that town; but his great proficiency in biblical learning he chiefly owed to his own voluntary and subsequent application.

Under the direction of his maternal uncle, sir Michael Foster, one of the justices of the court of King's-bench, Mr. Dodson was brought up to the profession of the law. He was accordingly admitted of the Middle Temple, London, August 31, 1754, and practised many years with considerable reputation as a special pleader. His natural modesty and diffidence discouraged him from attending the courts, and therefore he did not proceed to be called to the bar till July 4, 1783. This measure contributed, and was intended to contribute, more to the diminution than to the increase of professional business. He was appointed one of the commissioners of bankrupts in 1770, during the chancellorship of lord Camden, and was continued in that situation till the time of his death.

On December 31, 1778, Mr. Dodson married Miss Elizabeth Hawkes, his cousin-german, and eldest daughter of Mr. Hawkes, of Marlborough.

Mr. Dodson enjoyed a life of uninterrupted good health, and indeed little alteration was observable in his strength or general habits till nearly the last year of his life. So lately as about the latter end of the autumn of 1799, he intended to have taken a journey with the writer of this article to visit a learned and excellent common friend in Suffolk; and promised himself great pleasure from the excursion. It was not till the month of October that he began more sensibly to feel the effect of disease; and after a confinement to his room of about a fortnight, he died of a dropsy in his chest, at his house in Boswell-court, Carey-street, London,

on the 13th of November, 1799, aged sixty-seven years, and was buried in Bunhill-fields the 21st of the same month.

Mr. Dodson's legal knowledge and discrimination were deservedly estimated by those to whom he was known, and who had occasion to confer with him upon questions of law. He was deliberate in forming his opinion, and diffident in delivering it; but always clear in the principles and reasons on which it was founded. His general acquaintance with the laws, and his veneration for the constitution of his country, evinced his extensive acquaintance with the genuine principles of jurisprudence, and his regard for the permanence of the liberties of Britain.

In 1762 Mr. Justice Foster published his book, entitled "A Report of some Proceedings on the Commission for the Trial of the Rebels in the Year 1746, in the County of Surrey, and of other Crown Cases; to which are added, Discourses upon a few Branches of the Crown Law." This work will be to him, said, Mr. Dodson, *monumentum ære perennius*. The impression being large, and a pirated edition being made in Ireland, a new edition was not soon wanted in England; but, in 1776, Mr. Dodson published a second edition, with some improvements, and with remarks in his preface on some objections made by Mr. Barrington in his Observations on the more ancient Statutes. In 1792 he published a third edition, with an appendix, containing three new cases, which the author had intended to insert in the first edition, and had caused to be transcribed for that purpose. In 1795 Mr. Dodson drew up a life of his truly learned and venerable uncle, sir Michael Foster, which is already printed, and will form a part of the sixth volume of the new edition of the Biographia Britannica.

But the public are in possession of more ample documents of Mr. Dodson's deep research and critical judgment in biblical literature, than in legal disquisitions. He had very attentively and dispassionately examined the evidences of revelation, and was firmly convinced of the truth of its pretensions. He was zealous for the true and rational interpretation of its Scriptures, because he was strongly persuaded of the great influence such interpretation would have on its reception in the world, and on the consequent happiness of mankind.

It was his first principle in all questions in religion, that each man enjoyed and ought to exercise the liberty of interpreting the scriptures for himself, without the control of another. It ought not, however, to be concealed, that he

was convinced, equally from the investigation of the principles of natural religion and the scriptures of revealed religion, that God was one; that Jehovah had no equal or rival, and that he alone was the object of religious homage. He was also satisfied that Jesus Christ was a man, the creature of God, and his delegated messenger and prophet. And how much soever good men may be allowed to differ from each other in the superstructure they may erect for themselves upon the foundation of the gospel, few persons were more competent to investigate theological subjects than himself, as far as human learning, a cultivated understanding, and a liberal mind, are to be considered as qualifications for such investigation.

About the latter end of the year 1783 was instituted a small society for promoting the knowledge of the Scriptures. Mr. Dodson was a very early and a very valuable member of this society. He communicated some papers of his own, and conducted through the press some of the most valuable contributions of others.

The papers of this society were published in numbers, at uncertain intervals, under the title of "Commentaries and Essays;" and, among these, Mr. Dodson furnished a new translation of Isaiah lii. 13.—liii. 12, with notes; also a new translation of Isaiah i.—xii. with notes, &c.

After revising his former papers, he extended his original design, and published in 1790 the entire book of Isaiah in one octavo volume, entitled "A new Translation of Isaiah, with Notes supplementary to those of Dr. Lowth, late Bishop of London, and containing Remarks on many Parts of his Translation and Notes. By a Layman."

Bishop Lowth expressed himself in a very handsome manner, in a note written to Mr. Dodson, upon his former translation of a small part of the book of Isaiah, published, as before mentioned, in 1784. He also repeated his acknowledgments in the same style, on receiving, in the course of the next year, a copy of the translation of the first twelve chapters. On both occasions the bishop pleaded his declining health as the only reason for his not giving these papers the attention which they were otherwise entitled to receive from him. Dr. Sturges, however, nephew of the bishop, upon the publication of the translation of the whole book in 1790, addressed some "Short Remarks" to our translator. These chiefly respected a few particular passages; and were soon replied to by Mr. Dodson, in "A Letter to the Rev. Dr. Sturges, Author of 'Short Remarks on a new

Translation of Isaiah.'" To this publication he prefixed his name, and very properly took occasion to speak of his opponent's remarks as being "the performance of a gentleman, a scholar, and a christian"—characters which were acknowledged by Dr. Sturges, in a private letter, to be equally appropriate to the translator's vindication. Indeed, it is not assuming more than every "gentleman, scholar, and christian," will readily concede to me, to say, that our layman's translation of the prophet Isaiah, and his vindication of certain parts of it, after the same ground had been trodden by one of the most acute and learned critics of his age, will remain decisive proofs of his great learning, sound judgment, and unaffected candor.

Mr. Dodson afterwards published, in the same Commentaries and Essays, "A Letter to the Rev. Mr. Evanson, in Defence of his principal Object in his Book, entitled The Dissonance of the four generally-received Evangelists, and the Evidence of their respective Authenticity, examined." He also left prepared for the same vehicle of publication, and which has since been printed accordingly, "A Dissertation on Ephes. iv. 7—12. with a Postscript, containing other critical Remarks."

Mr. Dodson's character disdains to claim any advantage from the familiar maxim, *de mortuis nil nisi bonum*, the ordinary sanctuary to which the many are driven for refuge; but invites the application of an adage of superior wisdom and superior obligation—*de mortuis nil nisi verum*.

His counsel, on any and every occasion, was founded in judgment, and communicated with discretion, sincerity, and kindness. His friendship was with reason very highly valued by those who shared in it; for he was mild in his manners, even in his temper, warm in his affections, and steady in his attachments; alike incapable of fluctuation from corroding suspicion or foreign influence. To strangers, and in mixed companies, he was shy and reserved.

It was said by Erasmus of Linacer, one of his contemporaries, *vir non exacti tantum, sed severi judicii*: and of another, Latimer, *vere theologus, integritate vite conspicuus*. Both these characters will deservedly apply to Mr. Dodson. He was not only a man of correct but of critical judgment, a learned theologian, and a man as much distinguished by his unsullied integrity as by the simplicity of his manners.

Under these circumstances the tribute of friendship and of gratitude becomes a debt of honour and of justice; and he who, agreeably to the custom of the ancients, does not sacrifice

to heroes till after sun-set, equally repels all suspicion of interest, and every petulant charge of designed exaggeration.—D.

DODWELL, HENRY, a learned but injudicious and paradoxical writer, in the seventeenth and the beginning of the eighteenth century, was born at Dublin in the year 1641. His father, who was of English extraction, was possessed of an estate in the province of Connaught, which was seized by the insurgents in the great Irish rebellion. As by this circumstance he was deprived of his principal means of subsistence, he came over to England in the year 1648, with his wife and child, to obtain some assistance from his relations. After some stay in London, they went to York, where the younger Dodwell was sent to the free school in that city, in which he continued for five years, and laid the foundation of that learning by which he was afterwards distinguished. His father, soon after he had been placed in that situation, returned to Ireland to look after his estate, but was carried off by the plague; and his mother, who went thither for the same purpose, fell into a decline, which speedily proved fatal. Being thus left an orphan, he was reduced to great difficulties even in obtaining the pens, ink, and paper, necessary for preparing his exercises; and he met with much neglect and ill-treatment from the person who had undertaken to provide him with board, on account of the uncertainty of his ever being paid for it. With old clothes, and some few necessities, he was occasionally supplied by sir Henry Slingsby, his mother's brother, who, from having some of his estates sequestered, was incapable of affording him that assistance which might otherwise have been expected. In these discouraging circumstances he continued until the year 1654, when his paternal uncle, Mr. Henry Dodwell, rector of Newbourn and Hemley in Suffolk, discharged his debts at York, sent for him to his own house, and assisted him in making considerable progress in his studies. From his uncle's, Mr. Dodwell was sent to Dublin, where, after attending for some time longer at a school in that city, he was entered at Trinity college in the year 1656. In that seminary Mr. Dodwell recommended himself to notice by the diligence of his application, and by his exemplary piety; and was chosen successively scholar and fellow of his college. In the year 1666 he quitted his fellowship, because he had determined not to comply with the statutes of the college, which enjoin the fellows, if masters of arts of three years standing, to enter into orders. This determination he had formed partly, under a deep

impression which he felt of the great importance of the ministerial office, and a diffidence in his own qualifications; and, partly, from a persuasion that he might be able to do religion more service by his writings in the character of a layman, than if he embraced the clerical profession. The celebrated bishop Jeremy Taylor, who entertained a great regard for him, offered to use his interest in procuring a dispensation, which should enable him to retain his fellowship, notwithstanding the statutes; but Mr. Dodwell would not avail himself of his kindness, lest such a measure should prove the means of establishing a precedent that might be followed by injurious consequences to the college. Soon after quitting his fellowship, Mr. Dodwell came over to England, and resided for a time at Oxford, for the purpose of enjoying the advantages of the public library. Being returned to his native country, he commenced his course of authorship in the year 1672, by a preface, entitled "*Prolegomena apologetica, de Usu Dogmatum Philosophicorum, &c.*" to a posthumous treatise of his late tutor, Dr. Stearn, entitled "*De Obstinatione: Opus Posthumum, Pietatem Christiano-Stoicum Scholastico More suadens.*" His next publication was "*Two Letters of Advice; 1. for the Susception of holy Orders; 2. for Studies theological, especially such as are rational.*" To the second edition of this work, published in 1681, he annexed "*A Discourse concerning the Phœnician History of Sanchoniathon;*" in which he delivers it as his opinion, that Philo-Biblius was the forger or contriver of that history, under the name of Sanchoniathon. In the year 1673 he wrote a preface to "*An Introduction to a devout Life,*" by Francis de Sales, the last bishop and prince of Geneva: a work which Mr. Dodwell revised for publication, and endeavoured to adapt to the use of protestants. In the year 1674 he came over again to England, and settled in London, where he became acquainted with the most learned and distinguished divines of the times, and particularly intimate with Dr. Lloyd, afterwards bishop of Worcester, whom he accompanied to Holland when he was appointed chaplain to the princess of Orange. During the four following years he published some treatises in controversy with Roman-catholic writers, for the titles of which we refer to the authority quoted at the end of this article; and in the year 1679 he attacked the dissenters in a work entitled "*Separation of Churches from Episcopal Government, as practised by the present Nonconformists, proved schismatical, from such Principles as are least controverted, and*"

do withal most popularly explain the Sinfulness and Mischief of Schism." This work gave rise to a controversy between our author and the celebrated Richard Baxter, which produced different publications on both sides. Mr. Dodwell's are intended to shew, that separation from episcopal communion renders persons insecure of their eternal salvation; and in endeavouring to establish his point, he exalts the power and dignity of the priestly character to a degree that is both unscriptural and superstitious. For the titles of those publications, and of other pieces which Mr. Dodwell wrote on the subject of schism and the priesthood, we must again refer to the authority below. In the year 1682 he published "*Dissertations on St. Cyprian*;" in one of which, by considerably diminishing the number of martyrs in the early persecutions of the christian church, he exposed himself to severe attacks from writers both in the protestant and papal churches. In the year 1684, and some following years, he drew up some dissertations on various subjects connected with ecclesiastical antiquities, which were added to a new edition of the works of Lactantius, or to the posthumous works of Dr. John Pearson, bishop of Chester; and in the year 1689 he published "*Dissertations on Irenæus*," which, though six in number, and forming together an octavo volume, were only prolegomena to what he farther designed. In the year 1688, without any application on his part, and as an honourable reward of his literary diligence, he was elected Camden professor of history by the university of Oxford, and was also incorporated master of arts there. But he did not enjoy his fellowship much more than three years, as he entertained those high notions of kingly power which would not permit him to take the oaths of allegiance to the government established at the Revolution. He was accordingly deprived towards the latter end of the year 1691, about which time he wrote a short defence of his nonjuring principles. This was followed by other treatises in vindication of the conduct of the bishops who were deprived for refusing to take the oaths, which, as they relate to a controversy now known only in history, do not require any farther notice from us. In the year 1692 Mr. Dodwell published his Camdenian lectures, under the title of "*Prælectiones Academicæ in Schola Rhetorices Camdeniana: cum Fragmentis è Libris Linteis*." The subjects of them are the authors who wrote the history of the Roman emperors from the time of Trajan to that of Diocletian. Not long after Mr. Dodwell lost his professorship, he re-

tired to Cookham, a village near Maidenhead in Berkshire; whence he removed to Shottesbrooke, another village in the vicinity of the same town, for the sake of enjoying the conversation of a person distinguished for his learning and virtue, who resided there. At that place, or in its neighbourhood, he chiefly spent the remainder of his days. In the year 1694 he entered into the marriage-state, and lived to be the father of ten children, two of whom will call for a slight notice at the end of this article. In the year 1696 Mr. Dodwell drew up the annals of Thucydides and Xenophon, to accompany the editions of those authors by Dr. Hudson and Mr. Wells, which, in the year 1702, were reprinted at Oxford, in a separate form, under the title "*Annales Thucydidei & Xenophontei. Premittitur Apparatus, cum Vitæ Thucydidis Synopsi Chronologica*," quarto. In the year 1698 he published, in octavo, "*Annales Velleiani, Quinctiliani, Statiani; seu Vitæ P. Vellei, M. Fabii Quinctiliani, Papinii Statii (obiterque Juvenalis), pro Temporum Ordine dispositæ*." The annals of Velleius Paterculus had been written at the request of Dr. Charlett, when he procured an edition of that author in 1692; and those of Quinctilian are printed with Burmann's edition of that rhetorician. At the end of these annals is an appendix concerning Julius Celsus, who digested Cæsar's Commentaries, and concerning Commodianus, in two dissertations, addressed to the learned Grævius. About the same time he wrote an account of "*Geographiæ Veterum Scriptores Græci minores*," printed in Dr. Hudson's edition of their works; and "*A Treatise concerning the Lawfulness of instrumental Music in holy Offices, &c.*" together with some other pieces, printed in the first volume of Dr. Grabe's *Specilegium*. In the year 1701 Mr. Dodwell published, in quarto, his account of the Greek and Roman cycles, entitled "*De veteribus Græcorum Romanorumque Cyclis, obiterque de Cyclo Judæorum Ætate Christi, Dissertationes decem, cum Tabulis necessariis, &c.*" This work, which Dr. Halley calls a most excellent book, is the most elaborate of all our author's productions, and was probably the result of his enquiries on the subjects discussed during the greatest part of his life. In the same year he wrote a letter concerning the disingenuous use made by Mr. Toland of a long quotation from his *Dissertations on Irenæus*, in order to invalidate the authority of the Scriptures; which is prefixed to "*The Canon of the New Testament vindicated*, by J. Richardson, B.D." In the following year he published "*A Dis-*

course concerning the Obligation to marry within the true Communion, following from the Style of their being called a Holy Seed," annexed to Mr. Charles Lesley's discourse on the same subject; and "An Apology for the philosophical Writings of Cicero," prefixed to Parker's translation of the books *De Finibus*. In the year 1703 appeared his "Letter concerning the Immortality of the Soul, against Mr. Henry Layton's Hypothesis," and in the following year his "Chronology of Dionysius Halicarnassensis," printed in Dr. Hudson's edition of that historian; his share in the famous controversy between Dr. Bentley and Mr. Boyle, entitled, "Exercitationes Duæ; prima, De Ætate Phalaridis; secunda, De Ætate Pythagoræ Philosophi;" octavo; and his admonition to foreigners concerning the deprivation of some of the bishops, and the filling up their sees with others, entitled "De nupero, Schismate Anglicano Parænesis ad Exteros, tam Reformatos quam etiam Pontificios, qua Jura Episcoporum vetera, eorumdemque à Magistratu seculari Independentia, omnibus asseranda commendantur," octavo. When the bill to prevent occasional conformity was depending in parliament, he also entered into the controversy on that subject, and published, in 1705, a treatise, entitled "Occasional Communion fundamentally destructive of the Discipline of the primitive Catholic Church, and contrary to the Doctrine of the latest Scriptures concerning that Communion," octavo. About the same time, observing that the number of the deprived bishops was gradually decreasing, and conceiving that they had no right to substitute successors, but that, upon their decease or resignation, the conscientious plea for separation from the established communion would be no longer in force, he wrote a treatise, entitled "A Case in View considered, &c." octavo, the object of which was to convince his brethren who had joined with him in the separation, that, on either of the events before mentioned, it would be their duty to close the breach in the church, by submitting to its legal governors. The same point he afterwards maintained in "A farther Prospect of the Case in View, in Answer to some new Objections not then considered," octavo, 1707. When, in the year 1710-11, Dr. Kenn, who was the only surviving deprived bishop, disavowed all claim on the subjection of the nonconforming episcopalians, and intimated his desire that they would no longer maintain their separation, Mr. Dodwell, with several of his friends, united in communion with the legal bishops. But as others refused to do so, he

considered himself called upon to use his best endeavours to remove their remaining scruples; and with that design published a treatise, entitled "The Case in View now in Fact, proving that the Continuance of a separate Communion, without Substitutes, in any of the lately invalidly deprived Sees, since the Death of William Lord Bishop of Norwich, is schismatical, &c." 1711, octavo. We now return back to the year 1706. In that year Mr. Dodwell published a work which exposed him to much censure, and disgusted many who had hitherto been his greatest admirers. It was entitled "An Epistolary Discourse, proving from the Scriptures and the first Fathers, that the Soul is a Principle naturally mortal, but immortalised actually by the Pleasure of God, to Punishment or to Reward, by its Union with the divine baptismal Spirit; where is proved that none have the Power of giving this divine immortalizing Spirit since the Apostles, but only the Bishops," octavo. At the end of the preface is a dissertation designed to prove, that "sacerdotal absolution is necessary for the remission of sins, even of those who are truly penitent." The philosophy of this work met with powerful opponents, and was condemned by every orthodox divine; and the theology of it appeared not only fanciful and superstitious, but highly ridiculous to every well-informed and liberal-minded person. This work was soon attacked by numerous writers; the principal of whom were Mr. Chishull, Mr. Mills afterwards bishop of Waterford, Mr. Norris, and the celebrated Mr. afterwards Dr. Samuel Clarke. Against their strictures Mr. Dodwell endeavoured to vindicate himself, in three separate treatises, published in the years 1707 and 1708, for the long titles of which we cannot find room in our pages. Mr. Dodwell also wrote several other pieces, some of which have appeared in different publications, and others were left behind in MS. chiefly in an unfinished state. They are not, however, of sufficient importance to require to be enumerated by us. The author died at Shottesbrooke in 1711, in the seventieth year of his age. That Mr. Dodwell was a person of very extensive learning, and of indefatigable application, must be granted by every one who examines the nature and subjects of his multitudinous productions. His reading had been immense, particularly in profane and ecclesiastical antiquities; but there appears so much perplexity and confusion in the manner in which he has endeavoured to apply what he read to the different subjects which he undertook to elucidate, that we are fully justified in pronouncing

him greatly deficient in judgment, as well as taste. Mr. Chishull has not improperly assigned him his rank "in that lower class of learned men who are indeed fitted for the collecting of materials, but are unqualified to judge rightly of and to reason upon what they shall collect." Of his fondness for strange, absurd, and paradoxical opinions, the preceding narrative will supply the reader with sufficient proof, as well as of the narrowness of his religious notions, and the superstitious reverence which he entertained for the priestly character. But he was at the same time a man of the strictest piety, of the firmest and most undeviating integrity, and unaffectedly humble and modest in his deportment. His moral conduct was eminently virtuous, and his benevolence highly exemplary. His health, notwithstanding his studious course of life, was scarcely ever affected by the attack of disease; which is partly to be ascribed to the natural strength and vigour of his constitution, and partly to the temperance and remarkable abstemiousness which he invariably practised. He carried the latter, indeed, to an extreme which to many constitutions would prove very injurious; being regularly accustomed to fast three days in the week, when he abstained from all food, excepting a dish or two of coffee or tea, until supper-time, and then ate no flesh-meat. Of Mr. Dodwell's children who survived him two were sons, who require a short notice in this place.

HENRY, the eldest, was bred to the profession of the law. We are not informed what figure he made in that line; but learn that he distinguished himself by the active part which he took in the Society for the Encouragement of Arts, Manufactures, and Commerce, during the early period of that society. He was a polite, humane, and benevolent man, although not distinguished by his father's openness and ingenuousness of character. Being sceptical in his principles, he enlisted in the number of writers against revelation: but he attacked it in the disguise of a friend, under the cover of a great zeal for the honour and interests of religion, and of a profusion of serious and devout professions. Such conduct every candid mind must condemn, as unworthy of a fair and honest enemy. In the year 1742 he published, without his name, a treatise, entitled "Christianity not founded upon Argument;" which soon called forth able replies, of which the principal were from the pens of Dr. Benson, Dr. Randolph, Dr. Doddridge, and Dr. John Leland.

WILLIAM, Mr. Dodwell's second son, be-

came a learned and respectable divine in the church of England. He was educated at Trinity college, Oxford, where he took his degree of M.A. in the year 1732. After he had entered into orders he was successively preferred to the rectory of Shottesbrooke, the vicarages of Bucklersbury and of White Waltham, a prebendal stall in the cathedral of Salisbury, a canonry in the same church, and the archdeaconry of Berks. He was the author of "A Free Answer to Dr. Middleton's Free Enquiry," published in 1749; and "A full and final Reply to Mr. Toll's Defence of Dr. Middleton's Free Enquiry," published in 1751. Both these works reflect credit on the author's learning, abilities, and temper. So highly was the Free Answer esteemed in the university of Oxford, that the author was honoured with the title of doctor in divinity, conferred upon him by diploma, in full convocation, in the year 1749-50. Besides the pieces above mentioned, Dr. Dodwell was also the author of "A Dissertation on Jephtha's Vow;" "Practical Discourses," in two volumes, published in 1747 and 1749; and numerous single sermons, preached on public occasions, or on particular subjects, among which we find one with the title "Of a rational Faith," in opposition to his brother's pamphlet mentioned above. *Biog. Britan.*—M.

DOGIEL, MATTHEW, a learned ecclesiastic of Lithuania, taught rhetoric, poetry, history, and philosophy, in different schools, with great applause, and afterwards became rector at Wilda, where he established a printing-office, which, in regard to works in the Latin language, excelled, according to the testimony of Janozki, all the printing-houses in Poland. He was afterwards confessor to count Scipio de Campo, marshal of the court in Lithuania, and superintendant of the education of his son, whom, after his father's death, he accompanied to Leipsic, Strasburgh, and Paris, and with whom he afterwards resided as chaplain. The period of his death is not known. His works are: "Codex Diplomaticus Regni Poloniae, & Magni Ducatus Lithuaniae, &c. &c." The plan of this important and extensive work was formed by the author at Paris, and he afterwards carried it into execution under the patronage of Zaluski, prince Jablonowski, and other eminent men; and for that purpose he obtained access to the archives of the kingdom at Cracow. When he had nearly completed this laborious task, and was preparing the first part for the press, the whole collection fell a prey to the flames, in consequence of a fire (probably at Wilda); and he was therefore obliged to re-

commence the work, which he, however, brought at last to a conclusion. According to the original plan it was to consist of eight volumes in folio; but three only appeared, which were published at Wilda. The first, published in 1758, contains the transactions between Poland and Bohemia, Hungary, Austria, Denmark, Bavaria, Brandenburg, Venice, Saxony, France, Brunswick, Mecklenburgh, Spain, Holland, Transylvania, Silesia, Pomerania, Neumark, Moldavia, Wallachia, and Bessarabia; the third, which contains original documents relating only to Livonia, appeared in 1759; and the fourth, which relates to Prussia, in 1764. In the preface to this last volume the author promised a continuation, but it never was published.—“*Limites Regni Poloniae & Magni Ducatus Lithuaniae, ex Originalibus & Exemplis authenticeis*,” Wilda, 1758, two volumes quarto, published at the expence of prince Joseph Alexander Jablonowski.—“*Dissertatio de Jure Regni Poloniae in Silesiam*,” Adelung’s *Continuation of Iöcher’s Gelehrte. Lexicon*.—J.

DOLBEN, JOHN, an English prelate of considerable worth and abilities, and archbishop of York in the reigns of Charles II. and James II. was born at Stonwick in Northamptonshire, of which place his father was rector, in the year 1625. He received his classical education at Westminster school, where he was admitted a king’s scholar in 1636; whence he was elected to Christ-church college, Oxford, in 1640, and in the same year admitted a student on queen Elizabeth’s foundation. When the civil wars commenced, his attachment to the royal cause induced him to take up arms in the king’s service, in which he successively obtained the rank of ensign, captain, and major. During the course of his military career he received a dangerous wound at the fatal battle of Marston-moor; and soon afterwards, in the defence of York, had the bone of his thigh broken by a musket-ball, which occasioned his confinement for twelve months to his bed. In the year 1646, when the king’s cause was become hopeless, he returned again to his college, where he appears to have prosecuted his studies with commendable diligence and success. In the year 1647 he took the degree of M.A. and continued in college until he was ejected by the parliamentary visitors in 1648. As he had formerly given unequivocal proofs of his zeal for the king’s cause, so he now afforded equal testimony of the sincerity of his adherence to the constitution of the episcopal church, by ranking himself among its unshaken friends in the hour of its degradation and apparent ruin. And he

resolved also to devote himself to the work of the ministry in its service. In pursuance of this resolution, doubtless after due preparation, he entered into orders in the year 1656. In the following year he married a niece of Dr. afterwards archbishop Sheldon; from which period to the time of the king’s restoration he lived at Oxford, and, conjointly with Dr. Fell and Dr. Allestry, constantly performed divine service and administered the sacraments according to the liturgy of the church of England, at a private house, whither many of the royalists and ejected students then resident at Oxford resorted, and formed a regular and pretty numerous congregation. In the year 1660, when the Restoration took place, his zeal and sufferings were not forgotten, but were requited with a canonry of Christ-church, Oxford; upon which promotion he took his degree of doctor in divinity. In the same year he was presented to the rectory of Newington-cum-Britwell in Oxfordshire. Dr. Dolben from this time advanced rapidly in honours and preferments. In 1661 he was made a prebendary of St. Paul’s; and in the following year was appointed archdeacon of London, and presented to the vicarage of St. Giles’s, Cripplegate. The latter, however, together with his other parochial preferment, he soon afterwards resigned, upon his being installed dean of Westminster. In 1664 he was chosen prolocutor of the Lower House of Convocation; and in a little time after was honoured with the appointment of clerk of the closet to the king. In 1666 he was nominated to the bishopric of Rochester, with which he was permitted to hold the deanery of Westminster *in commendam*. In 1675 he was made lord high almoner; the duties of which office he discharged, to the no small benefit of the poor, with great justice and integrity. His last promotion was to the archiepiscopal see of York, whither he was translated in the year 1683. In the respective preferments which he held, he appears to have conducted himself with very commendable diligence and prudence, and to have afforded, by his personal conduct, an example both to the flock and to the pastors under him. Anthony Wood says of him, that “he was a man of a free, generous, and noble disposition, and of a natural, bold, and happy eloquence.” In his friend sir William Trumbull’s character of him, he is said to have “had admirable natural parts, and great acquired ones; for whatever he read he made his own, and improved it. He had such an happy genius, and such an admirable elocution, that his extempore preaching was beyond not only most of other

men's elaborate performances, but (I was going to say," adds he) "even his own. Not any of the bishops' bench, I may say not all of them, had that interest and authority in the House of Lords which he had. He had easily mastered all the forms of proceeding. He had studied much of our laws, especially those of the parliament, and was not to be browbeat or daunted by the arrogance or titles of any courtier or favourite. In him we lost the greatest abilities, the usefulest conversation, the faithfullest friendship, and one who had a mind that practised the best virtues itself, and a wit that was best able to recommend them to others." His death was occasioned by his catching the infection of the small-pox, which carried him off in 1686, in the sixty-second year of his age. Dr. Dolben left no memorials of his abilities as an author, excepting some single sermons preached before the king on public occasions. *Wood's Ath. Ox. vol. II. Biog. Britan.—M.*

DOLCE, CARLO, or CARLINO, an admired painter, was born at Florence in 1616, and studied under Vignali. He distinguished himself by his execution as early as his eleventh year. The style of painting which he cultivated was the soft, tender, and highly finished, in which last quality he equalled the masters of the Dutch and Flemish school. His touch was extremely neat, his colouring transparent, his management of the chiaro-scuro very masterly, so that his figures have a wonderful delicacy and relief. He is charged with the uncommon fault of bestowing too much labour on his pictures, and his carnations are said to have the appearance of ivory more than of flesh. He chiefly painted divine subjects, to which he sometimes gave a most celestial air and beauty. His pieces are few, and are found in particular collections. It is said, that he was so chagrined on comparing his own slow manner of working with the rapidity of Luca Giordano, that it caused his death, which, however, did not take place till his seventieth year, in 1686. *Pilkington's Dictionary.—A.*

DOLCE, LUDOVICO, a very copious Italian writer, was born at Venice in 1508, and passed his life in that city as a man of letters, indebted to his pen for a scanty maintenance. He was a historian, orator, poet, grammarian, philosopher, editor, translator, compiler, and commentator. His works have been reckoned up to the number of seventy-three; but, from the rapidity with which they were composed, none are highly excellent in their kinds, though some of them gained him literary reputation. He wrote in a pure, easy, and elegant style, and

possessed equal facility in verse and prose. He was a great translator from the ancients, and published versions of Horace's Satires and Epistles, Ovid's Metamorphoses, parts of Catullus, the tragedies of Seneca, some of those of Euripides, several pieces of Cicero, Pliny's Letters, &c. He likewise composed some tragedies, of which his "Marianna" was acted with great applause before a noble audience, in the palace of Sebastian Erizzo; and was afterwards to have been represented in that of the duke of Ferrara, but the concourse was so great as to prevent the acting. His heroic poems, in *ottava rima*, entitled "L'Achille e l'Enea," are a singular work, consisting in great part of translations from the Iliad and Eneid, with additions and retrenchments according to his fancy, so as to be neither two translations nor two new poems. His dialogue on painting, entitled "L'Aretino," 1557, octavo, is considerably esteemed. Of his biographical works the principal is "A Life of the Emperor Charles V." 1561, quarto. Dolce died of a dropsy about 1568. *Moreri. Tiraboschi.—A.*

DOLET, STEPHEN, a learned Frenchman, who was the author of a variety of publications in theology, philosophy, classical and polite literature, and poetry, and burnt at Paris for his religious opinions, was born at Orleans, about the year 1509. By some writers he is said to have been a natural son of Francis I.; but the report, for chronological as well as other reasons, wants probability. From his native place he was sent, at twelve years of age, to Paris, where he applied with ardour to the study of the belles-lettres; whence he went for farther improvement to Padua, at which place he made considerable progress in literature, under the instructions of Simon de Villeneuve, who proved his intimate friend, as well as able tutor. After his death, he was engaged by John de Langeac, ambassador from France to the republic of Venice, to enter into his employment as his secretary. During his residence at Venice he had the opportunity of improving himself in classical literature, under the instructions of the celebrated Baptista Egnatius. When John de Langeac returned to France, he accompanied him, and continued to apply himself to the study of classical writers, particularly of the works of Cicero, his favourite author; collecting, at the same time, materials for his future publications on the Latin language. Being persuaded by his friends to turn his thoughts to the study of law, he went to Toulouse, then famous for its professors in that science, where, for some time,

he divided his attention between the belles-lettres and jurisprudence. At Toulouse numerous scholars were collected together from different countries, who had formed private societies of individuals belonging to their respective nations, for the discussion of literary and other topics, at the head of each of which was an orator or president. The French scholars chose Dolet for that office in their society; and he commenced it with a discourse, in which he complimented the French in general at the expence of the inhabitants of Toulouse, whom he accused of ignorance and barbarism; because their parliament had on some occasion taken umbrage at those societies, and passed an arret to prohibit their meetings. This discourse gave rise to a literary war between Dolet and an advocate for the parliament, in which the former reiterated his accusation with such freedom and asperity, that he provoked the vengeance of the parliament; and after being ignominiously imprisoned for a month, was banished from Toulouse. Upon this event Dolet retired to Lyons, where he revenged himself upon the Toulousians by publishing his discourses, accompanied with some bitter verses against the persons whom he considered to be principally concerned in his disgrace, and some other pieces. From Lyons he went to Paris in the year 1534, where he published several new works, and afterwards returned to Lyons in 1536. The reputation which he acquired by his different productions, while it secured to him the respect and friendship of many literary men of eminence among foreigners as well as in his own country, exposed him to the envy of others, who, in their reflections on his character, and censures on his works, were acrimonious, abusive, and malignant. Dolet's spirit and pride, however, would not permit him to spare them in return; and the castigation which he bestowed upon them was often severe and indignant in the extreme. By being frequently engaged in such contests, he provoked many enemies, some of whom were furious in their expressions of resentment and hatred. Against the attack of one of these, most probably, he had to defend his life, towards the close of the year last mentioned; when, having killed his antagonist, he was obliged to abscond, to avoid being seized and committed to prison. In this emergency he fled to Paris, and threw himself on the clemency of Francis I. the zealous patron of letters and learned men, from whom he received his pardon. Being thus enabled to return in security to Lyons, he commenced printer and bookseller in that city,

where he appears to have spent an active and studious life for some years. By his labours the interests of literature were much benefited; the study of the Latin language in particular, in Ciceronian purity, was considerably promoted, and his native tongue improved and polished. But his enemies were unrelenting in their animosity towards him, which, by his own indiscretion, he furnished them with various opportunities of indulging. He appears openly to have avowed lax, if not infidel, notions respecting religion, and to have excited the hatred of the monks in that superstitious age, by exposing and ridiculing their impostures. The consequence was, that he was more than once arrested and thrown into prison; whence he was delivered, and preserved for a time from a severer fate, by the great interest which men of learning and rank exerted on his behalf. On one occasion the learned ecclesiastic, Peter du Chatel, obtained his release, upon Dolet's engaging to observe the faith and manners of a good catholic. But he did not keep his word; and his enemies, who were watchful to take advantage against him, obtained an order for his being again imprisoned, in the year 1544. After escaping from confinement, and taking refuge in Piedmont, he appears in a short time to have returned into France, where, in the year 1545, he was arrested, and sent to Paris. His friends at this time seem to have been deterred from appearing in his defence, so that he was abandoned to the fury of the inquisitors. In their unjust and merciless court he was convicted of atheism, and condemned to be burnt; which sentence was carried into execution in 1546, when he was only thirty-seven years of age. The following are the titles of the most curious or important of his numerous works: "Stephani Doleti Orationes duæ in Tholosanos, &c." 8vo.; "Dialogus de Imitatione Ciceroniana, adversus Desiderium Erasmum, &c." 4to. 1535; "Commentariorum Linguae Latinæ, Tomi duo," folio, 1536 and 1538; "De Re Navali Liber, &c." 4to. 1537; "Stephani Doleti Galli Aurelii Carminum, Libri quatuor," 4to. 1538; "Genethliacum Claudii Doleti, Stephani Filii, Liber Vitæ communi in primis utilis & necessarius, Autore Patre," 4to. 1539; "Formulæ Latinarum Locutionum Illustriorum, in tres Partes divisæ, &c." folio, 1539; "Francisci Valesi, Gallorum Regis, Fatorum, Libri tres, Carminibus Latinis conscripti," 4to. 1539; "Observationes in Terentii Andriam & Eunuchum," 8vo. 1540; "Liber de Imitatione Ciceroniana, adversus Floridum Sabinum, &c." 4to. 1540;

"On the best Method of translating one Language into another, on the Punctuation of the French Language, and on its Accents," 8vo. 1540; "Libri Tres de Legato, de Immunitate Legatorum, & de Joannis Langiachi Lemoviensis Episcopi Legationibus," 4to. 1541; "Epistles and Gospels for Fifty-two Sundays, commencing with the first Sunday in Advent, with short and useful Expositions of the same," 8vo. 1541; "The Manual of a Christian Soldier," and "The true Method of Catholic Confession," both translated from the Latin of Erasmus, in 12mo. 1542; "The Paraphrase of John Campanus on the Psalms of David, and the Ecclesiastes of Solomon, translated into French," 12mo. 1542; "Two Dialogues of Plato, on the Miseries of Human Life, the Immortality of the Soul, &c. translated into French," 16mo. 1544, the first of which is improperly ascribed to that philosopher; together with translations of "Cicero's Tusculan Questions," and his "Familiar Epistles," and an entertaining collection of letters in French verse, under the title of "Second Enfer d'Etienne Dolet," 8vo. 1544. *Moreri. Paule. Nouv. Dict. Hist.—M.*

DOMAT, JOHN, an eminent French lawyer, was born at Clermont in Auvergne, in 1625. He was educated under the direction of his great uncle, the learned Jesuit Sirmond, who sent him to the college of Clermont in Paris. There he greatly distinguished himself by the quickness of his parts, and variety of his attainments. He afterwards studied the law at Bourges, and then entered at the bar, and pleaded with great reputation for several years. He was intimately connected with the celebrated Pascal, with whom he frequently conversed both on mathematical and religious topics. He attended that great man on his death-bed, and was entrusted with some of his most secret papers. About his thirtieth year he obtained the office of king's advocate in the presidial court of Clermont, which place he occupied for near thirty years. He distinguished himself by the firmness, and even the rigour, with which he exercised his office, equally proof against pecuniary offers, and against the menaces which were employed by some of the noblesse whose abuse of authority he had opposed. He was entrusted with many important affairs by the province, which he conducted with great ability. He was particularly zealous for the interests of the poor, and attentive to the concerns of the hospitals. Perceiving the confusion prevailing in the laws, he applied himself to the systematic development of their princi-

ples, at first with a view to the benefit of his own children; but the approbation which his labours received from some of the first magistrates, and the consequent orders of the king (Lewis XIV.), engaged him to pursue his plan at large, for which purpose he removed to Paris. The result was his work entitled "Les Loix Civiles dans leur Ordre naturel," which appeared in 1694, in three volumes, 4to. followed, after his death, by three more volumes on public law, &c. It is a performance highly esteemed for the justness of its principles, and the clearness of its method, and has perhaps never been excelled as a scientific work. Domat died at Paris in 1696, in circumstances much inferior to his deserts. An improved edition of his book, with a supplement by M. de Jouy, appeared in 1777, in folio. *Moreri. Nouv. Dict. Hist.—A.*

DOMENICHINO, is the name, among artists, of DOMENICO ZAMPIERI, a painter of great eminence, born at Bologna in 1581. His father designed him for trade, but the extraordinary turn he manifested towards drawing caused him to be sent to the school first of Calvart, and afterwards of the Carracci. Though extremely young, he carried off all the academical prizes. He worked apart from the other pupils, and studied while they amused themselves. He was very slow in his performances, and long meditated before he set to work; whence his comrades named him *the ox of painting*. "This ox," said Annibal Carracci, "tills a fruitful field, which will one day nourish the art." Domenichino contracted an intimate friendship with Albano, which was attended with emulation without jealousy. Unable to remain long apart from his friend, after passing some time at Parma, he joined Albano at Rome, who lodged him in his house, and for two years defrayed his expences. Domenichino painted several pieces for his protector cardinal Agucchi. He frequently visited Annibal Carracci, then employed in the Farnese gallery. Annibal was glad to bring him forwards as a rival to Guido, of whose rising reputation he was jealous. He procured for Domenichino the execution of one of the two great pictures for the church of St. Gregory, which had been promised to Guido. The subject was the martyrdom of St. Andrew; and while he was painting it, Annibal surprised him putting on a strong expression of rage, as he was sketching the figure of the soldier who threatens the saint. Annibal embraced him, and cried, "You have given me a valuable lesson." He probably meant, that of an artist's

assuming for a time the passion he was meditating to express—a practice usual to Domenichino, who, while working by himself, was heard to laugh, to weep, to talk loud, so that a stranger would have taken him for a lunatic. The effect, however, was, that no one surpassed him in lively and natural expression. He painted for cardinal Aldobrandini at Frascati, the history of Apollo in ten frescoes, which were much admired. His communion of St. Jerom in the church della Carita, has been reckoned by great judges the next piece in merit to the Transfiguration of Raphael. He received for it, however, no more than fifty scudi. Though he was a modest and inoffensive man, his superior merit perpetually raised him enemies who rendered his life uneasy. He left Rome, and went to Fano, and thence to his native city of Bologna, where he employed two years on his famous picture of the Rosary. He married there an amiable woman, who served him for a model in all his subsequent works. He was afterwards recalled to Rome by Gregory XV. who created him his first painter, and architect of the Vatican. There he met with many rivals and enemies, who, after the pope's death, deprived him of his post at the Vatican. Through chagrin he was induced to accept an invitation to Naples in 1629, to paint the chapel of St. Januarius. At that city he found more rancorous jealousy than elsewhere. Unable to endure the treatment he experienced, he fled secretly from Naples with one of his pupils, leaving his wife and daughter, who were not suffered to follow him. He went to Rome and remained there, till his peace was made with the Neapolitans, after which he returned thither to finish his works. He was occupied three years about the cupola of the chapel, but so many ill offices were done to him, that his mind became affected. He was in continual dread of poison, and at length would not trust even his wife to prepare his food, but dressed it with his own hand, and changed the articles every day. He died in 1641, at the age of sixty, and was interred at the cathedral of Naples. Domenichino was a great student of nature. Whenever he observed any thing particular in action or demeanour he hastened home to copy it. He was extremely assiduous in making designs, sketches, and models of his works, so that when finished, his recompense was very disproportioned to the time employed. He undertook all the parts of his art, but produced nothing excellent without study and labour. He always walked wrapt in a mantle, with the air of a philosopher; and

meditated much on the subjects he undertook. Being once reproached by the fathers della Valle, that he had done nothing for six months to a piece on which they had employed him, he replied, "I have been working for you all this time, though you did not see me; I have been painting more with my mind than with my pencil." Hence no painter gave his pieces more of the proprieties belonging to the subject. His designs are correct, and he succeeded equally in the grand and the tender. His slowness gave somewhat of heaviness to his touch; and his oil-paintings have a degree of dryness from which his frescoes are exempt. The principal of his works are found in the churches of Rome; and his easel paintings are in various collections. Near fifty of his pieces have been engraved. *D'Argenville. Tiraboschi.—A.*

DOMINIC DE GUZMAN, a saint in the Roman calendar, founder of the order of preaching friars, and notorious for being one of the first and most active members of the horrible tribunal of the inquisition, was born at Calarvega, a small town in the diocese of Osma in Old Castile, in the year 1170. His collegiate studies he prosecuted at the university of Palencia; after which he was ordained priest, and received the appointments of canon, archdeacon, and sub-prior of the church of Osma. The zeal which he early discovered for suppressing heresy, and for maintaining the doctrines and discipline of the papal church, pointed him out as a fit person to be employed on various missions in Galicia, Arragon, and Castile: but he had afterwards a wider field for its exercise. Having accompanied his bishop into France, to attend a princess who was promised in marriage to a son of Alphonsus king of Spain, and being released by her death from the immediate design of that embassy, he felt an eager desire to devote himself to the employment of converting infidels, or reclaiming heretics to the catholic faith. Under this impression he went to Rome, and offered his services to the pope, who appointed him to a mission among the Albigenses, in the south of France, who had withdrawn from the dominion of the papal see, and renounced both its communion and its doctrines. That employment was perfectly congenial to his wishes. With indefatigable zeal he laboured by preaching to convince them of the errors of their creed, and, when his arguments were found unsuccessful, called to his aid the secular power, and made use of the terrors of military execution, and every species of persecuting cruelty, to bring back the wandering sheep into the fold of the

church. By these means he is reported to have made a multitude of converts to the Roman faith, and obtained such credit with the pope, that he was appointed inquisitor of Languedoc. This new office, created for the purpose of enquiring after and extirpating heresy, and armed with the most extensive powers by the papal authority, engaged Dominic to still greater activity against the Albigenses, whom he incited the catholics to destroy with fire and sword, by promising plenary indulgences to all who should engage in that murderous work. In the most faithful historians of the times the reader will find accounts of such actions perpetrated or countenanced by his authority, as will strike his mind with horror, and such as must transmit the name of Dominic to posterity coupled with infamy and execration. It was while he continued in Languedoc that Dominic laid the foundation of the order of preaching friars, which was established by a bull of pope Honorius III. in year 1217. That order, of which he was the first general, and which is most commonly called after his name, soon spread into every part of the catholic world, and, before the events of late years which have destroyed numberless monastic institutions, consisted of forty-five provinces, of which eleven were in different parts of Asia, Africa, and America, besides twelve particular congregations or reforms, governed by vicars-general. The members of it, together with the Franciscans, before the era of the Reformation, were the very soul of the hierarchy, and the authors or directors of every great and important event both in the religious and political world. The office which Dominic filled at the head of his order occasioning his residence at Rome, he persuaded the pope to create a new employment for him under the title of *reader of the holy palace*, which after his time became a place of considerable distinction, under the title of *master of the holy palace*. The original object of that employment was to officiate as a public interpreter of the scriptures, and to examine all new books; and the honour of filling it was confined to the order which Dominic established. He commenced his services in it by publicly expounding the epistles of St. Paul: but they were not of long continuance, since he died at Bologna, in the year 1221. Fourteen years after his death he was canonised by pope Gregory IX. *Moreri. Nouv. Dict. Hist. Du Pin. Mosheim's Hist. Eccl.—M.*

DOMINIS, MARK ANTHONY DE, a learned Italian prelate in the sixteenth and the beginning of the seventeenth century, who rendered himself

remarkable by the vacillation of his religious opinions, was a descendant of a family of rank at Arba, a town in what was formerly Venetian Dalmatia. After being educated for some time in the Illyrian college at Loretto, he went for farther improvement to the university of Padua, where he made distinguished proficiency in the different branches of learning and science. When young he entered into the society of Jesuits, by whom he was employed as a tutor in some of the most celebrated colleges belonging to the order, in the departments of belles-lettres, philosophy, and mathematics. The manner in which he acquitted himself reflected credit on the discernment of those who had selected him for the office, and redounded considerably to his own reputation. But after he had continued with the Jesuits about twenty years, he grew weary of the confinement and subordination which their regulations required. That he might quit their connection with honour, however, he obtained, through the interest of his friends with the emperor Rodolph, a nomination to the bishopric of Segni in Dalmatia. Finding, after some time, his situation in that see rendered unpleasant by some quarrels in which he was involved with the clergy of his diocese, he solicited the senate of Venice to be appointed to the vacant archbishopric of Spalato, the capital of Dalmatia, and succeeded in his application. Some of his earliest labours in this new situation were consecrated to the service of his benefactors, whom, with much learning, ingenuity, and boldness, he defended in their dispute with pope Paul V. who had issued an interdict against the republic. His writings on this subject were censured by the inquisition; but he was safe from their power, and replied to their censures by a spirited kind of manifesto, written in the Latin language. The disgust which on this occasion he felt at the proceedings of the court of Rome, led him to examine more closely than he had before done the doctrines and discipline of the church; the result of which was a determination to break off his communion with the catholics, and to declare himself a protestant. He appears to have entered into the views of many learned men of that day, who conceived that an union might be effected between the protestants and catholics, by the sacrifice of some abuses and superstitions on the part of the latter; and resolved to withdraw to some country where he might offer his plans for that purpose, and publish a work which he had drawn up against the claims and corruptions of the papal see, with freedom

and security. With this design he resigned his archbishopric in favour of a relation, and spent some time at Venice, for the sake of enjoying the conversation and advice of his friend, the celebrated father Paul. In that city he became acquainted with Dr. afterwards bishop Bedel, who was chaplain to sir Henry Wotton, the English ambassador to the republic; by whom he was assisted in correcting some errors and mistakes in his writings, and who, probably, engaged him to fix upon England as his asylum. To that country he removed in the year 1616; where he was received with great respect by all ranks, and preached and wrote against the church of Rome with all the zeal of a new convert. Soon after his arrival he published a long Latin letter addressed to all the bishops of the christian church, explaining the reasons which had compelled him to quit his diocese; which went through several editions, and was translated into different languages. But the principal production which he published in this country was the grand work which he had for some time been preparing, intended to strike a fatal blow at the foundations of the papal power and dominion, entitled "*M. Ant. de Dominis de Republica Ecclesiastica, Libri X.*" in three volumes folio, which made their appearance in the years 1617 and 1620. It is a work of great erudition and ingenuity, and was received with much applause by the protestant world, while, as might be expected, it was strongly condemned by the catholics, among whom the faculties of theology at Paris and Cologne employed themselves in issuing publications to counteract its effects. *M. de Dominis* is also said to have been principally concerned in the publication of father Paul's *History of the Council of Trent*, which appeared at London in the year 1619. In reward of his learning, and as some compensation for the sacrifices which he had made, he was preferred by king James to the mastership of the Savoy, and the deanery of Windsor. But he is reported to have been disappointed in the expectations which he had formed of higher preferments among the protestants. And he is also reported to have discovered marks of avarice and ambition, and other proofs of an unworthy and unsettled disposition, which tended greatly to lessen the esteem in which he had been at first held by his English friends. The catholic writers say, that he was so stung with remorse in reflecting upon his apostacy, that he was resolved to make all the reparation in his power for the crime which he had committed, by embracing an early opportunity of returning

into the bosom of the catholic church. Be the truth what it may, his known fickleness of mind induced count Gondemar, the Spanish ambassador, to invite him in the name of pope Gregory XV. who had been formerly his friend and fellow student, to return to Rome and abjure his heresy, under solemn promises of safety and the kindest reception. Some writers also say, that he gave him assurances of being rewarded for such a service to the catholic cause by a cardinal's hat, and flattered him with the prospect of a situation in which the pope would gladly avail himself of his advice in conducting his affairs, and make use of his talents and experience to introduce important reformatations into the church. The snare was so artfully laid that he easily fell into it, and, after renouncing the protestant religion, departed for Rome, in the year 1622. In that city he solemnly abjured his heretical errors, and asked pardon in a public consistory for the apostacy of which he had been guilty. He also published an acknowledgment to the world at large of the criminality of his conduct in abandoning the catholic communion, and explained the motives which had again recalled him to it, in a treatise entitled "*Marcus Antoninus de Dominis Archiepiscopus Spalatensis sui reditus ex Anglia concilium exponit.*" But though he was at first well received at Rome, he was not admitted into confidence by the pope, and saw no prospect of the advancement which he had been promised in the church. These circumstances are said to have operated so powerfully upon his unsteady mind, that he was led sometimes to make use of expressions which excited a suspicion of the sincerity of his conversion; and letters are stated to have been intercepted, written by him to some of his connections in England, in which he declared his repentance for the step which he had taken. It was determined, however, that he should not be indulged with another opportunity of joining the protestants; and he was accordingly, by order of pope Urban VIII. committed prisoner to the castle of St. Angelo, where he died, of poison say some catholic writers, in 1625, in the sixty-fourth year of his age. Some time after his death his body was dug up out of his grave, and burnt, together with his writings, by a decree of the Inquisition. Besides the works already noticed, he was the author of "*De Radiis Visus & Lucis in Vitris perspectivis & Iride Tractatus.*" Sir Isaac Newton in his *Optics* has complimented the author of this treatise, as being the first person who explained

the phenomenon of the colours of the rainbow upon just principles. The abbé Boscovich, however, notwithstanding the weight of that great man's testimony, is unwilling to award to M. de Dominis the full honour of that discovery. After a diligent examination of the treatise *De Radiis*, he gives it as his opinion, that the author has indeed pointed out the method in which the phenomenon may be explained, without explaining it himself; that the first who made any real progress in the explanation was the illustrious Descartes; and that to the immortal Newton must be ascribed its clear and satisfactory completion. *Moreri. Nouv. Dict. Hist. Landi's Hist. de la Lit. d'Italie, vol. V. Rapin's Hist. Eng. vol. II.—M.*

DOMITIAN (**TITUS FLAVIUS DOMITIANUS**), Roman emperor, second son of Vespasian, was born in Rome A.D. 51. He was with his uncle Sabinus when Vitellius was declared emperor; and retiring with him to the capitol, he narrowly escaped with his life when that fortress was stormed and burnt down by the troops of Vitellius. Upon the death of that emperor he was saluted Cæsar, and soon after was created prætor with consular authority. His first appearance in the senate was modest and suitable to his youth; but he soon acquired a taste for that licence of conduct which his near relationship to the throne permitted. He gave himself up to infamous pleasures, debauched married women, and from Ælius Lamia, a man of rank, took away his wife Domitia Longina, daughter of Corbulo, and made her first his mistress, and afterwards his wife. He was so lavish in his appointments, that he gave away in one day twenty posts, so that his father humourously thanked him for not making a new emperor. A jealousy of the glory his brother Titus had acquired in the Jewish war, induced Domitian to desire the command against Civilis in Gaul. Mucianus, to whom the chief authority at Rome was entrusted, endeavoured to divert the young prince from this intention; but finding this impracticable, he resolved to accompany him. They proceeded into Gaul; when, news arriving of the successes obtained against the enemy by Cerealis, Mucianus persuaded Domitian to remain at Lyons. It is asserted, that the prince privately attempted to corrupt the fidelity of Cerealis, and induce him to resign the army to him; but as this could only be a rash scheme of juvenile ambition, the commander eluded his request. Perceiving the path of greatness thus closed against him, Domitian affected a relish for private life and retirement. He re-

nounced even the distinctions belonging to his rank, cultivated letters, and composed verses, which obtained great applause from the adulation of the times. On the arrival of Vespasian from the East, he met with an unfavourable reception from his father, who distrusted his character; and he seems to have been of little consequence during that reign. At the death of Vespasian, Domitian is supposed to have had a design of supplanting his brother Titus in the succession, or at least of forcing him to declare him partner in the empire, but it proved abortive. He did not cease, however, secretly to solicit the armies to a revolt. Titus was no stranger to his practices, but tried to mollify him by fraternal treatment. He made him his colleague in the consulship; and, being himself without heirs, gave him the assurance of succeeding to the throne in his turn. Some writers have related, that Domitian was suspected of having hastened this period by giving his brother poison; but the circumstances of Titus's death render the suspicion improbable.

He was proclaimed emperor immediately upon his brother's decease, A.D. 81, at the age of thirty. The beginning of his reign betrayed no other vice than that of vanity, shewn in a puerile accumulation of honours and the parade of state. He even performed some acts of humanity and generosity which were worthy of the best of princes. He made wholesome laws, and displayed a rigorous attention to the reformation of manners. His passion for raising sumptuous buildings soon deviated into excess, and he multiplied statues of himself through the empire to a prodigious number. In the second year of his reign he made an unprovoked expedition against the German nation of Catti, laid waste their borders, took a few captives; and then, receiving intelligence that they were collecting their forces, made a hasty retreat. On his return to Rome he claimed all the honours of a conqueror, and had a triumph decreed him by the senate, in which hired slaves personated German prisoners. Soon after, the king of Cherusci, being expelled by the Catti, applied to Domitian for aid, but he was so much in awe of that warlike people, that he declined granting it. Excessive vanity, joined to timidity, and a cold unfeeling cruelty, soon marked his character, and rendered him one of the most detestable of the tyrants who ruled the Roman world. He imitated the madness of Caligula in declaring himself a god, and causing temples to be erected to his honour, and divine worship to be paid him. In the works of the poets of the time we have too

many traces of this utmost degree of impious flattery; and the licentious Martial offends the reader with frequent addresses to his "dominus deusque," lord and god. His suspicions, which were augmented by a superstitious regard to astrology, caused him to put to death numbers of senators and persons of the first distinction. Merit and popularity were sure to excite his jealousy; and those whom he forbore to put to death, he withdrew from posts of command, as was the case with the excellent Agricola (see his life). Of the public events of this reign one of the most considerable was the war with the Dacians, which, after several vicissitudes of fortune, was terminated by a peace with their king Decebalus (see his life). This treaty, though dishonourable to the empire, furnished Domitian with an occasion for a new triumph, and the surname of Dacicus. No one, in reality, could be less warlike than this prince. In his military expeditions he seldom mounted on horseback, but was usually carried in a litter with all the accompaniments of effeminate luxury; and by the exactions and pillages to which the people in the line of his march were subjected, they dreaded his presence no less than that of the enemy. From his jealousies of the commanders, and the example he himself gave, discipline was enervated, and licentiousness encouraged in the armies. At Rome, his chief occupation was the celebration of games and solemn festivals. He was the institutor of the games called capitoline, which were exhibited quadrennially; and by anticipating the proper period, he assumed the honour of celebrating the secular games. In his amphitheatrical shows he was equally profuse and cruel. He dug a vast lake near the Tiber, in which he caused a sea-fight to be performed by a number of ships amounting to two real fleets; and a violent shower happening during the representation, he would not suffer any of the spectators to stir, so that many caught diseases of which they died. He exhibited gladiatorial combats of whole armies of horse and foot; and women were suffered to enter the lists in some of these battles. An important occurrence of the eleventh year of his reign was the revolt of Antonius Primus, commander of the legions on the Upper Rhine. It excited a great alarm, and Domitian himself, taking with him all the senate, set out for Germany to oppose him. On his march he received advice of the defeat and death of Antonius; but though the rebellion was thus speedily suppressed, it made an impression upon the emperor's mind which

exasperated his suspicious ferocity. He made the most rigorous enquiries respecting all who were the most remotely implicated in the design, and inflicted the severest punishments. His jealousy, now fully awakened, raged without limits. Birth, rank, wealth, talents, and especially freedom and elevation of sentiment, pointed out victims to his tyranny; and some of the most virtuous and dignified characters Rome ever saw were the sacrifices of this unhappy period. The names of Helvidius Priscus, Herennius Senecio, and Arulenus Rusticus, are commemorated among the most illustrious of the sufferers, as those of Bebius Massa and Metius Carus are among the most dangerous and detestable of informers—and never did that class of men render themselves more infamously important than under Domitian. As those eminent victims were pupils of the stoical school of philosophy, their condemnation brought on a persecution of all the philosophers by profession who then flourished in Italy. A decree was issued for their expulsion, by which the neighbouring countries, and even remote deserts, were filled with such men as Dio Chrysostom and Epictetus. With wisdom, were likewise banished the fine arts; and eloquence, having no topic left worthy of its powers, was rendered mute. The christian religion partook of Domitian's enmity to every thing excellent, though it does not appear that it was distinguished from Judaism. The church dates its second general persecution in this reign, and a cousin of Domitian, Flavius Clemens, who had been his partner in the consulship, is reckoned among the martyrs. The senate was reduced to a state of the most abject slavery. It was made, as it were, an accomplice with the tyrant in his cruelties. He himself watched every word and look, and it was guilt even to lament in silence over the public miseries. "Under Domitian (says Tacitus, *Vit. Agricol.*), it was the principal part of our wretchedness to behold and to be beheld: when our sighs were registered; and that stern countenance, with its settled redness, his defence against shame, was employed in noting the paleness of so many bystanders."

His tyranny at length began to be exercised upon his own household, and his life was no longer secure. A conspiracy was formed against him by his officers and freedmen, headed by the empress Domitia, for whom he had at different times displayed equal attachment and aversion. He seems to have had a suspicion that some stroke was meditating against him, and redoubled his cautions on that ac-

count; but how can a man, without a single friend, protect himself against domestic foes? As he was going to bathe before dinner, his chamberlain, Parthenius, introduced to him one Stephanus, steward to Domitilla, under pretence of his having something of great importance to communicate. Stephanus had for some days worn his left arm in a sling, as if it had been hurt, which had afforded him the opportunity of concealing a dagger. While the emperor, as they stood together apart in his chamber, was reading a paper which he gave him, Stephanus plunged the dagger in his belly. Domitian had strength enough to seize him and throw him upon the ground, at the same time calling to a boy to reach him his sword, which lay under his pillow. The sword had been taken away, and the scabbard only was left; and while they were still struggling, the other conspirators entered, and, with many wounds, dispatched the tyrant. Domitian was killed A.D. 96, at the age of nearly forty-five, after a reign of fifteen years. His body was privately buried by his nurse, and all the monuments to his honour were destroyed and effaced by order of the senate. In him terminated the Flavian line of emperors. *Suetonius. Dio. Tacitus. Univers. Hist. Crevier.*—A.

DOMNUS, or DONUS, pope, the first of that name, was a Roman by birth, and chosen to the papal chair in the year 676, on the death of pope Deusdedit. His short pontificate, which terminated in less than eighteen months, was not distinguished by any event sufficiently memorable to be particularised by us, excepting the final subjugation of the church of Ravenna to that of Rome, after a long struggle in maintenance of its independence. It should seem that either the timidity or corruption of Theodorus, bishop of Ravenna, was the means of bringing that see under the papal jurisdiction. *Platina de Vit. Pont. Moreri. Bower.*—M.

DOMNUS, or DONUS, pope, the second of the name, was also a native of Rome, and chosen bishop on the death of pope Benedict VI. in the year 974. He died, most probably, in the same year; and has this testimony recorded concerning his character, that though there was nothing done by him worthy of high praise, yet he was never charged with any injustice or dishonourable action. *Platina. Moreri. Bower.*—M.

DONATELLO, or DONATO, one of the principal revivers of sculpture in Italy, was born of poor parents at Florence in 1383. He was patronised by a citizen named Martelli, who sent him to learn design under Lorenzo

de Bicci. Such was his application, that he acquired the principles which made him an excellent sculptor, and also a master of perspective and architecture. He was one of the first who quitted the old dry manner, and gave his works the grace and freedom of the productions of ancient Greece and Rome. At an early age he distinguished himself among the happy geniuses of his native place, and attracted the notice of that eminent citizen, the great Cosmo de Medici, who employed him on a tomb for pope John XXIII. and in other works, public and private. Cosmo confided so much in his taste, that he took his direction in the purchases he liberally made of the treasures of antiquity; and, indeed, it was principally through the instigation of Donatello that he was induced to make those collections which so much contributed to render Florence the mother of modern art. Some of his most esteemed works in that city, which still remain, were his group of Judith and Holofernes in bronze, his Annunciation, his St. George, and St. Mark, and his Zuccone. The latter is the figure of an old man with a bald head, placed in one of the niches of the campanile of the cathedral, which he himself reckoned his master-piece. His St. Mark has the traditional honour of having been addressed by Michael-Angelo with, "Marco, perche non mi parli?"—"Mark, why do you not speak to me?" His reputation spread to other parts of Italy, and the senate of Venice employed him in the execution of an equestrian statue of bronze, at Padua, to the honour of their general Gattamelata. This is reckoned an admirable piece, worthy of being compared to the best antiques. He also executed for the Paduans the history of St. Antony in basso-relievo, a department of the art in which Donatello peculiarly excelled. He was so highly applauded at Padua, that he resolved to leave it, for a reason which could operate only upon a great mind. "Here," said he, "I shall soon forget all I know; at Florence, on the contrary, I shall enjoy the advantage of being criticised." He was not insensible of his own value; and, it is said, that upon being beat down by a Genoese merchant in the price of a head which the latter had bespoke, and finding him calculating its value by the worth of so many days' labour, he exclaimed, "This man understands better to bargain for beans than for statues—he shall not have my head;" and then threw it down from a balcony on which it was placed, and broke it in pieces. He was employed by Cosmo, on his return to Florence, in the reparation of his antiques.

That great man, at his death, recommended Donatello to his son Piero, who gave him an estate in the country. The artist had possessed it only a year, when he begged his patron to take it again, alleging that the anxiety attending the care of it was more than he could bear. Piero resumed his gift, and instead of it, assigned Donatello a weekly pension of the same value. So little did this artist regard money, and so averse was he from hoarding, that it is said he used to put what he received for his performances in a basket hung from the ceiling, accessible to his friends and work-people, who might help themselves at pleasure. He died in 1466, at the age of eighty-three, and was buried, by his own directions, in the church of St. Lorenzo, adjoining to the sepulchre of Cosmo, that "as his soul had always been with him when living, their bodies might be near each other when dead." He had a brother, named *Simon*, who adopted his manner, and obtained reputation. *D'Argenville, Vies des Sculpt. Tiraboschi. Roscoe's Lorenzo de' Medici.*—A.

DONATO, BERNARDINO, a learned Italian of the sixteenth century, was born at Zano in the Veronese. He was Greek professor at Padua, and afterwards kept a school at Capo d'Istria. He also taught at Parma, Ferrara, and Carpi; and died about the middle of the century in his own country. He was one of the most eminent translators of the age; and is particularly known for his Latin version of the *Demonstratio Evangelica* of Eusebius, which has several times been reprinted. He likewise translated some works of Galen, Xenophon, and Aristotle, and edited some of the early ecclesiastical writers. In 1541 he wrote a Latin dialogue on the difference between the Aristotelic and Platonic philosophy. A Latin grammar, published at Venice in 1529, is ascribed to him. *Moreri. Tiraboschi.*—A.

DONATO, GIROLAMO, a patrician of Venice, who united the man of letters with the statesman, was born about 1454. He was a person eminent for probity and talents, and was employed by his country in various important and difficult negotiations. He commanded in Brescia and Ferrara, and in 1510 reconciled the republic to pope Julius II. He was at the same time one of the most learned men of the age, particularly in the Greek tongue. He translated into Latin the commentary of Alexander Aphrodisæus upon Aristotle on the soul, and a homily of St. John Chrysostom; also some pieces attributed to Dionysius the Areo-

pagite, and to John Damascenus. He wrote an apology for the pope's supremacy, against the Greek church, and a letter to cardinal Caraffa upon the same subject. Five of his epistles are extant with those of Angelo Poliziano, and Pico of Mirandula. He likewise drew up a long and forcible apology for the Venetians against Charles VIII. king of France. He died in 1511. *Moreri. Tiraboschi.*—A.

DONATUS, ÆLIUS, an ancient grammarian, flourished in the time of Constantine, and was one of the preceptors of St. Jerom. He wrote commentaries upon Virgil and Terence; but those now extant under his name are commonly thought to be another's. He composed some works on grammar, still remaining, at least in part, and printed in the collection of ancient grammarians. The author of a life of Virgil is supposed to have been Tiberius Claudius Donatus, a later writer. *Vossii Hist. Lat. Tiraboschi.*—A.

DONATUS, bishop of Casæ Nigræ in Numidia, in the fourth century, was one of the first leaders of the sect of the Donatists in Africa. Some writers contend that the sect took its name from another Donatus, bishop of Carthage, who will be noticed in the next article; and learned men have been much divided in opinion on the subject. It is, however, a question of such little moment, that it is not deserving of the arguments which have been employed on its discussion; and since they were both of the same party, and contemporaries, Mosheim very properly asks, "Why may we not decide it by supposing that the Donatists were so named from them both?" The origin of the sect was as follows. Upon the death of Mensurius bishop of Carthage, in the year 311, the greatest part of the clergy and people chose the archdeacon Cæcilianus for his successor, who was immediately ordained by Felix bishop of Aptonga, and some neighbouring prelates. There was a party at Carthage, however, dissatisfied with the election of Cæcilianus, and their opposition to him was encouraged by the Numidian bishops, whose pride was offended because their presence had not been requested at his consecration. Full of resentment, these bishops assembled at Carthage, and summoned Cæcilianus to appear before them, to submit his conduct and the validity of his claims to the episcopal character to their judgment. As he refused to acknowledge their right to interfere in the concerns of the church of Carthage, they met in council, to the number of seventy prelates, and, with the consent of a considerable part of the

clergy and people, declared Cæcilianus unworthy of the episcopal dignity, choosing, at the same time, his deacon, Majorinus, for his successor. Among the reasons which they assigned to justify their sentence, one of the principal was, a plea that the consecration of Cæcilianus was invalid, because that Felix of Aptonga, the chief of the bishops who assisted at it, was a traditor; i. e. one who, in the time of persecution, had delivered the sacred books of Christians to the pagan magistrates, in order to their being burnt; and that having thus apostatised from the service of Christ, it was not possible for him to impart the Holy Ghost to the new bishop. According to Optatus this was at first their only ground of complaint against Cæcilianus. But, according to other writers, they also preferred against him charges of harshness and cruelty in the conduct which he shewed when he was a deacon, towards the christian confessors and martyrs during the time of persecution: "Crimes," says Augustin, "which they could never prove." The sentence of the council divided the Carthaginian church into two factions, under the rival bishops, Cæcilianus and Majorinus, whose disputes soon kindled the flames of ecclesiastical war through all the provinces of Africa, and produced commotions and tumults that were a scandal to humanity, as well as highly disgraceful to the christian name. Donatus was the most active of the Numidian bishops who joined in condemning Cæcilianus, and was one of the deputies sent to maintain their cause, when the interference of the emperor Constantine was employed to put an end to the controversy. He had the mortification, however, in different councils that were held at Rome and at Arles, in the years 313 and 314, to which the emperor referred the decision of the business, to find the cause of Cæcilianus triumphant, and to hear the severest censures pronounced on himself, and the bishops of his party. With the judgment of the councils the sentence of the emperor corresponded, after he had personally examined the whole affair, in the presence of the contending parties. Donatus, after this sentence was given, returned to Africa, where his party was become exceedingly powerful and numerous, and for a long time supported their cause against their rival faction. We learn no farther particulars concerning him, excepting that soon after his return the sentence of deprivation and excommunication was pronounced against him by the bishop of Rome. *Moreri. Du Pin. Mosh. Hist. Eccl. vol. I. Lard. Cred. pt. ii. vol. VII.—M.*

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DONATUS, bishop of Carthage, was elected to that office by the donatist party after the death of Majorinus, in the year 316. He was a person of considerable learning and abilities, whence he obtained among his sect the surname of the GREAT, and acquired more influence in the management of their concerns than any other of their bishops. By his persuasive eloquence he induced vast multitudes to join their communion, and by his writings confirmed them in a zealous adherence to their distinguishing principles. But he is said to have been haughty, contentious, and intolerant; and for the latter charge, the discriminating tenets of the Donatists, which he is considered as having systematised, afford too strong evidence. During the time in which he was bishop of Carthage, the religious animosity between the two factions into which Africa was divided, produced the most lamentable effects. The Cæcilians, or the Catholics, supported as they were by the decisions in their favour at the councils of Rome and Arles, and the imperial session, endeavoured to suppress their opponents by depriving them of their churches, and making use of their interest to procure the banishment of their bishops, some of whom were put to death for their contumacy. The Donatists, on the other hand, confident in their numbers, and enthusiastically attached to their cause, were determined to maintain it at all hazards. In so doing they too frequently retaliated on the Catholics the injuries which they themselves had experienced. And many of the ignorant and savage populace, who were of the party of the Donatists, were guilty of the greatest excesses, carrying violence, rapine, and slaughter, through every part of the province of Africa. It does not appear, however, from any records of undoubted authority, that these enormities were excited or countenanced by Donatus, or the bishops of his party. And so sensible, at length, was the emperor Constantine of the impolicy which had provoked them, that he abolished the decrees which had been enacted against the Donatists, and left the people at full liberty to join with whichever party they pleased. But after the death of Constantine, his son Constans, to whom Africa was allotted in the division of the empire, was induced to attempt the task of reconciling this sect to the catholic church. With that view he sent into Africa, Paulus and Macarius, two officers of distinction; who at first endeavoured to persuade the Donatists peaceably to terminate the schism between themselves and the Catholics, by forgetting what was past, and again uniting

with them in one communion. But we do not learn that any terms were proposed to the Donatists short of an entire and absolute submission. In these circumstances, Donatus, and the prelates of his party, resolutely refused to comply with the proposals made to them, and expressed their determination to adhere to their separation from the catholic church. Since they could not be reasoned out of their principles, the emperor's officers employed against them the power of the sword. For many years after their adopting this measure, Africa was the seat of insurrection and civil war, until the imperial arms prevailed against all opposition. During the struggles which took place, the greatest severities were practised against the Donatists, which, according to the confession even of catholic writers, were too rigorous to deserve approbation, or admit of any excuse. Some of the persecuted sect submitted, many saved themselves by flight into other countries, and numbers were sent into banishment. Among the latter Donatus was included, who appears to have died in his state of exile, most probably about the year 355. There is, however, much uncertainty respecting the exact date of his banishment or death. According to the testimony of Augustin, Donatus maintained an opinion on the subject of the Trinity different from the catholic doctrine; for though he allowed the Son to be of the same substance, he thought him inferior to the Father, and the Holy Spirit inferior to the Son. But he adds, that there were not many who were aware that he entertained such a sentiment, and that it formed no part of the doctrinal system of the Donatists. That system, according to the confession of their adversaries, was conformable to the creed of the catholic church. Augustin, who knew them well, says, that their distinguishing tenet was, that the true church of Christ subsisted only among themselves in Africa; and that every-where else it was lost and ruined by communicating with unworthy persons, particularly with such as adhered to or defended the cause of Cæcilianus. In conformity with this fundamental principle, they considered it to be their duty to avoid all intercourse with other churches, lest they should contract their impurity and corruptions. Hence originated among them the greatest uncharitableness and bitterness in their conduct towards those who differed from them in sentiment, and their practice of re-baptising catholics who entered into their communion, and reordaining such of the clergy as embraced it. Happy would it have been for the christian world, if the spirit of the distinguishing tenet of the Donatists had been con-

finied to their party, and had expired when that party became extinct. But it existed fully, though in a somewhat different form, in that catholic church which finally subjected them to its yoke; and it has since existed, in some measure, in all other churches in which the terms of communion have been so restricted as to exclude sincere Christians of different religious opinions from uniting with them; and more especially in those which have presumed to confine the favour of Heaven to their own pale, and to withdraw their christian charity and benevolence from all who do not reach their standard of orthodox belief. *Cave's Hist. Lit. vol. I. sub sac. Arian. Du Pin. Mosh. Hist. Eccl. vol. I. Moreri. Lard. Cred. pt. ii. vol. VII.—M.*

DONDI, JAMES DE, a physician and mathematician, flourished in Padua in the fourteenth century. He was known by the name of the *Aggregator*, on account of a work which he composed, entitled "*Promptuarium Medicinæ, in quo facultates medicamentorum simplicium & compositorum declarantur, &c.*" first printed at Venice, 1481, folio. It is said, in the preface, to have been written in 1355. It is a mere compilation from the ancient physicians. He also wrote a work, "*De modo conficiendi salis ex aquis calidis Aponensibus,*" from which it appears, that he extracted a salt from the waters of Albano, in the proportion of one pound from one thousand. This treatise, together with one "*De fluxu & refluxu maris,*" was printed at Venice in 1571. He likewise made himself celebrated for the construction of a clock, which was one of the earliest erected in Italy. This was placed, in 1344, on the top of a tower in the palace of Ubertino Carrara, lord of Pavia. It was a striking clock, of twenty-four hours. A more famous machine, kept at Padua, representing the motions of all the heavenly bodies, as well as pointing out the progress of the day and the year, has been usually attributed to James de Dondi. But Tiraboschi renders it probable that it was the work of his son JOHN, a famous physician and astronomer, a philosopher and poet, and an intimate friend of Petrarch. From this curious piece of machinery the family of Dondi acquired the surname of *de Horologio*. *Tiraboschi. Haller Bibl. Med. Pract.—A.*

DONI, GIAMBATISTA, a learned Italian writer, was descended from a noble family in Florence, where he was born in 1594. He had his early education in the Jesuits' college at Rome, where he greatly distinguished himself by his ability and application. He afterwards studied for five years at Bourges, where he

added the knowledge of jurisprudence to his other acquisitions; and, on his return, he took his degree in law at Pisa. He declined, however, engaging in the practice of it, for which his father had destined him, and devoted himself entirely to literary pursuits. He studied the oriental languages; and making a second visit to France with the nuncio Corsino, in 1621, he cultivated an acquaintance with all the learned men, and examined the libraries of that country. He then began to make a very copious collection of inscriptions, which, after remaining a century in manuscript, was published in 1731 by the learned Gori. On the election of Maffeo Barberini (Urban VIII.) to the pontificate, Doni went to Rome, where he contracted an intimate friendship with cardinal Francis Barberini, the pope's nephew. In his company he made a third journey to France, and also to Spain, in which he extended his researches to every thing curious. On his return, he was appointed secretary to the sacred college, and he resided in Rome till 1640, when his private affairs recalled him to Florence. He there married, was made professor of eloquence in the university, and was aggregated to the Florentine academy, and to that of La Crusca. He continued to pursue his studies with his usual ardour, and to publish learned works, till his death in 1647. It is chiefly as a writer upon music that Doni has perpetuated his name, and his labours were principally directed to the investigation of the music of the ancients, to which he was attached in preference to that of the moderns. His works on this subject were numerous. In 1635 he published "*Compendio del trattato de' generi e de' modi della Musica, con un discorso sopra la perfettione de' concerti*;" to this was added, "*Discorso sopra la perfettione delle melodie*." In 1640 appeared his "*Annotazioni sopra il compendio de' generi e de' modi della Musica*," accompanied with various tracts and discourses. In 1647 he published "*De præstantia Musicæ veteris*," a dialogue comprising a curious and learned disquisition on ancient and modern music, with arguments in favour of each, but strongly inclining to the cause of antiquity. He appears, indeed (according to Dr. Burney), to have been little acquainted with the music of his contemporaries; and though he attempts, for the credit of the ancients, to prove that they knew and practised counterpoint, yet, in speaking of its use among the moderns, he calls it "the enemy of music." On the whole, though his writings were much esteemed by the learned, they were

little attended to by practical musicians, which has usually been the case with respect to philosophical and speculative discussions on that science. Though Doni bore a high character for erudition, it is acknowledged that he was not sufficiently skilled in the Greek language. Besides writing on music, he was the inventor of a new instrument, which he named the *lira barberina*; but it was probably constructed too much upon ancient principles to be admitted into modern practice, for it died with its author. He wrote upon other topics; and some letters, orations, Latin poems, and dissertations of his appeared during his life. But these bore a small proportion to the works he had planned, and of which he left in MS. unfinished sketches. They shew him to have been a man of very extensive views, though probably not of equal depth and judgment. *Tiraboschi. Hawkins's and Burney's Hist. of Music.*—A.

DONNE, JOHN, D.D. a poet and divine, once of great eminence, was the son of a merchant of London, in which city he was born in 1573. He was sent to study at Oxford so early as his eleventh year, at which time we are told that he was a kind of prodigy of abilities. After a stay there of three years, he passed as many at Cambridge, and was then entered at Lincoln's-Inn for the study of the law. This, however, he laid aside for that of controversial divinity; for his relations, being papists, had infused into his young mind the principles of their faith, and he now thought it time to fix his religious profession by enquiring for himself. The result of his examination into the controverted points was, a firm decision in favour of protestantism. What his professional views now were, does not appear; but, in some capacity, he attended the earl of Essex in 1596-97, on his expeditions against Cadiz and the Azores, and he afterwards passed some years in Italy and Spain. On his return he became secretary to lord chancellor Egerton, and continued in that employment five years, when a clandestine marriage he contracted with a niece of the chancellor, who lived with him, and was daughter of sir George More, caused his dismissal. The young couple struggled with difficulties, for Donne's private fortune was nearly expended, and his father-in-law was too much incensed to grant them any provision. A friend and kinsman, sir Francis Wooley, however, afforded them a home for several years at his house at Pirford in Surrey, where Donne assiduously applied himself to the study of the civil and canon law. He was at this period solicited by Dr. Morton, afterwards

bishop of Durham, to enter into orders, on promise of a benefice; but some scruples which he entertained concerning the motive, caused him for the present to decline this proposal. His father-in-law was at length induced to pay a portion for his daughter, with which, after the death of sir Francis Wooley, he took a house at Mitcham. There he lived in straightened circumstances. The following extract from one of his letters presents a touching picture of his private life; and the conjugal affection with which he bore up against distress. "I write from the fireside in my parlour, and in the noise of three gamesome children, and by the side of her whom, because I have transplanted into a wretched fortune, I must labour to disguise that from her by all such honest devices as giving her my company and discourse." He afterwards removed his family to London, where sir Robert Drury gave them apartments at his house in Drury-lane; and in 1612 he accompanied that friend on his embassy to Paris. On his return, many of his acquaintance among the nobility urged the king, James I. to confer upon him some civil employment; but his majesty, who had secretly resolved to make a divine of him, rejected their solicitations. He had already instigated Donne to draw up a treatise on the controversy then depending concerning the oaths of allegiance and supremacy required from the Roman-catholics; and the result had been a work entitled "Pseudo-Martyr," printed in 1610. It was not, however, till after he had by mature study prepared himself for the clerical office, that Donne complied with the king's wish. He was then ordained deacon and priest by the bishop of London, and soon after was appointed one of the king's chaplains, and on the royal recommendation was presented with the degree of D.D. by the university of Cambridge. So generally was he beloved and esteemed, that within the first year of entering into orders he received offers of fourteen different benefices from persons of rank. He preferred, however, settling in London, and was made preacher of Lincoln's-Inn. His domestic happiness at this time was severely injured by the death of his beloved wife, who left him with a young family of seven children. In 1619 he accompanied Hay earl of Doncaster, on an embassy to the German princes. After his return, the king conferred upon him the deanery of St. Paul's, with which he enjoyed the living of St. Dunstan's in the West, and another benefice. He was chosen prolocutor of the convocation in 1623-24; and was about the same time ap-

pointed to preach some occasional sermons at Paul's-cross and other places. By these he incurred a charge of having fallen in with the spirit, then prevalent, of insinuating an attachment to popery in the king, but he vindicated himself to his majesty's satisfaction. A dangerous illness with which he was affected gave occasion to his book of "Devotions upon emergent Occasions," in which the fervour of his soul is strongly expressed. He recovered, and lived in good health, till he was seized with a fever in 1630, after which he began to decline. Foreseeing his end, he prepared for it with great resignation and tranquillity, though not without some of the fancifulness which made a part of his character. We are told by his biographer, that "having caused himself to be wrapt up in a winding-sheet, like a dead body, and standing with his eyes shut, and with just so much of the sheet put aside as might discover his thin, pale, and death-like face, he caused a skilful painter to take his picture; which was afterwards placed near his bed-side, and there remained as his constant remembrancer to the hour of his death." He preached in his turn at court in Lent, 1631, and his discourse, on this occasion, was termed by the household, "the doctor's own funeral sermon." He died on March 31 of that year, and was buried in St. Paul's cathedral.

Dr. Donne was a writer both in prose and verse, but he is chiefly remembered as a poet; and in that capacity it is rather his name than his works which may be said to survive. He is, however, worthy of notice, as standing almost at the head of a particular class, and uniting in a high degree its excellences and defects. This is the *witty* class, understanding the word *wit* to mean the faculty of assembling and associating the most discordant images, and presenting a thought under its remotest and most fanciful aspects. They neglected nature, as well in their descriptions, as in the expression of emotions, and made every topic an occasion of learned allusion or metaphysical refinement. They generally were equally negligent of versification; but none to such a degree as Donne, the greater part of whose lines can, by no art of reading, be made to affect the ear like verse. From a few specimens it would seem, that this defect was not owing so much to want of the perception of melody, as to a superabundance of thought, running over from one line to another, and not to be brought within the trammels of prosody. It is likewise to be confessed, that his thoughts

are less poetical than they are curious and singular; and that there is much coarseness, and even licentiousness, in his language and imagery. In every respect, therefore, he ranks much beneath his imitator Cowley; and as far as his example could operate, he left English poetry worse than he found it. Most of his poems were written while he was young, and he appears to have placed little value upon them after he had assumed a more serious character. The strong sense and wit of his satires induced Pope to employ himself in *versifying* (as he justly called it) two of them, but they are not among that poet's most pleasing productions. Dr. Donne was among those English poets who wrote Latin verse with elegance. A collection was published in 1633, entitled "*Fasciculus Poëmatum & Epigrammatum miscellaneorum*," which contains a book of epigrams by him. Of his prose works, one of the most remarkable is that entitled "*Biathanatos; or a Declaration of that Paradox or Thesis, that Self-homicide is not so naturally a Sin, that it may not be otherwise.*" This seems to have been a juvenile sport of the understanding in supporting a nice argument with no other view than as an exercise of the faculties. From a letter to sir Robert Carr, accompanying the manuscript, it appears that he did not design it for the press, though it found its way thither after his death. What notice it excited at the time we do not learn; and there is little probability in Nicéron's assertion, that it was fatal to many of the author's countrymen by providing them with arguments favouring their natural propensity to suicide. The book had long been forgotten, when Mr. Moore, in a late elaborate work on suicide, brought forward its positions in order to refute them. Dr. Donne also wrote "*Essays on Divinity*;" "*Sermons*," three vols. folio; "*Letters*;" and other pieces, which are all consigned to oblivion. His style in prose is as quaint and pedantic as in verse; but he displays sound learning and deep thinking. *Biog. Britan.*—A.

DOPPELMAIER, JOHN GABRIEL, a celebrated mathematician and professor at Nuremberg, was born in 1667, in that city, where his father was a merchant. Having gone through the usual preparatory course of education, he studied law at Altdorf, in 1696; but, at the same time, attended the lectures of the celebrated professor Sturm on philosophy and the mathematics. The first disputation he maintained was in 1698, "*De Sole*;" and next year he maintained another, "*De Visione, Sensu nobilissimo, ex Camera Obscuræ illus-*

trata." He then quitted Altdorf, and repaired to Halle, where he continued to study law; but, having a strong attachment to mathematics and natural philosophy, which at length became his favourite pursuits, he abandoned the law entirely, that he might devote his whole time to these sciences. On the 8th of September, 1700, he went from Halle to Berlin, and thence through Lower Saxony to Amsterdam, and then to Utrecht; where he applied with great diligence to the mathematics, and also made himself acquainted with the French, Italian, and English languages. In April, 1701, he repaired to Leyden, and exercised himself in the art of polishing optical glasses, and in practical astronomy. He then went to Rotterdam, and proceeded to England, where he formed an acquaintance with the most celebrated mathematicians, and particularly Flamsteed, the astronomer royal at Greenwich. On the 14th of July he paid a visit to Oxford, and remained there three months, both that he might have leisure to examine the Bodleian library, and to enjoy the conversation of those eminent mathematicians, doctors Wallis and Gregory. When he returned to London, and was preparing to set out for Holland, a very fortunate circumstance took place, which was the means of saving his life. Having engaged for a passage on board an English vessel, one of his friends prevailed on him to remain a little longer, as the weather was at that time tempestuous; and soon after he learned that the vessel in which he intended to embark had been lost. Being thus obliged to prolong his stay, he embraced that opportunity of improving himself in the English language, and he obtained permission to be present at the meetings of the Royal Society. In the year 1702 he returned to his native city; and, in 1704, was made professor of mathematics in the Egidian college at Nuremberg, which place he filled for forty years. During that period he received frequent testimonies of the esteem in which he was held by persons of distinction, and particularly from William Frederic, margrave of Anspach, who often invited him to his court. In 1715 he was admitted into the Imperial Academy of the Searchers into Nature, under the name of Conon; and a similar honour was conferred upon him by the Academy of Sciences at Berlin. Soon after, he was elected a fellow of the Royal Society of London; and the Imperial Academy of Petersburg sent him a diploma of associate in 1741. Towards the latter part of his life he attracted great notice in the philosophical world by his electrical ex-

periments, and died on the 1st of December, 1750. His works are: "Tabulæ Astronomicæ Thom. Streetii," *Norim.* 1705, 4to. translated into Latin from the English; "Bion on Mathematical Instruments," *ibid.* 1712, translated into German from the French; "The Defence of Copernicus, by J. Wilkins," *ibid.* 1713, 4to. translated into German from the English; "A Short Explanation of the System of Copernicus," *ibid.* 1707, 4to. written in German; a fourth volume of "Welper's Gnomonics," *ibid.* 1708, folio, written in German; "Introduction to Geography, for Homan's Atlas," *ibid.* 1714, 1716, folio, in German; the same work in Latin, 1731; "A Continuation of Bion on Mathematical Instruments," *ibid.* 1717, 4to.; "A Second Continuation of Bion, 1720; "General Method of tracing out large Sun-dials," *ibid.* 1719, folio, in German; "Nova Methodus parandi Scia-terica Solaria," *ibid.* 1720, 4to.; "An Historical Account of the Mathematicians and Artists of Nuremberg," *ibid.* 1730, folio, in German; "Physica Experimentis illustrata," *ibid.* 1741, 4to.; "Atlas Cælestis, in quo XXX Tabulæ Astronomicæ æri incisæ continentur," *ibid.* 1742, folio, royal paper; "The Phenomena of Electricity lately discovered, &c." in German. *Eloges des Academiciens de Berlin, par Formey.* *Hirsching's Manual of eminent Persons who died in the Eighteenth Century.*—J.

DORAT, or DAURAT, JOHN (Latin *Auratus*), a man of letters and poet, was born of an ancient family in the Limosin, about the beginning of the sixteenth century. He finished his studies at Paris, where he acquired such a reputation for learning, that he was made royal professor in the Greek language. He had the merit of greatly promoting the study of Grecian literature, his manner of teaching being lively and agreeable, though his figure and demeanour were vulgar and unpromising. He had many scholars who became distinguished; among whom were Ronsard and John-Antony de Baif. He was in considerable favour with Charles IX. who took pleasure in conversing with him; but it does not appear that he was much benefited by royal patronage, since he passed the latter part of life in great indigence. He poured forth a vast number of verses, Greek, Latin, and French; and it is affirmed, that scarcely was there a book published, or a person of distinction buried, without some tribute of applause or sorrow from the muse of Dorat. It may well be supposed, that the products of this fertility were not of the first kind; yet he obtained great reputation by his earlier poems, and ac-

quired the title of Poet Royal. In the vigour of his powers he was thought inferior to none in lyric poetry. His fondness for anagram will scarcely now be reckoned among the proofs of his taste or genius. He also ranked high as a critic, and was accounted to excel in explaining the sense of obscure ancient authors. He married a second time, in his old age, a handsome young woman; and when censured for the inequality of the connection, he replied, that he chose rather to die by a bright sword than a rusty one. He survived his eightieth year, and died in 1588.

His daughter, MAGDALEN, the wife of his successor, Nicholas Goulou, was well acquainted with the ancient and modern languages. *Boyle. Moreri.*—A.

DORSCH, EVERHARD, a celebrated engraver on gems, was born at Nuremberg in 1649. After acquiring great readiness in drawing, he devoted himself to glass-cutting: he then studied engraving coats of arms on gems and all kinds of metal, and at last confined himself entirely to engraving on gems, in which he excelled all the artists of the same period. He died at Nuremberg in 1712. *Hirsching's Manual of eminent Persons who died in the Eighteenth Century.*—J.

DORSCH, CHRISTOPHER, son of the preceding, was born at Nuremberg on the 10th of July, 1676. In his youth he was placed at the Latin school, served several years as a cellar-man, and afterwards became a wine-merchant; but as this business did not answer, he applied himself to glass-grinding, and studied drawing during the space of four years, though he was then thirty-two years of age, and had five children. He then acquired some knowledge of geometry, attended the Academy of Painting, frequented professor Heister's lectures on anatomy at Altdorf, read various books that fell into his hands, and gradually attained to great perfection in the art of engraving on stones. As his father had been several years in a weak and infirm condition, he executed a great many pieces under his name, as he already begun to excel him in that art. His talents, however, did not long remain unknown, and his works soon began to be in great request. He cut not only coats of arms, which were finished with so much neatness, that all the figures, though exceedingly small, could be plainly distinguished, as well as the colours and metals expressed according to the usual rules of heraldry; but also portraits, which he executed immediately from the life, without any previous drawing, and which bore a striking resemblance to the originals. Though

galleys of Doria, under his nephew Philippino, guarded the mouth of the harbour. A superior number of imperial galleys, under the command of the viceroy Moncada and the marquis del Guasto, attacked Philippino, but received a total defeat, in which the viceroy was killed, Guasto and many officers of distinction were taken prisoners, and most of the fleet was destroyed.

Just at this critical period, Doria deserted the cause of the French king, and went over to the emperor. This important transaction in his life has, of course, been differently represented by writers attached to different parties. Probably it is no-where more fairly stated than in Dr. Robertson's History of Charles V.; and as his relation comprises several circumstances which elucidate the character of Doria, we shall transcribe the greatest part of it. "That gallant officer, the citizen of a republic, and trained up in the sea-service, retained the spirit of independence natural to the former, with the plain liberal manners peculiar to the latter. A stranger to the arts of submission or flattery necessary in courts, but conscious at the same time of his own merit and importance, he always offered his advice with freedom, and often preferred his complaints and remonstrances with boldness. The French ministers, unaccustomed to such liberties, determined to ruin a man who treated them with so little deference; and though Francis himself had a just sense of Doria's services, as well as a high esteem for his character, the courtiers, by continually representing him as a man haughty, intractable, and more solicitous to aggrandise himself, than promote the interest of France, gradually undermined the foundations of his credit, and filled the king's mind with suspicion and distrust. From thence proceeded many affronts and indignities put upon Doria. His appointments were not regularly paid; his advice, even in naval affairs, was often slighted; an attempt was made to seize the prisoners taken by his nephew in the sea-fight off Naples: all which he bore with abundance of ill humour. But an injury offered to his country, transported him beyond all bounds of patience. The French began to fortify Savona, to clear its harbour, and, removing thither some branches of trade carried on at Genoa, plainly shewed that they intended to render that town, which had been long the object of jealousy and hatred to the Genoese, their rival in wealth and commerce. Doria, animated with a patriotic zeal for the honour and interest of his country, remonstrated against this in the

highest tone, not without threats. This bold action, aggravated by the malice of the courtiers, irritated Francis to such a degree, that he commanded Barbesieux, whom he appointed admiral of the Levant, to sail directly to Genoa with the French fleet, to arrest Doria, and to seize his galleys. This rash order was concealed with so little care, that Doria got timely intelligence of it, and retired with all his galleys to a place of safety. Guasto, his prisoner, who had long observed and fomented his growing discontent, laid hold on this favourable opportunity. While his indignation and resentment were at their height, he prevailed on him to dispatch one of his officers to the imperial court, with his overtures and demands. The negociation was not long; Charles, fully sensible of the importance of such an acquisition, granted him whatever terms he required. Doria sent back his commission, together with the collar of St. Michael, to Francis; and hoisting the imperial colours, sailed with all his galleys towards Naples, not to block up the harbour of that unfortunate city, but to bring it protection and deliverance." (*Hist. of Charles V. book v.*)

The ruin of the French army before Naples was the immediate consequence of this change; but a more important one, and more grateful to the mind of Doria, was the liberation of Genoa from foreign sovereigns, and the restoration of its free and independent government. A pestilence which raged in that city had caused it to be deserted by great part of its inhabitants, and had reduced the French garrison to an inconsiderable number. Doria seized the opportunity; and having prepared the minds of the people by his emissaries, sailed with thirteen galleys to the Genoese coast, landed a body of 500 men, and took possession of Genoa without spilling a drop of blood. The French garrison retired to the citadel, where famine soon compelled them to capitulate; and, upon their departure, the people rushed to the fortress, and levelled it with the ground, as a monument and instrument of their servitude. The noblest incident of Doria's life immediately followed. Instead of employing his interest with the emperor to make himself master of his country, he assembled the body of citizens, and restored into their hands the right of establishing such a form of government as they should think best. He was listened to with tears of admiration and joy. Twelve persons were appointed to new-model the constitution, which was settled nearly in the form in which it has since subsisted. Doria was greeted with

the noble titles of the deliverer and father of his country. The honour was decreed him of being, during life, the first of the five censors, and to sit in the senate next to the dean. He was exempted from all public burthens, ordinary and extraordinary; and a palace was assigned him for his habitation, purchased at the charge of the state. A marble statue of him was erected in the public place, with the following inscription:

ANDRÆ AURIÆ civi optimo felicissimo vindici atque auctori publicæ libertatis Senatus Genuensis posuit.

Soon after this revolution, an attempt was made by the French commander to seize Doria in his palace, which narrowly missed of success. He had his first interview with his new master, Charles V. at Barcelona, who treated him with great distinction, and gave a public proof of confidence in him, by going on board of his galley unattended, and causing it to put to sea. In the Turkish war, which afterwards broke out, Doria had the command of the imperial fleet, while Hayradin Barbarossa commanded that of the Turks. In 1531 Doria took Coron and Patras in the Morea, and in the ensuing year defeated the Turkish fleet sent to recover them. For these successes the emperor created him prince of Melfi, and knight of the order of the Golden Fleece. He attended Charles in his expedition to Tunis in 1535, and greatly contributed to the capture of fort Goletta, and the success of the enterprise. In 1536 he had the happiness of saving Genoa from an attempt to surprise it by Fregoso and the French. The city was nearly taken, when a succour which he dispatched arrived just in time to drive the enemy from the walls. In some of his subsequent naval actions, when opposed to Barbarossa, it was thought that he gave way rather too much to prudential considerations, and that either his ardour was impaired by age, or that he was not unwilling to prolong a war which placed him in so distinguished a situation. Particularly, by manœuvring so as to decline an engagement with an inferior Turkish fleet off Preveza in 1539, he exposed himself to censure. Probably, however, his conduct was conformable to the cautious and crafty politics of the emperor, who seems never to have withdrawn his confidence from him. In 1541 Doria commanded the fleet which accompanied Charles in his unfortunate expedition against Algiers; and on that occasion he lost eleven of his own galleys by a storm. Doria's long maritime experience had led him to dissuade the voyage at the season of

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the year in which it was undertaken, and the emperor had occasion fully to repent of disregarding his counsel.

Although this eminent person never himself assumed any state or authority in his country beyond those of a citizen, yet he suffered that spirit of *nepotism*, which readily takes possession of an old man, to blind him with respect to the misconduct of a kinsman. This was Giannetino Doria, a distant relation, of mean origin, whom he had adopted as the heir of his great wealth and his employments. The young man was ignorant, vulgar, vain, and insolent; yet he had so ingratiated himself with Andrew, that he lavished upon him every distinction in his power to grant, and accustomed him to look forwards to a superiority incompatible with republican principles. The particulars of that conspiracy in 1547, which was headed by Fiesco, and which is one of the most interesting events in the Genoese history, will be given in another article. It is sufficient here to mention, that after it had so far succeeded as to occasion the death of Giannetino, and the expulsion of Andrew, who escaped from his palace at the first alarm, the accidental drowning of Fiesco defeated the whole scheme, and gave time and courage to the senate to quell the remains of the insurrection. A deputation was sent to Doria to invite him back to the city. His return was hailed by the people with general acclamations, and they were fully disposed to second him in those projects of vengeance which he was too ready to adopt. He persuaded the senate to revoke the pardon they had granted to those of the conspirators who had submitted, and he pursued the whole family of Fieschi, and their adherents, with a rancour of severity unworthy of a great mind. It was, however, to his credit that he firmly opposed the insidious proposal of the imperial ministers to build a fortress in Genoa, in order to prevent the renewal of similar attempts. In 1552 Doria again put to sea to drive away Dragut the noted corsair, who was insulting the coast of Naples; but on this occasion he was surprised by the enemy, and obliged to retreat with the loss of some ships. On occasion of a descent of the French in Corsica, the aged chief was appointed, by the republic of Genoa, their commander by sea and land, and recovered San Fiorenzo and Bastia in 1554. This was the last of his exploits. He resigned his command to Gian-Andrea, his grand-nephew, and retired to that repose which a long series of active labours had well merited. He died at

his palace in the suburbs of Genoa, in November, 1560, at the very advanced age of ninety-two or ninety-four years; leaving a name ever honoured in the records of his country. *Elogio di Doria da March. Grillo. Robertson's Hist. Charles V. Univers. Hist.—A.*

DORIGNY, LEWIS, a French painter of eminence, born at Paris in 1654, was the son of Michael Dorigny, a painter and engraver of merit. He began at an early age to practise design under his father; and after his death entered in the school of Le Brun. At the age of seventeen he contended for the prizes at the Academy; and obtaining only the second when he thought he deserved the first, he quitted the Academy through pique, and thereby missed a nomination to the school at Rome. In company with a friend, however, he afterwards spent four years there, which he employed in assiduous study of the best models. He then went to Venice, where he married a goldsmith's daughter, and resided ten years; engaged in works which gave him great reputation. He at length settled at Verona, occasionally visiting the other towns of Italy as professional occupations called him. He took a journey to Paris in 1704, where he painted some portraits, and made two sketches for the ceiling of a staircase in the house of a person whose father had been a farrier. He took for his subject Phaethon, and represented the horses of his chariot overthrown in such a manner as to shew all their shoes. This allusion did not please his employer, who desired from him another design, which, however, was censured by the artists, and was not executed. Neither did Dorigny succeed in attempting to gain admission into the Academy. His failure was imputed to the petty revenge of Mansard, superintendant of the royal buildings, whose uncle had been ridiculed by Michael Dorigny in a satirical print. He returned to Verona, and resumed his place among its most esteemed painters. In 1711 prince Eugene sent for him to Vienna, and employed him above a year on his grand staircase. He also painted at Prague the hall of the Bohemian chancery, and other pieces. Dorigny possessed great facility of composition, and the art of well managing large subjects. His pencil was animated, his colouring lively, his manner firm and correct, his style heroical and sublime, but he was somewhat deficient in grace and dignity. He was a master in fresco, of which he gave several specimens. The most considerable of these is in the dome of the great church at Trent. Dorigny died at Verona in 1742, aged eighty-

eight, leaving a large family. His numerous works are found in Venice, Verona, and other towns of Italy. He practised engraving, and left some small pieces from his own designs.

NICHOLAS DORIGNY, younger brother of the preceding, attained great eminence as an engraver. He resided twenty-eight years in Italy, where he published prints from the works of the principal painters. He came to England, and engraved the famous cartoons at Hampton-court, for which he was knighted by George I. He was a member of the French Academy of Painting, and died at Paris in 1746, in his ninetieth year. *D'Argenville Vies des Peintres.—A.*

DORINK, or DORING, MATTHIAS, a learned German monk of the Franciscan order, was born at Kiritz, about the year 1415. He was profoundly skilled in an acquaintance with the sacred Scriptures, in philosophy, and in scholastic theology. In the year 1445 he was chosen to fill the divinity chair in the university of Magdeburg, and discharged the duties of his province with eminent reputation. Paul de Burgos having published a variety of strictures and objections against the Postilles, or short Commentaries on the Scriptures, of Nicholas de Lyra, Dorink undertook their defence and farther illustration. The different pieces which he wrote on these subjects were collected together, and inserted in an edition comprehending the works of both those authors, which was published at Paris, in the year 1590, by Francis Feuarent, a franciscan monk, in six volumes folio. They were so favourably received by the public, that since that time they have undergone various impressions. Dorink is also generally supposed to have been the author of the abridgment of the "Miroir Historial" of Vincent de Beauvais, commonly known by the name of "The Chronicle of Nuremberg," continued to the year 1493, which was published anonymously. Some writers, indeed, have attributed that work to Haltmann Scheder. Whoever was the author, he is not undeserving of the honour of being considered, in some respects, as the forerunner of Luther; for he has written with freedom and spirit against the vices of the cardinals, the bishops, the popes, and also against jubilees and indulgences. *Moreri. Nouv. Dict. Hist.—M.*

DORKRELL D'EBERHERTZ, JAMES, a German lutheran divine, was born at Lunenburg, in the year 1643. After pursuing his studies in the universities of Helmstadt and Thiel, he was for some time settled in the pas-

toral charge at Holdenstadt. Quitting that situation, he afterwards engaged in the line of a printer at his native town. In the year 1690 we find him possessed of the office of provost of Gotskow, in Upper Pomerania; but he relinquished that honour soon after he was invested with it, and retired to Hamburg, where he died in the year 1704. He was a man of considerable erudition and ingenuity, and published several works which were favourably received by the learned world. The titles of the principal of them are: "Specimen Bibliorum Harmonicorum;" "Biblia historico-harmonica, sive opus divinæ Consonantiæ integrum;" "Tractatus contra parum Utilitatis habentes conciones ecclesiasticas;" and "Epistolæ Curiosæ," published under the name of Polymusus.

There was also another lutheran divine of the name of DORNKRELLD'EBERHERTZ, whose christian name was *Tobias*, concerning whom we learn no farther particulars than that he was minister of Lunenburg, where he died in the year 1658. He appears, like the preceding, to have made biblical literature his principal study, and was the author of two works, entitled "Chronologia evangelico-apostolica," and "Harmonia Novi Testamenti." *Moreri. Nouv. Dict. Hist.—M.*

DORSANE, ANTHONY, a French divine, who lived in the seventeenth and the beginning of the eighteenth century, was born at Issoudun, in Lower Berry. In the course of his ecclesiastical career he became doctor of the Sorbonne, chanter of the church of Paris, and grand vicar and official of that diocese, under the cardinal de Noailles. He died in the year 1728, leaving behind him the character of a man of worth and virtue. He was the author of a work which will be found useful to ecclesiastical historians. It was published under the name of "A Journal," and presents us with the history, and the most interesting circumstances which took place at Rome and in France, during the celebrated negotiation respecting the constitution, or bull, *Unigenitus*, in two volumes 4to. or in six volumes 12mo. comprehending a supplement. Villefore, the author of *Anecdotes* relative to the Constitution *Unigenitus*, was under great obligations to this Journal, in the composition of his work. To those who wish only to peruse a relation of the principal facts, well arranged, and in a lively and flowing style, Villefore's treatise will prove most acceptable. But by those who are desirous of consulting a detail of the most minute circumstances connected with the negotiation, our author's work will be preferred; which is

written in simple and unornamented language, but not exempt from negligences of style, and some unnecessary repetitions. It should be added, that Villefore's *Anecdotes* bring down the history only to the year 1718; but that in our author's Journal it is continued to the year 1728. The best edition of the Journal is the second, which was published in 1756. *Nouv. Dict. Hist.—M.*

DOSMA DELGADO, RODERIC, a learned Spanish divine, who flourished in the sixteenth century, was born at Badajoz, in the year 1533. We are not apprised of his having held any preferment in the church besides a canonry of his native place. He was distinguished among his contemporaries for the intimacy of his acquaintance with the learned languages, and particularly with the oriental tongues. He was the author of several works, of which the most important are written in the Latin language, and consist of illustrations of the Evangelists, the Psalms, the Song of Songs, &c. and of a treatise entitled "De Auctoritate Sanctæ Scripturæ," folio, 1534. He died in the year 1607. *Moreri. Nouv. Dict. Hist.—M.*

DOUCIN, LEWIS, a French Jesuit, and a native of Vernon in Normandy, died at Orleans in the year 1726. He took an active part in the memorable contests between his order and the Jansenists, and acquired such reputation by his exertions, that he was admitted into the confidence of the leading men of his party, particularly of fathers Tellier, Lallemand, and Daniel, whom the Jansenists distinguished by the name of the Norman cabal. His abilities and zeal also pointed him out as a proper person to be employed at Rome, while the business of the constitution *Unigenitus* was in agitation. He was the author of "A History of Nestorianism," in 4to. 1698, which is ably written, and held in much estimation, particularly by the Catholics of the anti-jansenist party, on account of the pointed allusions which it contains to the opinions of their adversaries, while condemning the tenets of the ancient heretics. He also published "A short Memoir illustrative of the State and Progress of Jansenism in Holland," which was drawn up by him in 1697, while in the suite of count de Crecy, at the congress of Ryswick; and a multitude of pamphlets in the controversy above mentioned, and on other subjects of a temporary nature. *Nouv. Dict. Hist.—M.*

DOUGLASS, GAWIN, a Scotch prelate distinguished for poetical talents, was the third son of Archibald earl of Angus, and was born

in 1474-5. He received a liberal education, first in his own country, and afterwards at the university of Paris. On his return from his travels he entered into the church, and obtained some preferments, among which was the opulent abbacy of Aberbrothick. The queen-regent nominated him to the archbishopric of St. Andrew's; but a strong opposition rendered this nomination ineffectual, and he obtained in its stead the bishopric of Dunkeld. Such was the violence of the times, that he was long prevented from taking peaceable possession of the see, and was even kept in prison above a year, as having acted illegally in procuring a bull from the pope. He was at length consecrated, and repaired to his diocese, where he attended with diligence to the duties of his office. He was likewise a promoter of useful public works, and finished a stone bridge over the Tay, which had been begun by his predecessors. The subsequent disorders in Scotland, and the odium under which the whole family of Douglas lay, induced him to retire into England; and as at that juncture war broke out between the two kingdoms, his enemies took advantage of his retreat to a hostile country, to represent him as a disaffected person. A prosecution was commenced against him on this account, which ended in a sentence of proscription, and sequestration of his episcopal revenues. He was respectfully received in England, and king Henry VIII. granted him a liberal pension as a man of learning, and probably as a sufferer for attachment to the English interest. He died of the plague at London in 1521 or 22, and was buried in the Savoy church. Bishop Douglas appears to have been a man of mild and temperate character, more attached to letters than to the turbulent politics of the time. He has the merit of being a considerable improver of the language and versification of his country, and Scottish poetry is indebted to him for a degree of elegance which, allowing for difference of dialect, places it on a level with the English of the time. In his youth he translated Ovid "*De Remedio Amoris*," not without a view, it is thought, to suggest to his own mind some defence against that importunate passion. But his greatest work is a translation of Virgil's *Eneid*, with the additional book of Mapheus Vegius, into Scottish heroic verse. This is said by Mr. Warton to have been the first metrical translation of a classic in the language of Great Britain, unless one of Boethius can be called an exception. It was written about 1512, and was completed in the space of sixteen months.

It is executed with spirit and fidelity, and is undoubtedly an extraordinary performance for the age. To each book is prefixed a prologue in verse, several of which are highly poetical. Two of them, which describe the month of May and Winter, abound in lively and characteristic imagery. A new edition of this translation was printed, with a glossary, at Edinburgh in 1710, small folio. The bishop likewise composed an original poem, entitled "*The Palace of Honour*," which is a moral vision in the manner of the *Table of Cebes*; and an allegorical poem called "*King Hart*," first published in Mr. Pinkerton's *Ancient Scottish Poems*. *Biog. Britan.*—A.

DOUGLAS, JAMES, M.D. an able anatomist, was born in Scotland in 1675. He settled in London as a practitioner in midwifery, and a teacher of anatomy, and made himself known by various writings. Haller, who was personally acquainted with him, calls him a learned and skilful man, modest, candid, and obliging, and a very diligent dissector. Besides several papers in the *Philosophical Transactions*, he wrote, "*Myographiæ Comparatæ Specimen, or a Comparative Description of all the Muscles in a Man and a Quadruped*," *Lond.* 1707, 12mo. *Edinb.* 1750, 8vo.; which is the best myography extant down to his time, and is particularly accurate in the insertions of the muscles into the bones. "*Bibliographiæ Anatomicæ Specimen*," *Lond.* 1715, 8vo.; a brief account, in Latin, of all anatomists from Hippocrates to Harvey, with their works and discoveries: of this an improved edition was published at Leyden in 1734. "*A Description of the Peritoneum, &c.*" *Lond.* 1730, 4to.; an accurate and minute piece of anatomical examination. He also published "*A History of the Lateral Operation for the Stone*," 1726, 8vo.; and an "*Appendix to the same*," 1733, containing a comparison of the methods of different lithotomists, and a particular account of that of Cheselden, then the most successful. He had prepared a great work on hernias, for which he had made several figures, but he did not live to finish it. Dr. Douglas had the merit of patronising the eminent anatomist Dr. John Hunter, who came from Scotland recommended to him in 1741. Douglas was then intent upon a work on the bones, and he took Hunter into his house as his dissector, and assisted him in his progress. Dr. Douglas died in 1742.

His brother JOHN was surgeon to the Westminster hospital, and wrote a work on the high

operation for the stone, which he practised, and another on the efficacy of the bark in mortifications. *Halleri Bibl. Anat. & Chirurg. Mem. of William Hunter.*—A.

DOUSA, JANUS (properly *John Vanderdoes*), a poet and man of letters, lord of Noortwyk in Holland, was born at that place in 1545. He studied at Lier, Louvain, and Paris. On his return he had various employments, and in 1574 was entrusted by the prince of Orange with the government of Leyden. He defended that city during its famous siege by the Spaniards, and obtained great reputation for his valour and conduct. Upon the foundation of the university there, he was nominated its first curator; and he distinguished himself as much by his learning as the head of a literary institution, as he had done in his former post by his civil and military qualities. He died of the plague in 1604. Dousa was the author of a number of Latin poems, consisting of epodes, epigrams, satires, elegies, &c. and six books of the Annals of Holland in elegiac verse. This last has been printed separately, with a commentary by Grotius. His verses, like those of many other modern Latin poets, display less of the true poetical spirit, than a facility of expression derived from familiarity with the works of the ancients; yet they deserve the praise of elegance and purity. He likewise wrote critical annotations on several of the Latin classics, which were esteemed by Lipsius and Scioppius. He left four sons, all of them proficient in letters. Of these the most celebrated was

JANUS DOUSA the Younger, born in 1572. His extraordinary acquisitions at a very tender age have given him a place among those who became celebrated for literature in their childhood. He was a poet, a critic, a mathematician, and philosopher. He wrote commentaries upon Plautus in his sixteenth year; and upon several other authors, as well as other learned works, at the age of nineteen. Grotius asserts, that his poetical genius was superior to that of his father, and that he had a share in the Annals of Holland above mentioned. He afterwards acquired the knowledge of jurisprudence and history, and had been appointed preceptor of Henry-Frederic prince of Orange, and first librarian to the university of Leyden, when he was cut off in his twenty-sixth year, to the great regret of all the learned of his country, and the bitter affliction of his father. His moral character was not less estimable than his intellectual faculties were admirable. His poems were collected after his death, and pub-

lished at Leyden in 1607. *Morevi. Baillet.*—A.

DOUW, GERARD, a very eminent painter of the Dutch school, was born in 1613 at Leyden, where his father was a master-glazier. His early inclination for painting caused him to be placed first with Dolendo, an engraver, and then with Peter Kouwhoorn, a painter on glass. The skill he acquired in this last branch rendered him very useful to his father; but the hazards he ran in climbing up to the highest church windows caused his father at length to devote him solely to painting, and for farther improvement he was sent to study under Rembrandt. From that great master he imbibed the true principles of colouring, and a perfect knowledge of the chiaro-scuro; but in other respects he formed to himself a manner totally different. Douw excelled all the artists, even of his own country, in exquisite delicacy of finish. He copied after nature, and was not contented without rendering every object, however inconsiderable, with an exactness of imitation that would bear the closest inspection. As he worked in small size, the patience and labour required for such minute accuracy may be conceived. He was excessively nice in excluding the least portion of dust from his colours; always keeping his work-room closely locked, and not beginning to work till he had sat still for a time to suffer the floating atoms to settle. As an instance of his laborious delicacy, Sandrart relates, that having once visited him, and admired the neat finishing of a broom in one of his pieces, Douw informed him that he should spend three days more upon it before he should reckon it completed. Though this was undoubtedly a very inferior part of the art, yet Douw, by his assiduity, attained the perfection he aimed at, and has thereby given a lasting value to his performances. Nor did his labour give that air of dryness or stiffness which might have been expected, for his great skill and attention to nature in colouring rendered the effect brilliant and harmonious; and while his pieces would bear the closest view, they also were striking at a distance. The tediousness of his working soon threw him out of employ in portrait; for very few persons would have the patience to sit five days for a single hand, as the wife of his patron, Mr. Spiering, did. He therefore confined himself to fancy-works, which were usually little domestic stories, persons in different occupations, and the like, in which the chief merit of invention was the variety of lights which he contrived to introduce with perfect nature in

one piece. As he was not ready at drawing correctly, he frequently surveyed his objects through a frame containing small exact squares of silk thread. The prices his pictures bore even in his own time and country were extraordinary, and at this time they are highly valued all over Europe. Such was his industry, that he has left a considerable number of works, though he painted slowly; and he acquired a handsome fortune. He died at Leyden in 1674. His works are dispersed through the different cabinets of Europe. A few have been engraved. *D'Argenville. Pilkington's Dict.—A.*

DRABICIUS, NICHOLAS, a celebrated enthusiast in the seventeenth century, was born about the year 1587, at Stransnitz in Moravia. He was admitted a minister among the protestants in the year 1616, and continued to exercise the duties of his function at Drahotutz, until the year 1629, when the emperor's severe edicts against the communion to which he belonged obliged him to become a fugitive from his native country. He took refuge at Lednitz, a town in Hungary, where, despairing of re-establishment in his church, he engaged, for a subsistence, in the trade of a woollen-draper, in which his wife, who was the daughter of a person in that business, was well qualified to assist him. This prudent step gave offence to many of the clerical order, who considered it to be a debasement of his ministerial character. But his subsequent conduct, in which he disgraced himself by becoming one of the greatest drinkers in the country, occasioned his brethren to be justly ashamed of him, and was properly made a subject of complaint against him at a synod of protestant divines that was held in Poland. After examining into the state of facts, they gave sentence that he should be suspended from the ministry; and by threatening him with the discipline of the church, produced an amendment in his behaviour, at least so far as it was open to public notice. Whether it was that his habits of intemperance had injured his intellects, or to whatever cause it might be owing, in the year 1638 he began to fancy that he was favoured with peculiar communications from Heaven, and that he was chosen by God to the prophetic office, to denounce the divine vengeance against the house of Austria, and to assure his brother refugees of a speedy restoration to their own country by means of armies which should come from the North and from the East, the latter of which was to be commanded by Ragotski prince of Transylvania. The different visions

in which he imagined these events were disclosed to him, he communicated to the ministers who were exiled with him, the greater part of whom appear to have treated them with merited contempt; and he also sent a copy of his revelations to Ragotski, who threw them into the fire. The neglect which he met with did not allay the fervour of his distempered imagination, which, in the year 1643, was very prolific of these visions, in one of which he thought himself commanded to impart the whole to Comenius. To the congenial mind of that extraordinary character they proved highly acceptable, as has been already noticed in the article relating to him. In the year 1644 Drabicius prophesied that the refugees should not be overcome by the imperial troops; a prediction which was soon contradicted by the events of the latter's ravaging Ragotski's territories, capturing and plundering the town and castle of Lednitz, and thus completely disappointing the hopes of such as placed any confidence in his pretension to divine inspiration. But this failure did not cure Drabicius of his infatuation. In the year 1645 he went to the camp of Ragotski, and notified to that prince the divine pleasure that he should ruin the pope and the house of Austria, and threatening at the same time a general destruction to his house if he refused to attack that nest of vipers. In reply to his message Ragotski informed him, that he had just concluded a treaty of peace with the emperor. The mortification which this news created to Drabicius was afterwards much heightened by the death of that prince, in 1647, by which event he was deprived of the person whom, in his prophecies, he had pointed out as the prime agent in effectuating the grand purposes of Heaven. Enthusiasm, however, is never at a loss for consolation under the most untoward circumstances. And Drabicius fortified himself against the reproaches and raillery to which he was exposed, by entertaining the persuasion, that though he had been mistaken as to the instrument, still the designs of Providence, which he had been commissioned to announce, would have their completion. While he continued indulging these reveries, Comenius was brought by business into Hungary, in the year 1650; when these kindred souls entered into the strictest intimacy, and Comenius, who became thoroughly satisfied of the justness of his friend's pretensions to divine inspiration, was gratified by being declared his coadjutor in his mission. It appears that they now began to entertain the opinion that Sigismund Ragotski, the successor

of the late prince, was the person who was to carry into execution the divine decrees. Him they incessantly urged by intreaties, commands, and threatenings of the wrath of the Almighty, to declare war against the emperor; but though, as Comenius relates, he recommended himself to their prayers, he was wise enough to continue in peace until his death, which took place in the year 1652. This unexpected event again, for a while, confounded the prophet, and his adherents; but they soon reconciled themselves to it, and transferred their expectations to George Ragotski, the brother and successor of the deceased. To that prince Comenius communicated the prophetic declarations of Drabicius, and gave him a copy of all his writings. Whether George Ragotski was himself made a dupe to the pretensions of the visionary, or whether he only determined to make use of his influence with his adherents in furthering the projects which he himself had meditated against the house of Austria, cannot, perhaps, be now decided. Drabicius, however, appears to have grown into greater credit in Transylvania than he formerly possessed there, since, in the year 1654, he was restored to the exercise of the ministry. His visions now became more frequent than ever, and were constantly communicated by him to Comenius, who had returned to Poland, with a command that he should make them public to all the nations of the earth, and particularly to the Turks and Tartars. Comenius published them at Amsterdam, as we have already seen; but for some time after they were printed he hesitated at sending them into the world, not being able to overcome his apprehensions of exposing himself, by so doing, to censure and ridicule. But when Ragotski actually commenced war against the emperor, by making an irruption into Poland, and the succession to the empire was undetermined after the death of the emperor Ferdinand III. he thought that the great crisis was arrived when the prophecies of Drabicius would all be accomplished, and he announced their publication in the year 1657, in connection with the visions of Thotterus and Christina Poniatovia, under the title of "Lux in Tenebris." The events on these occasions were so directly the reverse of what the predictions had promised, that they might have been expected either to have quieted the visionary, or at least entirely destroyed his credit: but neither of these consequences were produced. Drabicius still continued to dream on; and Comenius, who still believed in his inspiration, found the number of his readers suffi-

ciently great to encourage him to publish an abridgement of the *Lux in Tenebris*, under the title "*Revelationum divinarum in Usum Sæculi nostri factarum Epitome*;" and afterwards a new impression of the whole work, entitled "*Lux è Tenebris novis radiis Aucta, &c.*" enlarged with new visions of the author, reaching down to the year 1666. What the fate of Drabicius was in his latter days is very uncertain. The court of Vienna, from the enmity which he had displayed towards the house of Austria, and the use made of his writings in opposing their interests, were desirous of making him feel the effects of their severe resentment; and it is said that they succeeded in their wish. According to some writers he was burnt as an impostor and false prophet; according to others he was obliged to fly from Transylvania into Turkey, where he died. *Bayle. Moreri. Nouv. Dict. Hist.*—M.

DRACO, first legislator of the Athenians, was archon of Athens in the thirty-ninth olympiad, about B.C. 624. The accounts of him which have come down to modern times are superficial and trifling; it is only certain that his laws were extremely severe, so that they are said to have been "written in blood." Death was the penalty for every kind of offence; for which he is said to have given as a reason, that "small faults seemed to him worthy of death, and he could find no higher punishment for the greatest crimes." We are told, however, that he so much abhorred the crime of taking away life, as to direct that even inanimate things which had been the instruments of such an action should be prosecuted; so that a statue, which by falling had killed a man, was to be sentenced to banishment. These inconsistencies and puerilities denote a very rude state of legislation, if, indeed, they have not been aggravated by popular tradition. Draco was advanced in years when he gave laws, and had acquired much authority from his virtue and patriotism. The Athenians, however, became so displeased with his rigour, that he thought proper to withdraw to the island of Ægina. There, according to a story which appears ridiculous, he was received at the public theatre with an applause which proved fatal to him; for its expression consisted in heaping upon him the cloaks and hats of the audience, by which he was suffocated. It is said that he was addicted to poetry, whence some have thought that he could not have been so harsh and rigid as has been represented; but there are too many authentic examples of the union of a cruel disposition with taste for ele-

gant literature. All the laws of Draco were abolished by Solon, except such as related to murder. *Univers. Hist.*—A.

DRACONITES, JOHN, a learned German lutheran divine and bishop, was born at Carlstadt in Franconia, in the year 1494. By his learning, abilities, and prudence, he acquired so high a reputation, that he was employed in several ecclesiastical negotiations of considerable importance to his communion, and was successively appointed to the bishoprics of Marburg and Rostoch, and Samelande in the Prussian dominions. He was the author of "Commentaries" on some of the prophets; and "Commentaries on the Gospels for Sundays," written in Latin, in folio; and other works, in which his erudition and critical skill were advantageously displayed. He also commenced the preparation of a grand work, being "A Polyglot of the Bible," in five languages, in imitation of that of Origen, and of the Complutensian edition, which he did not live to finish. He died in the year 1566. *Moreri. Nouv. Dict. Hist. Saxii Onomast. Lit.*—M.

DRAGUT, a famous corsair, was born of obscure parents at a village of Natolia, opposite the isle of Rhodes. At twelve years of age he entered under an officer of artillery in the grand signior's galleys, and served some years as a cannonnier, in which department he was very expert. Having amassed some prize-money, he was enabled to purchase a small galley of his own, with which he made several successful cruises. His daring courage, and intimate acquaintance with the navigation of the Levant seas, recommended him to Aruch Barbarossa, then admiral of the Turkish fleet, who engaged him in his service, and raised him through various promotions to the command of a squadron of twelve galleys. With this force he ravaged the sea-coasts of Italy and the islands, and made himself so formidable, that Giannettino Doria was sent with a fleet, in 1548, to clear the seas of him. The young admiral found Dragut in a creek in the island of Corsica, where attacking him at a disadvantage, he obliged him to surrender with all his vessels. Dragut was treated harshly, and kept four years in prison, notwithstanding all offers for his ransom. At length he was delivered to Hayradin Barbarossa, who reinstated him in his former command. Inflamed with resentment for his captivity, Dragut renewed his ravages with augmented fury, and he had the fortune, in 1552, to take several ships from the great Andrew Doria, who was sent against him. On the death of Barbarossa, Dragut

succeeded him as commander of the Barbary corsairs. He took possession of a harbour in the isle of Gerbes on the African coast, in 1560, where he was blocked up by the Genoese admiral. Here he saved his vessels by an able stratagem. Making an appearance of defending himself in his station, he, in the mean time, cut a canal on the opposite side of the peninsula where he lay; and secretly hoisting out his galleys, and moving them over land upon rollers, he launched them in this new passage, and thus made his escape. He was afterwards unable, by his utmost efforts, to defend the strong fortress of Mehodia which he had seized, and made use of as the repository of his treasures and stores, all which fell into the hands of the Christians. In 1565 he joined sultan Solyman at the siege of Malta, where, in reconnoitring a breach, he received a wound on the head from the splinter of a stone, which caused his death. Dragut is represented as possessing the ferocity and perfidy of a true corsair, and he is rather considered as a pirate than a regular naval commander; but perhaps there was little difference among the cruisers of each party. *Univers. Hist. Moreri.*—A.

DRAKE, sir FRANCIS, a very eminent English navigator and naval commander, was born of obscure parentage near Tavistock in Devonshire, probably in 1545. He was the eldest of twelve brothers, and was brought up to a maritime life under the care of sir John Hawkins, who was his kinsman. After some subordinate commands, he rose to be captain of a vessel at the age of twenty-two, and in that capacity he served under Hawkins in the gulf of Mexico, and acquired great reputation for his gallantry. He returned, however, bankrupt in fortune; and by naval casuistry he conceived that he had a right to retrieve his losses by making reprisals, as they were called, upon the subjects of the king of Spain. It is not to be concealed, that the private expeditions of several of our naval adventurers against the Spanish trade and settlements, however deserving of admiration on account of the boldness and ability with which they were conducted, partook very much of the character of piracies, and were always regarded as such by the court of Spain. Without, therefore, examining the point of right, we shall proceed to relate historically the principal exploits of our national hero. Drake's design of cruising against the Spaniards soon raised him a number of volunteers sufficient to man two small vessels, with which he made a voyage to the West Indies in 1570. In the next year he repeated his voyage with one ship

alone. Of the particular transactions of these years we have no account; but his purpose seems to have been chiefly exploratory and commercial, and he avoided alarming the Spaniards by open hostilities. He sailed again in 1572 with two vessels, one of seventy the other of twenty-five tons burden, and manned by seventy-three persons. Yet with this small force he ventured to storm the town of Nombre de Dios on the isthmus of Darien, in which action he received a wound. He afterwards took Venta Cruz on the same isthmus; and he had the fortune to make a large addition to the booty acquired at these places, by falling in with a string of fifty mules laden with silver, of which his men carried off as much as they could, and buried the rest. In this expedition he had the assistance of an Indian nation, hostile to the Spaniards, whom he made his friends by liberal treatment. Satisfied with his success, he re-embarked with his wealth, and arrived safe at Plymouth in August, 1573. Drake upon his return honourably settled with his owners, and employed the money which remained to him in a manner which, if it is to be imputed to disinterested patriotism, will appear very extraordinary. He fitted out three stout frigates at his own expence, and sailed with them to Ireland, where he served as a volunteer under Walter Devereux earl of Essex, then engaged against the rebels. But it appears that the Irish expeditions in those days were much carried on by individuals, who were paid by grants of land or other emoluments. The spirit he displayed on this occasion seems to have recommended him at court, where he was introduced by his patron, sir Christopher Hatton. It was the wish of his heart to make a voyage to the South sea. He had obtained a sight of this ocean from the isthmus of Darien, and it had so kindled his enthusiasm, that he put up a fervent prayer that he might be the first Englishman who should sail upon it. The queen's permission for undertaking this design was at length obtained, and his own reputation soon furnished him with the means. He assembled a little fleet of five vessels, the largest of 100 tons burden, the smallest of only fifteen tons; and manned by no more than 164 able men. He kept his destination secret, though it was generally suspected that he was bound to some port of America. He took his final departure from Falmouth on December 13, 1577, and arrived in the succeeding June at port St. Julian, not far from the straits of Magellan. He had been furnished, by commission from the queen, with power of life

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and death over his crews, though his ships did not belong to the royal navy. This power he now thought proper to exercise upon the person of Mr. John Doughty, the second in command on board of his own ship, whom he tried by a court-martial for the crimes of plotting to murder him, and to defeat the expedition. By the verdict of a jury of twelve men, according to Camden; by the sentence of the whole council of forty persons, according to others; Doughty was found guilty, and sentenced to death. It is added, that he made a full confession. Drake gave him the choice either to be executed where they were, to be set on shore upon the continent, or to be brought back to abide the justice of his country. Doughty chose the first; and he was accordingly, with all due solemnity, and after receiving the sacrament along with Drake, beheaded by the provost-marshal of the fleet. Such was the fact relative to this singular transaction. It was scarcely to be expected that such an exertion of power should go uncensured; and some attributed it to the commander's jealousy of Doughty, who appears to have been a brave and able seaman; others to secret directions from the earl of Leicester, who had a quarrel against the man. Yet he was never legally questioned concerning the fact after his return; and he appears to have proceeded in it with coolness and deliberation, and all the forms of justice. After refitting at St. Julian, he passed the straits of Magellan; and with his own ship solely proceeded along the coasts of Chili and Peru, making captures of the Spanish vessels he met with, and plundering on shore, till the avarice of his crew was satiated. He then coasted California and North America as far as the forty-eighth degree, in hopes of finding a passage to the Atlantic; but being disappointed in this expectation, he landed and took possession, in the queen's name, of the country, which he named New Albion. Having careened his ship, he boldly set sail across the Pacific ocean. Within less than six weeks he reached the Molucca islands, and touched at Ternate. Thence, by Java and the Cape of Good Hope, he proceeded homewards, and arrived at Plymouth on November 3, 1580, having completed the circumnavigation of the globe in two years ten months and twenty days. He was the first commander-in-chief who had performed this exploit; for Magellan died in his voyage, and his ship was brought round by Cano. Drake brought home a large quantity of treasure, and his adventure became an interesting topic of discussion. The Spanish ambassador made

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complaints of him as a pirate, and reclaimed the plunder he had taken; and there were not wanting those who supported the same opinion, and thought that the nation would suffer more from the interruption of commerce with Spain, than it would benefit from prizes. On the other hand, many were elated with the reputation for valour and maritime skill which redounded to Englishmen from this enterprise, and thought that the injuries offered by the Spaniards to the traders in the West Indies justified reprisals. The court long wavered; at length, in the spring of 1581, the queen gave a sanction to Drake's conduct, by dining on board of his ship at Deptford, and conferring upon him the honour of knighthood. The nation gladly joined in the applause. The commander's fame became a favourite theme, and verses were written to celebrate the ship which had "match'd in race the chariot of the sun."

Elizabeth having come to an open breach with the king of Spain, Drake was sent in 1585 with a fleet of twenty sail, having a body of land forces on board, to attack the Spanish settlements in the West Indies. Several officers of distinguished merit served under him, and his success was answerable to the national expectations. He took St. Jago in Cuba, St. Domingo, Carthagena, and St. Augustin, and made a large booty, though the mischiefs he did to the enemy were greater than the profits which accrued to the adventurers. His expedition fully demonstrated the weakness of the Spaniards in those parts, and placed in a striking point of view that superiority in naval skill and valour of the English which has conduced so much to the glory and prosperity of the nation. In 1587 Drake sailed with a fleet of thirty vessels under his command, partly fitted out by the queen, partly by the London merchants. Its first object was to destroy some of the shipping assembled on the coast of Spain to make part of the great armada. This service he gallantly performed by entering the harbour of Cadiz, and burning upwards of 10,000 tons of shipping. After this, gaining intelligence of a rich carrack from the East Indies expected at Tercera, he sailed thither, and took it, and thus satisfied his merchant owners in point of profit, as well as he had done the state by his other successes. On this occasion he boasted, in seaman-like language, of "burning the king of Spain's beard." He liberally employed some of the wealth he had acquired, in bringing water from a distant spring to the town of Plymouth, which place he represented

in parliament in the thirty-fifth year of Elizabeth, as he did Bossiney in Cornwall in the twenty-seventh of that reign.

In the memorable year 1588, sir Francis Drake was entrusted with the defence of his country as vice-admiral under lord Howard of Effingham. In the conflict against the armada, he captured a large galleon commanded by Don Pedro de Valdez, who surrendered without resistance through the terror of his name. His squadron had the principal share in the discomfiture of the Spanish fleet as it fled before the storms and the foe. An English fleet was sent the next year under Drake with a body of land forces, commanded by sir John Norris, for the purpose of restoring Don Antonio to the throne of Portugal. That disagreement which has so often taken place between land and sea officers proved fatal to this enterprise. Norris insisted upon landing at Corunna, whereas Drake proposed sailing directly for Lisbon. The first measure was put in practice, and Drake promised to proceed with the fleet up the Tagus and meet the army. He unaccountably broke his promise, and to this, Norris imputed the miscarriage of the enterprise. Drake justified himself before the council; yet upon the whole it appears, that he lost some credit by this affair. He had, however, the good fortune to capture a large fleet laden with naval stores. Some time after, a proposal was made to the queen by Drake and Hawkins for an important expedition against the enemy, where he was most vulnerable, and whence he drew his chief pecuniary resources—in the West Indies. The design was approved; and a squadron of men-of-war was given to sir John Hawkins, while so many private ships were furnished by Drake and his friends, as to make the whole force a fleet of twenty-seven vessels, on board of which were embarked 2500 troops. After a considerable delay, the joint commanders set sail from Plymouth in August, 1695, their grand design being to burn Nombre de Dios, and to march thence across the isthmus to Panama, in order to seize the treasure from Peru lying at that place. Before their departure they received advice that the plate-fleet was safely arrived in Spain, except one galleon which had put into Porto Rico. The commanders differed about the expediency of attempting to take this vessel, as the queen advised. An attempt was first made upon the Canaries, which failed. Time was then lost in refitting at Dominica, and the Spaniards had the opportunity of conveying away their galleons from Porto Rico. Vexation threw

Hawkins into a disease, of which he died in November. On the day after his decease, Drake made a desperate attack upon the port and shipping of Porto Rico, which, though very destructive to the enemy, proved finally unsuccessful. The fleet afterwards took and burnt Rio de la Hacha and Nombre de Dios. From the last place an expedition was sent over land against Panama, but it was found impracticable to effect any thing. These disappointments preyed upon the mind of Drake, and his depression, joined with the effects of an unhealthy climate, threw him into a fever and flux, of which he died on January 28th, 1596, in the fifty-first year of his age, according to the date of his birth given in the *Biog. Britan.* but in the fifty-fifth, according to other accounts. He was a man upon the whole of an estimable private character: though somewhat rough and boastful, yet careful of those under his command, courteous and humane towards those whom the fortune of war threw into his power, just and generous in his dealings, sober and religious. He possessed a natural eloquence, and though without the advantages of education, acquitted himself with credit on public occasions. He was eminently skilled in all the branches of his profession; and with so much courage and ability did he conduct his enterprises, that scarcely any name among naval adventurers stood so high, not only in his own country but throughout Europe, as that of sir Francis Drake. *Biog. Britan.* —A.

DRAKENBORCH, ARNOLD, doctor of laws, professor of rhetoric and history in the university of Utrecht, one of the most celebrated critics of modern times, was born in that city on the 1st of January, 1684. He studied the belles-lettres under Grævius and Burmann, and law under Cornelius van Eck, after which he went to Leyden, and in 1706 took his degree of doctor at Utrecht. In 1716 he succeeded Burmann as professor in that university, and died there on the 16th of January, 1748. His works are: "Disputatio Philolog. Hist. de præfectis urbis," *Traj. ad Rhen.* 1704, 4to.; this dissertation, which he defended at Utrecht under Burmann, displayed the acute philologist, and shewed how much might be expected from him in future. On account of its merit and great scarcity it was reprinted in six sheets, at Frankfort-on-the-Oder, in 1750, by professor Uhl, with the author's life; and at Bayreuth in 1787, by J. C. Kapp, co-rector of the gymnasium at Hof, with corrections and annotations. "Disputatio de officio præfectorum

prætorio," *Traj. ad Rhen.* 1707, 4to. "C. Silii Italici Punicorum, Libri xvii." *Traj. ad Rhen.* 1717, 4to.: Drakenborch omitted nothing that was necessary to form a complete edition of this poet. Besides giving copious and learned notes, he caused various subjects of antiquity, useful for illustrating the text, to be engraved, which, together with the neatness and correctness of the type, add considerable ornament to the work. As Drakenborch took great pains to improve the text, this edition has served as the foundation for a great many others. "T. Livii Patavini historiarum ab urbe condita libri, qui supersunt, omnes. Accedunt Supplementa deperditorum T. Livii libror. a J. Freinshemio concinnata," *Lugd. Batav.* 1738, 1746, tom. VII. 4to. with the author's portrait. In a long and learned preface, prefixed to the seventh volume, Drakenborch gives a life of Livy, with an account of all his commentators and editors, as well as of his own edition. He makes the text of Gronovius his ground-work; but he revised this text with the greatest care, and amended it in many passages, chiefly from the best editions, and in particular from manuscripts never before employed, and which Gronovius had only occasionally seen. Of these manuscripts, Drakenborch compared upwards of thirty. Every thing that could serve, in a critical, grammatical, or historical point of view, for improving and explaining his author, he collected with great diligence; and among the very numerous notes of others, he introduced his own illustrations, along with the learned remarks of Sigonius, Gronovius, Perizonius, and Ducker; by which means he has given to the public a select treasure of criticism. The last volume, besides the above-mentioned preface, contains not only a very useful and complete index, but a great many short dissertations, which illustrate obscure passages. Seven of Drakenborch's letters to La Croze may be found in *Thesaurus Epist. La Crozianus*, part I.; and others in *Sylloge nova Epistolarum, Norimb.* 1758, 8vo. *Hirsching's Manual of eminent Persons who died in the Eighteenth Century.* —J.

DRAN, HENRY-FRANCIS LE, a very eminent French surgeon, born in 1685, was the son of Henry le Dran, a surgeon at Paris, distinguished for the treatment of cancers. Henry-Francis was a man of ability and great experience, who contributed much to the improvement of his art, although he was not a profound anatomist, nor much versed in books. He wrote "Parallele des différentes Manières de tirer la Pierre hors de la Vessie," 1730, 8vo.; a valuable

work, in which he compares the various modes of lithotomy, and gives the preference to the lateral method, chiefly as practised by Cheselden. To this work he published a "Supplement" in 1756.—"Observations de Chirurgie, avec des Reflections," two volumes 12mo. 1731; a collection of remarkable chirurgical cases, with remarks on each, highly instructive to the practitioner.—"Traité ou Reflections tirées de la Pratique sur les Playes d'Armes à Feu," 1757, 12mo.; the result of his own army-practice in gun-shot wounds, and inculcating bold and efficacious modes of treatment.—"Traité des Operations de Chirurgie," 1743, 12mo.; long considered as a standard work, though incomplete. To Gataker's English translation of it, Cheselden made some valuable additions.—"Consultations sur la plupart des Maladies qui sont du Ressort de la Chirurgie," 1765, 8vo.; a work upon an admirable plan for the instruction of young practitioners: the method pursued is, to state a chirurgical case by way of consultation; to give a detailed answer, pointing out what was proper to be done; and to subjoin a narration of the event. Le Dran also published some papers in the *Mémoires de l'Acad. de Chirurgie*. His works have been translated into various languages. He was equally celebrated for dexterity in operating as for judgment. He died at Paris in 1770, at the age of eighty-five. *Nouv. Dict. Hist. Haller Bibl. Chirurg.*—A.

DRAYTON, MICHAEL, an English poet, whose name still survives, was born in 1563, at Harshull, or Hartshill, a village in Warwickshire. He was for some time a student at Oxford; but of his professional pursuits, and the circumstances of his life, very little is known. He seems early to have entered among the votaries of the muses; and he became known by various poetical publications during the reign of queen Elizabeth. His principal patron was sir Walter Aston of Tixhall, Staffordshire; to whom several of his works are dedicated. Sir Henry Goodere of Polesworth was another of his patrons; and Drayton acknowledges himself indebted to his liberality for the principal part of his education. At the accession of James I. an attempt he made to celebrate that event succeeded so ill, that all the hopes he had formed of bettering his fortune on that occasion were frustrated. This circumstance he has alluded to both in verse and prose; but we are left unacquainted with the particular cause of the offence. He, indeed, goes so far as to say, respecting the king, "I taught his title to this isle in rhyme;" and probably he gave displea-

sure from his mode of handling this nice topic. From his various dedications it would appear that he enjoyed the favour of some noble families; and we are told that he was domesticated in the house of that friend of literature, Sackville earl of Dorset, lord chamberlain. He is styled, before a copy of his own verses, written in 1626, "Michael Drayton, esq. and poet-laureat;" but his name is not found in the list of those who have possessed the court-office to which the title of laureat has in modern times been appropriated. From all we learn of his private character, it appears to have been decent and respectable. He died in 1631, and was honoured with a tomb among the poets in Westminster-abbey. Drayton is one of the most fertile of the English poets, and the most original and truly national in his subjects. A great proportion of his pieces are derived from English history. The battle of Agincourt, the barons' wars, the stories of queen Margaret of Anjou, of Robert duke of Normandy, of Matilda the Fair, Pierce Gaveston, and Cromwell earl of Essex, have employed his heroic or epic strain; and in "England's Heroical Epistles," feigned to have passed between lovers of the first rank and fame in our histories, he has imitated the elegiac manner of Ovid. His greatest performance, entitled "Polyolbion," is a kind of system of the geography and antiquities of England and Wales. It has the peculiarity of being written in uniform Alexandrines, the effect of which is far from agreeable to a modern ear, and seems to aggravate the natural tediousness of the work. The learned Selden thought it worth while to write annotations on this poem; which is a circumstance to its honour as a curious piece of narrative, though it will not conclude much in favour of its poetry. The other poems of Drayton are pastorals, odes, elegies, satires, and various anomalous compositions. Of these, that which is mentioned as the most favourable specimen of his poetical imagination is, "Nymphidia, or the Court of Fairy." This is, indeed, a sprightly fanciful tale, though by no means of masterly invention. Of Drayton's poetry in general it may be said, that the design is better than the execution. The variety is great, the subjects often animating, the language and versification not antiquated; but the stamp of genius is wanting. With occasional elevation and beauty, the staple of his verse is prosaic and insipid. It is not easy to conceive upon what ground of remaining fame it was thought worth while to give an edition of his works in folio in 1748, and another in four volumes octavo in 1753; but it is highly

probable that not one of their purchasers ever completely perused the collection. *Biog. Brit.*—A.

DRELINCOURT, CHARLES, an eminent French protestant divine, was born at Sedan, where his father occupied the post of register to the supreme council of that city in the year 1695. He was educated in the classics and theology in his native town; whence he was sent to Saumur, to study philosophy under the celebrated professor Duncan. In the year 1618 he was admitted to the office of the ministry, which he executed for some time in the neighbourhood of Langres, under the hope that he might be able to obtain a licence from the king's council to establish a church in that place. In this wish of his heart, and of many of the inhabitants of that city, who were desirous of joining in the protestant communion, he was disappointed; and therefore removed to Paris, where he was induced, in the year 1620, to settle as pastor with the church at Charenton. In the year 1625 he married the daughter of a rich merchant at Paris, by whom he had sixteen children. To the admirable qualifications that he possessed for the ministerial office were united a degree of diligence, prudence, and an exemplariness of conduct, which rendered him highly acceptable and useful in his station. In his pulpit services he was very impressive and edifying; and, in his pastoral visits to his flock, particularly excelled in his manner of administering consolation to the sick and afflicted. But he served the interests of religion not only by the zeal of his pastoral labours, but the productions of an able and fertile pen. His works were partly practical and devotional, and partly controversial. Of the former description his "Treatise on the Preparation for the Lord's Supper," and his "Consolations against the Fears of Death," met with peculiar acceptance; and besides undergoing numerous impressions in the French, have been translated, and repeatedly published in the German, Flemish, Italian, and English languages. His "Charitable Visits," also, in five volumes, and three volumes of "Sermons," which he published, were very favourably received, and have contributed, from the vein of piety and fervent devotion which pervades them, to the edification and improvement of numerous classes of readers. Among his controversial pieces, his "Catechism," and his "Abridgment of Controversies," have been most frequently printed, and are likely to be longest remembered. The rest of his polemical works were more particularly applicable to the controversies of his day; but when they were published, they were essen-

tially serviceable to the protestants, in fortifying them against the arts practised by the Romish priests and missionaries, and in enabling them to repel the arguments by which they endeavoured to seduce them from the protestant faith. Bayle says, that "his writings made him to be looked upon as the scourge of the catholic controvertists." For their particular titles, as well as for those of some other lesser pieces of our author, we refer our readers to a list in one of Bayle's notes under the article DRELINCOURT. But though our author wrote with freedom and spirit in defence of the protestant cause, he never provoked the resentment of his opponents by injurious aspersions, unfair practices, or illiberal language. By conducting his warfare in this honourable manner, he caused his talents to be respected, and had justice done to them by persons of merit and authority among the catholic party; and thus contributed, with the uniform rectitude and decorum of his conduct, and the inoffensiveness of his manners, to secure their esteem and friendly offices. From persons of the greatest eminence in his own communion, both Frenchmen and foreigners, he received marks of the highest regard and friendship. He died in the year 1669.

Of his sons, the eldest, LAURENCE, was brought up to the ministry, and was settled for some time as pastor at Rochelle, and afterwards at Niort, where he died in 1681, in the fiftieth year of his age. He is characterised as having been a judicious divine, a good preacher, well conversant in the Hebrew, and intimately acquainted with all the delicacies and purity of the French language. He published several excellent "Sermons," and also a collection of "Christian Sonnets," said to be "politely turned, and very much esteemed by those who have a taste for piety as well as wit."

His third son, CHARLES, was bred to the medical profession, and rose by his merits to distinguished eminence and reputation. He took his degree of M.D. at Montpellier in 1654, soon after which he was appointed first physician to the king of France's armies in Flanders under the command of Marshal Turenne. The character which he acquired by his practice in that situation, and afterwards at Paris, recommended him to the curators of the university of Leyden, who offered him the professorship of physic in the year 1668. That office he accepted, and discharged the duties of it with extraordinary success and credit. In such repute was his medical skill held, that the prince and princess of Orange, before their advancement

to the throne of England, placed their chief confidence in his advice; as did likewise all the persons of distinction at the court of the Hague. Bayle has bestowed the highest praises upon him, not only in the character of physician and medical writer, but as a classical and polite scholar, as intimately conversant in scriptural knowledge, as a truly pious Christian, and as a strictly honourable, benevolent, friendly, and amiable man. "If," says he, "all the encomiums of different authors upon him were collected together, they would swell into a volume." He died at Leyden in 1697, in the sixty-fourth year of his age. His inaugural dissertation refuted the usual calumny against the medical profession, of being addicted to impiety, and shewed that none were so likely to be rendered truly religious, by a contemplation of the works of God. In his "*Apologia Medica*," *Leid.* 1672, he endeavoured to disprove the injurious opinion, that physicians were banished from Rome during the first six hundred years from its foundation. He wrote also "*De Arthritide*," 1681; "*Observationes Medicæ circa Regimen Puerperarum & recens natorum*," 1684; "*De Variolis & Morbillis*;" "*Sermo de Divinis apud Hippocratem Dogmatibus*," 1689; and several orations and disputations. He is characterised by Haller as being extremely attached to the Greeks, a hater of the chemical sect in medicine, and a strong opponent of his colleague Sylvius. *Bayle. Moreri. Haller Bib. Med.—M.*

DRESSERUS, MATTHEW, an eminent German classical and philosophical professor, of the lutheran persuasion, was born at Erfurt, the capital of Thuringia, in the year 1536. After receiving a preparatory education at Eisleben, he commenced his first collegiate exercises at Wittemberg, under the instructions of Luther and Melancthon. But the air of that city not agreeing with his health, he was soon obliged to return to his native place, where he applied himself with great diligence and success to the different branches of academical learning, and particularly to the study of the Greek language. Having taken his degree of M.A. in 1559, he delivered a private course of lectures on rhetoric. After that, he delivered public lectures in the college of Erfurt; and being admitted into the number of professors of philosophy, taught classical learning, and particularly the Greek tongue, with distinguished reputation, for sixteen years. In the year 1574 he removed to Jena, to become the successor of Lipsius, who had been the professor of history

and eloquence in that university. His continuance at Jena, however, was but for a very short time, since, in the same or following year, he accepted of the situation of head of the college of Meissen, which he occupied for six years. In the year 1581 he was appointed to the professorship of polite learning in the university of Leipsic, and had a particular pension assigned him to write a continuation of the history of Saxony. At the time of his settlement at Leipsic, he found the doctors of the university much divided in their opinion respecting the system of philosophy which should be taught there; some being for retaining the Aristotelian system, which had long reigned with absolute authority in the schools; and others being desirous of adopting the philosophy of Peter Ramus, who boldly attacked the logic of the Stagyrice, and endeavoured to introduce a better method of reasoning. The disputes which this difference in opinion created were carried on with much warmth and violence, and produced no little confusion and animosity among the members of the university. At first Dresserus resolved to keep clear of the contest. But these disputes soon became strangely complicated with theological controversy, when he was induced to enter into them with all the zeal of an active and hot partisan. It happened that the philosophy of Ramus was chiefly patronised either by Calvinists, or those divines of the confession of Augsburg who were inclining to the tenets of Calvinism. This circumstance engaged the steady Lutherans to adhere to the philosophy of Aristotle, as more favourable to the system which they meant to follow, to prevent all religious innovation. Hence they were led to represent Ramism as a step to Calvinism, and to connect an opposition to it with an orthodox attachment to the Augsburg confession of faith. As Dresserus was of the lutheran persuasion, he was engaged by the electoral commissary to enter fully into the opinions and views of his party, and from that time became one of the warmest Anti-Ramists at Leipsic. However trifling and unimportant those disputes may now appear to the philosophical and religious world, they for a long time produced infinite quarrels and tumults in the universities of the sixteenth century, and materially impeded the progress of rational study and liberal sentiment. Dresserus spent the remainder of his life at Leipsic, and died there in the year 1607. He was a man of much erudition and industry, and contributed to the extension of learning in Germany, not only by his own exertions as a teacher

of the Greek tongue, but by obtaining the consent of his colleagues, while he was one of the professors at Erfurt, that the Hebrew language should be taught in that university. He was the author of several publications, of which the principal are, "Rhetoricæ Inventionis, Dispositionis, & Elocutionis, Libri quatuor, &c." 8vo. 1584; "Tres Libri Progymnasmatum Literaturæ Græcæ, Orationum, Epistolarum, &c." 8vo.; "Isagoge Historica per Millenarios distributa, & ad Annum usque ad nonagesimum primum supra mille quingentos deducta," 8vo. 1587; "M. D. de Festis & præcipuis Anni Partibus, Liber, &c." 8vo. 1584; and "De Festis Diebus Christianorum, Judæorum, & Ethnicorum, Liber," 8vo. 1597. *Bayle. Moreri.*—M.

DRIEDO, or DRIDOENS, JOHN, a learned Flemish divine in the sixteenth century, was a native of Turnhout in Brabant, who prosecuted his studies in the university of Louvain, where he received his degree of doctor in divinity in the year 1512. He was a pupil of Adrian Florent, afterwards pope Adrian VI. who, when he observed him almost wholly attached to the study of human sciences, knowing that he was designed for the church, properly urged him to pay his principal attention to the study of theology, the mistress science, and more particularly so in the profession on which he was about to enter. This advice he followed with diligence and success; and, by the progress which he made, became qualified for the theological chair in the university of Louvain. At the same time that he filled that post he was rector of St. James's, and canon of St. Peter's, in that city. In the controversy between the Lutherans and Catholics he took an active and vigorous part; and, according to the testimony of Erasmus in one of his letters, disputed both coolly and learnedly. He died at Louvain in the year 1535. He was the author of a variety of treatises on theological subjects, of which the most important are entitled, "Lib. IV. De Scripturis & Dogmaticis Ecclesiasticis;" "Lib. II. De Gratia & Libero Arbitrio;" "De Concordia Liberi Arbitrii & Prædestinationis;" "De Captivitate & Redemptione Generis Humani;" and "De Libertate Christiana." They have been frequently printed at Louvain in quarto and in folio, in four volumes. *Bayle. Moreri.*—M.

DRIESCHES. See **DRUSIUS.**

DROUIN, RENE, a learned French dominican monk, was the nephew of the celebrated father Serpy, who distinguished himself in the contro-

versy between the Jansenists and the Jesuits. He acquired a high reputation in his order for talents and virtue; but, intermeddling in public affairs, he rendered himself obnoxious to the government, and was obliged to retire out of France. For some time he was a professor of theology at Chambery, and afterwards at Vercell, and died in the year 1742, at Ivrea in Piedmont, in the sixtieth year of his age. He was the author of a profound and learned work, in considerable estimation among the Catholics, and entitled "A dogmatical and moral Treatise on the Sacraments;" which was published at Venice in 1737, in two volumes folio, and has since been reprinted at Paris, in 1775, in nine volumes 12mo. *Nouv. Dict. Hist.*—M.

DRUMMOND, WILLIAM, an elegant Scottish poet, the son of sir John Drummond of Hawthornden, was born in 1585. He was educated at the high school, and afterwards at the university of Edinburgh. When he had finished his academical studies, he spent four years in foreign travel; during part of which he resided at Bourges, for the study of the civil law. On his return to Scotland, instead of following the profession for which he had qualified himself, he chose to retire to his romantic seat of Hawthornden, of which his father's death had now made him master, and devote his time to mental improvement, and the cultivation of polite literature. A dangerous illness with which he was attacked probably fostered a serious and devout disposition; for the first products of his pen were, a work in prose, entitled "The Cypress Grove," containing reflections upon death; and "Flowers of Sion, or Spiritual Poems." The affecting circumstance of being deprived by a fever of a beautiful young lady, to whom he was going to be married, threw him into a melancholy, which rendered his home insupportable, and drove him for relief to foreign travel. He remained abroad eight years, visiting the principal cities and universities of Germany, France, and Italy, cultivating an acquaintance with men of letters, and forming a collection of valuable books in various languages. Upon his return he found his country torn with party, and almost reduced to a state of anarchy. He passed some time at the seat of his brother-in-law, sir John Scott of Scotstarvat, also a literary character; and it is supposed that at this time he employed himself in composing his "History of the five Jameses, Kings of Scotland," which work did not appear till after his death. When he attained his forty-fifth year, he entered into the matrimonial

state with a lady of the family of Logan, by whom he had several children. He repaired his house at Hawthornden for his residence, and inscribed it with the following words, characteristic of his disposition: "Divino munere, Gulielmus Drummondus ab Hawthornden, Joannis equitis aurati filius, ut honesto otio quiesceret, sibi & successoribus instauravit, 1638." As his principles were highly monarchical and episcopalian, he was much-afflicted when his country broke out into civil war against Charles I. and he wrote many pieces in support of the regal and ecclesiastical claims. He was particularly chagrined at being obliged by the tenure of his estate to send men to the army raised against the king; and his known character of a *malignant*, as the royalists were called by the opposite party, exposed him to frequent vexations and inconveniences. It obtained for him, however, in 1645, when the marquis of Montrose was triumphant, a protection for his lands and goods. The fatal event of the contest is thought to have shortened his days. He died in December, 1649, in his sixty-fourth year. From the preceding narrative it appears that Drummond possessed that gentle and unambitious disposition which fits a man for the retired walks of life, and becomes a votary of the muses. Besides the occupations of writing and reading, he amused himself with chess, and playing upon the lute. He had a great intimacy with sir William Alexander, afterwards earl of Stirling, who was also an elegant poet. (See his life.) In England he maintained a correspondence with Drayton and Ben Jonson; the latter of whom regarded him with such enthusiastic veneration, that he walked from London to Hawthornden on purpose to visit him. It would seem, however, that Ben's company was less acceptable than his works; for Drummond has left a very unfavourable character of him. Probably his rough manners and intemperate habits were ill suited to the gentleman-like taste of Drummond. Still it is not much to the honour of the latter that he made memorandums of Jonson's incautious sallies in conversation at his house; for though he might never intend to publish them, he should have reflected, that posthumous editors are always fond of such personalities.

It is almost solely as a poet that Drummond is now remembered; and in that class he may claim as high a rank as almost any of his contemporaries, without requiring any allowance for provinciality of language. In fact, his diction is English of the most cultivated kind then

in use, and must have been derived to him from the study of the best models. The sweetness and melody of his verse in many instances are scarcely to be exceeded; and though in the thoughts there is a tinge of the conceit of the Italian school, yet much real beauty of imagery and truth of feeling are to be found. He excels chiefly in the tender and delicate, particularly in those sonnets which celebrate his living and lament his dead mistress. In his longer pieces, like all the poets of his age, he is rather tiresome: indeed, the subjects of them have ceased to be interesting; whence it seems idle to censure the present age, as some have done, for the neglect into which a fine genius is fallen. Time alone will not sink into oblivion works really worthy of remembrance; for it is always the interest of readers to enjoy excellence wherever they can find it: and if a poet, by giving too much to the temporary tastes of his age, ceases at a remote period to interest, the fault proceeds only from himself. Justice, however, demands that he should not be defrauded of his comparative merit; and Drummond, perhaps, deserves a higher place in the list of English poets than is commonly assigned him. As a writer in prose he is now memorable only for his history of the Jameses. This work has by some been thought to place its author among the best modern historians. Mr. Pinkerton, on the other hand, considers it as unworthy the name of history, and charges it with being "full of false orations, false brilliancy, false sense, and false facts." That so devoted an admirer of kings, and particularly of the Stuart race, should have been impartial in his narrative, was not, indeed, to be expected; nor was the general taste of that age sufficiently chaste and correct for historical composition. In principles, Drummond, like most of those who have united the passion of loyalty with the devotional spirit, was an advocate for the most exalted claims of authority in sovereigns, and the most unqualified obedience in subjects. *Biog. Britan.*—A.

DRUSIUS, or in Flemish DRIESCHES, JOHN, a very learned professor and scripture critic, of the protestant persuasion, was born at Oudenard in Flanders, in the year 1550, according to the most probable authorities, though Bayle says in 1555. Being designed for the study of divinity, he received his education in grammar learning at Ghent, and was then sent to Louvain, to go through a course of philosophy. In the year 1567 his father, who had embraced the protestant religion, was one of the victims

of the persecuting and cruel tribunal established by the duke of Alva in the Netherlands, which stripped him of his estate, and obliged him to fly for personal safety, as an outlaw, to some foreign country. In this exigency he took refuge in England, where, in the same year, his son found means to join him at London, after escaping his mother's vigilance, who, being a zealous Catholic, endeavoured to detain him in Flanders. On his arrival at London, young Drusius was put under the instructions of proper tutors, and had soon an opportunity of studying the Hebrew language under Anthony Cevallier, who had fled from France into England, and was a distinguished teacher of that tongue at Cambridge. With him he resided for some time; and, when Cevallier was enabled to return into his own country, Drusius still continued at that university, till the year 1571, where he applied himself more particularly to Greek and philosophy; and was also employed as private tutor to two English young gentlemen. In the year last mentioned he returned to London, and was preparing to go to France, for the sake of farther improvement in his philosophical studies, when he was prevented from that design by intelligence of the massacre at Paris on St. Bartholomew's-day. Not long after, he received an invitation to Cambridge, and another to Oxford, from the professors of divinity in those universities; and closing with that of the latter, he was admitted a member of Merton college in 1572, and in the same year had the degree of B.A. conferred upon him. About the same time he had an establishment appointed him in the college, so long as he should continue to read a lecture in the oriental languages in their common refectory; which he continued to do for about four years, as well as occasionally, during that period, to the scholars of Magdalen college, at the desire of their president. In the year 1573 he was licensed to proceed in arts, and was engaged by the convocation to deliver lectures on the Syriac language in one of the public schools, for which they allowed him a salary arising from their voluntary contributions, and ordered that the same respect should be shewn to him as to any of the established lecturers of the university. Feeling, however, a strong desire to visit his native country, in the year 1576 he quitted Oxford, and went to Louvain, where he applied himself to the study of the civil law; but was soon obliged, by the troubles on account of religion, to leave that seminary, and to return to his father at London. By the pacification at Ghent, in the same year, both father and son

were enabled to return home in security. Our Drusius now turned his thoughts towards obtaining a settlement in some protestant country on the Continent; and with that view went to Holland, where, in the year 1577, he was appointed professor of the oriental languages in the university of Leyden. The duties of that office he discharged with distinguished reputation for nearly eight years; and during that time was indefatigable in his literary application, and published several works which established his fame for solid erudition and laborious industry. In the year 1580 he entered into the marriage state; and finding the advantages of his situation very inadequate to the necessary expences of his family, expressed an intention to accept of some better settlement, if such should be offered to him. When the prince of Orange was informed of this circumstance, he wrote to the magistrates of Leyden, advising them to make such provision for him, that their university might not lose the benefit of his services. But they do not appear to have set a proper value on his merits, and suffered him to accept of an invitation to go to Friesland, where he had been offered the professorship of Hebrew in the university of Franeker. On that office he entered in the year 1585, and retained it, with great honour to himself, and great advantage to the interests of scriptural learning, until his death, which took place in the year 1616. That Drusius was eminently skilled in the Hebrew language, intimately acquainted with Jewish antiquities, and a judicious critic on the Old Testament writings, is sufficiently apparent from his numerous productions, which will always maintain a high rank in biblical literature. In such estimation were his abilities and judgment in this department held, that the States-General had designed that he should be employed on a new translation of the Bible into the Dutch tongue; and with a view to that object, in the year 1660, they directed him to make notes on the most difficult passages of the Old Testament, and promised him, as a compensation for his labours, an annual stipend of four hundred florins for some years. They also wrote a letter to the States of Friesland, in the year 1661, requesting them to exempt Drusius as much as possible from all such engagements as might prove an hinderance to him in preparing for that great work. The States of Friesland, as soon as this letter was read, discharged Drusius from all academical functions, allowing him to choose a substitute to deliver his ordinary lectures in the university. But when, in the year 1603, he demanded his dismissal

from the professorship, they refused it, among other reasons, on account of the number of strangers who, by his reputation, were induced to resort to the university of Franeker. It should not be omitted, that, in the year 1596, the deputies of the States of Friesland had sent Drusius a commission, in concurrence with some other learned men, to prepare a new version of the Bible. To the object of these different appointments he long devoted his time and talents, and produced valuable commentaries on different books of the sacred writings, together with numerous learned dissertations, and ingenious criticisms, which shewed how admirably he was qualified for the work which he had undertaken. But there was a party among the Dutch divines, who, from envy of his superior merits, or from other illiberal motives, industriously employed themselves to throw every possible obstacle in the way of his executing the orders he had received from the States-General. It was his misfortune that, among the persons who were active in recommending him to the employment of biblical translator, were some of the principal of the arminian party, against whom the zealots for the Belgic confession of faith had declared the most determined hostility. He was also a man too modest and unassuming to decide magisterially on doctrinal topics of a doubtful nature, leaving, as he was pleased to say, points of faith to be canvassed by abler heads, and wishing to be considered only as a christian and a lover of truth: and it was reported, that he entertained scruples relative to some questions of popular belief, which would not permit him to sign the confession of the Dutch churches. Of these circumstances his enemies availed themselves so powerfully, that they raised insuperable prejudices in the minds of the orthodox party against his fitness for being employed in the new version; and they procured an act to be passed in one of the synods of Holland, by which he was "excluded not only from the translation, but also from the revising of what should be translated." They also cruelly attacked his character by idle reports and malignant insinuations, intended not only to affect his orthodoxy, but his integrity. But though, by these means, they injured his pecuniary interests, they could not lessen the estimation in which he was held by the true judges of worth and merit; nor were they able, as he himself informs us, to do any considerable injuries to his studies. The consciousness of well-doing was his chief consolation, and the favour of the learned world his next. That favour he en-

joyed in expressions of esteem, and more substantial acts of friendship, which compensated to his moderate mind the opposition and ill treatment which he met with from bigotted zealots and envious detractors. The catalogue of Drusius's numerous productions would fill a larger space than the nature of our work will permit us to occupy. Of his commentaries and scripture criticisms, which amounted to nearly thirty separate works, published during his lifetime, or from his MSS. after his death, the greater part has been incorporated in the well-known *Critici Sacri in Vet. & Nov. Test. &c.* first published in England, and afterwards at Amsterdam, and other places, of which we have a valuable abridgment in Matthew Pool's *Synopsis Criticorum*. Besides these he was the author of "*Alphabetum Hebraicum Vetus, & Veterum Gnomæ*," 1587; "*Carmina Hebraica in Obitum Jos. Scaligeri*," 4to. 1591; "*Quæ. Heb. Lib. III.*" 8vo. 1599; "*Grammatica Chaldaica ex Tab. Merceri descripta*," 8vo. 1602; "*Comm. de Sectis Judaicis, viz. de Hasidæis, & de tribus Sectis Judæorum, & Spicilegium Trihæresis Nic. Serrarii*," 8vo. 1603; "*Notæ ad Sulp. Severi Hist. Sac.*" 8vo. 1607; "*Opuscula Grammaticalia*," 4to. 1609; "*Apophthegmata Hebræorum & Arabum, &c.*" 4to. 1612; "*De Patriarcha Henoch & ejus Libro, ubi etiam de Libris in S. Scrip. memoratis, qui nunc interciderunt*," 4to. 1615; "*Grammatica Ling. Sanctæ*," 1612; "*Catechesis Religionis Christianæ, Heb. Græc. & Lat.*" 8vo. 1591, &c. Bayle also informs us, that he had prepared many additions to the works of other authors, which, if they were to be published with his enlargements, ought rather to take their names from him than their original writers.

Drusius had a son of the same name with himself, born in 1588, who exhibited an astonishing instance of brightness of parts and early improvement, and who, if he had lived longer, would most probably have been a prodigy of genius and learning. When he was only five years of age he began to learn the Latin and Hebrew languages; when he was seven he could readily construe the Hebrew Psalter with grammatical exactness; at nine he could read the Hebrew without points, and at pleasure add the points in their proper places, according to the rules of grammar. The Latin language he spake at the same time as fluently as his mother-tongue, and could make himself intelligible in the English. At twelve years of age he wrote extempore, in prose or verse, according to the manner of the Hebrew writers.

When he was seventeen, he addressed a Latin speech to our James I. in the midst of his court, which obtained the applause and admiration of all who were present. Besides liveliness of genius, he possessed a solid judgment, a strong memory, and an indefatigable ardour for study. His disposition and manners, likewise, conciliated the regard and love of all who knew him; and his mind was deeply impressed with principles of piety. He died of the stone, in England, when he was twenty-one years of age, at the house of Dr. Thomas, dean of Chichester, who encouraged him in his literary proficiency by making him a handsome yearly allowance. He left behind him different works, many Hebrew letters, verses, and notes in the same language on the Proverbs of Solomon. He had also begun to translate into Latin the Itinerary of Benjamin of Tudela, and the Chronicle of the Second Temple; and he had arranged, in alphabetical order, the Nomenclator of Elias Levita, with the addition of such Greek words as were not in the first edition. *Bayle. Moreri. Saxii Onom. Lit. Wood's Athen. Oxon. vol. I.—M.*

DRUSUS, MARCUS LIVIUS, a party-leader of some distinction at Rome, was descended from an ancient family, and appeared worthy of his birth by an unspotted private character, great eloquence, and zeal for the public good. He was made tribune of the people B.C. 91, at a time when great dissensions prevailed between the different orders of the state, and the Italian allies were much dissatisfied with the Romans. Either through an honest intention of compromising the existing disputes, or from an ambitious desire of making himself of consequence, he produced a scheme, the first part of which was to reconcile the two orders of senators and knights, by restoring to the former the cognisance of civil causes, which had been conferred on the knights by one of the laws of C. Gracchus, and by admitting three hundred of the knights into the senate. But Drusus had the misfortune to find his plan equally opposed by both parties. He persisted in it warmly for some time; and once, when the consul Marcius Philippus was haranguing against it from the rostra, he caused him to be forcibly pulled down by one of his officers, and carried to prison. This violence certainly throws some suspicion upon the intentions of Drusus; which is enforced by his subsequent attempt to gain the people, by proposing a gratuitous distribution of corn among them. This measure, though opposed, was carried; and Drusus followed it by the much more dangerous motion of giv-

ing the privileges of Roman citizens to the Latins. - A great conflux of people from the Italian towns resorted to Rome on this occasion; and some of the most violent formed a conspiracy to assassinate the consuls, who were determined enemies to their claims: but Drusus, being informed of the design, gave notice to the magistrates, who prevented its execution. The odium, however, which he had brought upon himself by patronising the Latins was soon after fatal to him. Returning one day from the forum, where he had been haranguing in favour of the allies, he was attended to his house by a great crowd, in the midst of which an assassin plunged a knife into his body, and, leaving it there, made his escape. Drusus fell, and expired some hours after, with the exclamation, "When will the republic again have a citizen like myself!" One C. Varius is said to have been the author of the blow, which, according to the difference of party, is represented either as a vile murder, or a timely deliverance of the state from a factious enemy. *Vell. Paternulus. Univers. Hist.—A.*

DRUSUS, NERO CLAUDIUS, second son of Tiberius Nero, by Livia, afterwards the wife of Augustus, was brought forward by that emperor into public employments, and distinguished himself for courage and conduct on various occasions. In the year 15 B.C. he was sent against the Rhetians, a barbarous and fierce tribe inhabiting the country of the modern Grisons, over whom he obtained a complete victory. This event is nobly celebrated by Horace, in his fourth ode, b. iv. About two years afterwards, Augustus committed to him the care of stopping the incursions of the Germans into Gaul. Drusus first, by his prudent and conciliatory behaviour, prevented a meditated insurrection of the Gallic chiefs, and then marched against the Germans. He foiled their attempt to cross the Rhine; and following them into their own country, obtained many successes over the tribes inhabiting the neighbourhood of the German ocean, and reduced the Frisians and Chauci. In the next spring he returned to his army, which he had left in the modern East Friesland, and pushed his conquests as far as the banks of the Weser. Upon his return he was unexpectedly attacked by the united forces of the Cherusci, Tencteri, Sicambri, and other tribes, who at first destroyed many of his soldiers; but in the end he gave them an entire defeat, with great slaughter. His army saluted him Imperator on the field. In order to secure his conquests, he built two fortresses, and drew a foss or canal in the country of Guelderland, from the Rhine

to the Issel. On his return to Rome, he obtained the triumphal ornaments, and in the next year, B.C. 9, was elevated to the consulate. He again repaired to Germany, crossed the Rhine and the Weser, and made some ineffectual attempts to pass the Elbe. He erected in its neighbourhood some trophies, to attest his conquest, and then began his retrograde march to the Rhine; during which a fall from his horse brought on a fever, of which he died in the thirtieth year of his age. Drusus bore an excellent character for honour and integrity, and is supposed to have been attached to the ancient republican form of government. He was much lamented both by the soldiery and people, and extraordinary honours were paid to his memory. By his wife Antonia, daughter of Mark Antony the triumvir and Octavia, he left three children, the celebrated Germanicus, Claudius afterwards emperor, and Livilla. *Livy. Paternulus. Suetonius. Univers. Hist.—A.*

DRUSUS CÆSAR, son of the emperor Tiberius by Vipsania Agrippina, was born B.C. 13. He was made quæstor by Augustus, though under the requisite age, and was designated consul at the time of that emperor's death. His father, in the first year of his reign, A.D. 14, sent him to appease a sedition which had broken out among the legions in Pannonia. After incurring some danger from their fury, he succeeded in bringing them back to their duty. Drusus was consul in the year 15; and in the gladiatorial games which he exhibited he was thought to betray a cruel disposition, which the people observed with apprehension in one intended for a future master. He was likewise much addicted to wine, and in general gave tokens of a haughty and violent character. It was, however, to his credit, that, while the court was divided between him and his cousin Germanicus, the two princes themselves remained in perfect union. In 17 he was sent to command in Illyricum, in order to keep that province free from the war then raging in Germany. By artifice he fomented the quarrels among the German chiefs, and procured the dethronement of the powerful Maroboduus. On his return he had the honour of an ovation. He was a second time consul with his father in 21; and, during the emperor's absence in Campania, fulfilled alone the functions of the office to the satisfaction of the public. In the next year the tribunitial authority was conferred upon him; and it was considered as a mark of arrogance that he returned thanks to the senate for the honour by letter, instead of coming to Rome in person, and tak-

ing possession of the dignity with the usual ceremonies. The overgrown influence of Sejanus now began to give umbrage to the prince; and, upon some occasion of difference, his high spirit had led him to shake his fist at the aspiring minister, and even to give him a blow on the face. Sejanus, irritated at the indignity, and urged by his ambition to remove a formidable rival, determined upon the destruction of Drusus. For this purpose he seduced the prince's wife Livilla, daughter of Drusus mentioned in the preceding article, and sister to Germanicus; who, though the mother of a family, not only complied with his criminal desires, but concurred in a scheme of poisoning her husband. The dose was administered by one of Drusus's freed men, and after an illness of some days, he died of its effects, A.D. 23. *Taciti Annal. Dio Cass. Univers. Hist.—A.*

DRUTHMARUS, CHRISTIAN, a learned French monk in the ninth century, was a native of Aquitaine, whence he removed to Picardy, and embraced the monastic life at the abbey of Corbie, in the diocese of Amiens, where he was ordained priest. In that abbey he found encouragement given to those who were desirous of literary improvement; and availing himself of the advantages which the situation afforded, obtained considerable celebrity by the progress which he made in different branches of learning. From such of his works as still remain, he appears to have understood not only the Latin and Greek, in which he was an admirable scholar, but in some degree also the Hebrew language; to have been conversant in history, both sacred and profane; and to have paid particular attention to the study of the Holy Scriptures. His proficiency occasioned his appointment to the office of tutor to the young monks, successively at Corbie, and at Stavelo and Malmedy, two monasteries in the bishopric of Liege; in each of which places he made it his particular object to engage them in the study, and to explain the literal meaning, of the sacred writings. We learn no certain particulars respecting the time and place of his death. He left behind him a commentary on the gospel of St. Matthew, and commentaries on the gospels of St. Luke and St. John, of which some fragments only have reached our day. The design which he constantly kept in view, was to give the natural and plain sense of the New Testament language. "This design," says Du Pin, "he has well performed, his expressions being short, historical, easy, and without allegories or tropes." His commentary on St. Matthew, and the

fragments of the others, were published at Strasburgh, in 1514, under the title "Christiani Druthmari Expositio in Matthæum Evangel. familiaris, luculenta & lectu jucunda, cum Epitomatibus in Lucam, &c." folio. But the work was soon carefully suppressed, on account of its containing passages favourable to the Protestants in their controversies with the Catholics, particularly on the subject of transubstantiation. The latter contend that these passages were the insidious interpolations of some of their protestant adversaries. In the year 1530 a second edition was published at Haguenau, which quickly met with the fate of the former. It has since appeared in the different impressions of the Bibliotheca Patrum, but whether printed after the author's MSS. or one of the editions above mentioned, is to us unknown. *Du Pin. Moreri. Nouv. Dict. Hist. Dict. Bibl. Hist. & Crit.*—M.

DRYDEN, JOHN, one of the most eminent among the poets of England, was born, probably in 1631, in the parish of Aldwinkle-All-Saints in Northamptonshire. His father, Erasmus Driden (so the name was spelt), was the third son of sir Erasmus Driden, bart. of Canons-Ashby in the same county. He possessed a small estate, acted as a justice of peace during the usurpation, and appears to have been a presbyterian. John, after some early education in the country, was sent to Westminster school, of which Busby was then master, and was thence elected to a scholarship in Trinity college, Cambridge, in 1650. Neither at school nor at the university does it appear that he distinguished himself for brilliancy of parts. In the latter he took his degrees of bachelor and master of arts; but though he had written two short copies of verses about the time of his admission, his name is not found among the academical poets of the period. His father died in 1654, and John, as his eldest son, succeeded to the estate, with such deductions as the support of the widow and younger children required. He removed to the metropolis, and made his entrance into public life under the auspices of his kinsman, sir Gilbert Pickering, a man of influence at that time, one of Cromwell's council and House of Lords, and staunch in his religious and political principles to the party then predominant. Dryden is said to have been his clerk or secretary; and there is no reason to suppose that he did not voluntarily concur in the opinions and practices adopted by his family. In the history of the changes of the human mind, few facts will appear more extraordinary than that Milton

should have been descended from a catholic and loyalist family, and Dryden from a sectarian and republican one. On the death of Oliver Cromwell, Dryden joined the band of poets who celebrated his memory; and wrote on the occasion some "Heroic Stanzas," which are among the earliest of his printed verses, and are strongly marked with the loftiness of expression and variety of imagery which characterised his maturest efforts. His adversaries could not fail to adduce a perpetual topic of obloquy from a piece devoted to a cause which it was the business of his after-life to vilify; yet the subject of his praise is chiefly that commanding greatness in Cromwell's character which enabled him first to put an end to domestic contentions, and then to inspire awe and respect for his country throughout Europe—a praise which easily slides into the encomium of legal monarchy. Two lines in this performance, however, afforded a quotation against him which would not bear a ready apology:

He fought to end our fighting, and essayed
To staunch the blood by breathing of the vein.

This was considered as an allusion to the execution of Charles I. though it will also apply to the general severity of Cromwell's military conduct. At the restoration, Dryden lost no time in endeavouring to obliterate former stains. He greeted the king's return with a poem entitled "Astræa Redux;" and followed it by "A Panegyric on the Coronation," both written in strains of fervent loyalty. In 1662 he paid another homage to new power in some lines addressed to lord chancellor Clarendon. It was probably on account of some elegant verses in praise of modern improvements in philosophy, which he prefixed to Dr. Charleton's treatise on Stonehenge, that he was in this year elected a member of the newly-formed Royal Society. About this time he first appears as a writer for the stage; and his comedy of "The wild Gallant" was acted in February, 1663. It was unfavourably received by the public, notwithstanding the patronage of Barbara Villiers, afterwards duchess of Cleaveland, who, however, procured for it a kind reception at court. He then raised his dramatic strain, and wrote the tragi-comedy of "The Rival Ladies," and the tragedy of "The Indian Emperor;" and assisted sir Robert Howard in his "Indian Queen." By these attempts, if he did not prove himself a prime favourite of the theatric muse, he displayed a facility of harmonious versification, and a splendor of poetic diction. The suspension

of dramatic entertainments in consequence of the plague and the fire of London, gave him leisure, in a rural retirement, to compose an "Essay on dramatic Poesy," which exhibited him as an elegant writer in prose, and an ingenious critic. His marriage with lady Elizabeth Howard, daughter of the earl of Berkshire, is supposed to have taken place during this interval, in 1665. Some circumstances attended this connection which rendered it less propitious to his advancement in life than might have been expected from a noble alliance.

In 1667 Dryden published one of his most singular poems, the "Annus Mirabilis," the subjects of which were the naval war with the Dutch, and the fire of London. It is written in quatrains, or four-line stanzas, of what is now called the elegiac measure; but which at that time, from the example of Davenant's Gondibert, and other pieces, seems to have been rather appropriated to heroic topics. This piece could not fail of adding to the author's poetical fame, for it abounds in images of high and genuine poetry, though intermixed with many extravagances. At this period of his life he became *professionally* a writer for the stage; for it appears that he entered into a contract with the patentees of the King's Theatre to furnish them with three plays in a year, upon the condition of being allowed the profit of one share and a quarter, out of twelve shares and three quarters into which the theatrical stock was divided. This is asserted to have brought him in between 300l. and 400l. per ann. and was probably the principal part of his income. Dryden seems never to have had, or to have required, any other inspirer of his poetical exertions, than either the call of party, or the regular demand of pecuniary employment; and he well deserves to be noted as an illustrious example of one who, possessing the character of true genius, was yet able to reduce the labour of his mind to a mechanical exactness, and could bring all his intellectual powers into action whenever he found it necessary. This necessity, indeed, is supposed frequently to have rendered his productions less perfect than they might have been with the expenditure of more time and attention; and it is certain, that of the plays written upon the contract above mentioned, a small proportion have kept their place on the stage or in the closet. He did not, however, keep to his engagement as to number; and it is computed, that during the greatest vigour of his exertions he produced fewer than

two dramatic pieces within the year. On the death of sir W. Davenant in 1668, Dryden obtained the post of poet-laureat, which, though it in some measure enlisted the occupier into the service of royalty, yet did not then impose the irksome contribution of two annual doles of court adulation. He also obtained the sinecure place of historiographer; and the joint salaries amounted to 200l. which, however, in that needy reign do not seem to have been paid with exactness. The tragedies written by Dryden in his earlier periods were composed in rhyme, as were also those of several contemporary poets. This circumstance probably contributed to that poetical rant by which they were too much characterised, and which tended to vitiate the dramatic taste both of writers and auditors. For the purpose of correcting this fault, Villiers duke of Buckingham, in conjunction with other wits, wrote in 1671 the celebrated burlesque drama entitled "The Rehearsal," of which Dryden, under the name of Bayes, was made the hero. In order to point the ridicule, Dryden's dress, phraseology, and manner of recitation, were exactly mimicked by the actor. But although the town enjoyed the laugh raised against him, it does not appear that his solid reputation as a poet was injured by the attack. He had the candour to acknowledge that several of the strokes in it were just, and he wisely refrained from making any direct reply to it.— "I answered not The Rehearsal (says he), because I knew the author sat to himself when he drew the picture, and was the very Bayes of his own farce: because also I knew that my betters were more concerned than I was in that satire." In fact, more of the parodied passages and the instances of absurdity are drawn from other writers than from Dryden. In 1679 our poet, in conjunction with lord Mulgrave, published an "Essay upon Satire" in verse. Some very severe lines in this piece against lord Rochester, provoked from that ignoble peer the retaliation of a cudgelling inflicted upon Dryden by means of hired ruffians, as he was returning home one evening from the coffee-house. The duchess of Portsmouth is said to have joined in this outrage, in revenge of some satire bestowed in the piece upon "the royal mistresses."

In 1681, at the king's express desire, as is asserted, he wrote his famous political poem, "Absalom and Achitophel," an adaptation of the incidents in the life of king David to those of the reign of Charles II. relative to the duke of Monmouth and the earl of Shaftesbury. Its poetry and severity caused it to be read with

great eagerness; and as it raised the author to high favour with the court party, so it involved him in irreconcilable enmity with its opponents. This was still embittered by his "Medal, a Satire on Sedition," written the same year on occasion of a medal struck by the whig party, when a grand jury returned *ignoramus* to an indictment preferred against lord Shaftesbury for high-treason. The rancour of this piece is not easily to be paralleled among party poems. It is said to have been rewarded by the king with the gift of a hundred broad-pieces. A circumstance relative to the "Absalom and Achitophel" has occasioned some fruitless speculation. In the second edition he added some lines to the portrait of Shaftesbury, liberally praising him for his judicial conduct in his capacity of chancellor. It has been enquired what could have been the motive for a compliment which, according to the king's opinion, injured the poem; and a supposed presentation of a scholarship in the Charter-house to one of Dryden's sons by Shaftesbury, has been suggested. But Mr. Malone seems to have proved that this presentation came from the king himself; and whether the compliment was a voluntary tribute to candour, or a return for some favour conferred, is still undecided. A variety of answers appeared to these productions of our poet; but none of them deserve notice in a poetical view; and with respect to the politics of this reign, it is unnecessary here to dwell upon them.—[See COOPER, A. ASHLEY, *earl of Shaftesbury*.]

As he had shewn his formidable powers in political satire, so in 1682 he gave an admirable specimen of literary satire in his "Mac-Flecknoe," a short piece ridiculing his very unequal rival Shadwell. The policy of Dryden and Pope in commemorating their dunce-antagonists may be questioned; but the reader who enjoys their wit will not quarrel with them for its employment. One of his most serious poems, the "Religio Laici," appeared in the same year. Its purpose is to give a compendious view of the arguments for revealed religion, and to ascertain in what the authority of revelation essentially consists. Many of the sentiments are candid and judicious; and though he dwells strongly upon the difficulty of a right interpretation of the scriptures, and therefore admits the weight of early opinion and tradition, yet he was at this time far from assenting to the exclusive claims of the Romish church, as will appear from the following lines respecting the Papists:

In times o'ergrown with rust and ignorance
A gainful trade their clergy did advance:

When want of learning kept the laymen low,
And none but priests were authoris'd to know;
When what small knowledge was, in them did dwell,
And he a God who could but write and spell;
Then mother church did mightily prevail:
She parcell'd out the Bible by retail;
But still expounded what she sold or gave,
To keep it in her power to damn or save:
Scripture was scarce, and to the market went;
Poor laymen took salvation on content,
As needy men take money good or bad:
God's word they had not, but the priest's they had.
Yet whate'er false conveyances they made,
The lawyer still was certain to be paid:
In those dark times they learn'd their knack so well,
That by long use they grew infallible.

Soon after this time he ceased to write for the stage. Probably his dramatic vein was exhausted; for we find that the patentees had already made complaints of his dilatoriness, and demurs had arisen about the payment of his salary. His circumstances were distressed; and it is to this period that Mr. Malone refers a letter written by him to Hyde earl of Rochester, in which, with modest dignity, he pleads merit enough not to deserve to starve, and requests some small employment in the customs or excise, or, at least, the payment of half a year's pension for his present necessities. "I have (he says) three sons, growing to man's estate. I breed them all up to learning, beyond my fortune; but they are too hopeful to be neglected, though I want..... I am going to write somewhat by his majesty's command; and cannot stir into the country for my health and studies, till I secure my family from want." Such was the condition of this champion for loyalty under Charles II. though he was by no means an extravagant, and was certainly an industrious man! He never obtained any of the requested places, and was doomed to find the booksellers his best patrons. The work to which he alludes is supposed to have been a translation of Maimbourg's History of the League, which was probably thought by the king to afford an instructive parallel to the fanatical opponents of his government. Some translations from the classics, and the publication of two volumes of "Miscellany Poems," were his other literary occupations, till the king's death, in February, 1685. On that occasion he composed "Threnodia Augustalis; a funeral Pindaric Poem," which is not one of his happiest effusions.

A short time after the accession of James II. Dryden conformed to the religion of the new sovereign. This step has been the source of much obloquy against him on the one side, while, on the other, he has not wanted advocates

in favour of the sincerity of his conversion. But if the lucky period of its taking place, be contrasted with his opinion of popery declared in the lines above quoted, and the bitter sarcasms bestowed on its clergy in his "Spanish Friar," it will surely require an uncommon stretch of candour to suppose that its immediate motive was any thing more than interest. It may, indeed, be alleged, that in changing his profession he encountered little difficulty from his convictions. He had habitually treated religion with very little reverence in his works; and where he considers it seriously in his "Religio Laici," he seems wavering between different systems, and not exclusively attached to any. It is therefore very credible that he might regard the Roman-catholic as a true church, and at least of as good authority as any other; nor, in reality, is it ever to be wondered at, that one who is convinced of the duty of making reason submit to faith, should adopt that mode of faith which is supported by the most specious authorities. It is supposed that Dryden's lady had long been a papist, as her brother the earl of Berkshire was. The adherence of the poet to his new religion till the end of his life, notwithstanding the inconveniences he afterwards underwent from it, can scarcely be adduced as a proof of his conviction, without supposing him so destitute of shame, that he would have been ready to recant a second time. An additional pension of 100*l.* per ann. was the reward he obtained for his compliance; and to this seems to have been annexed an expectation that he should employ his pen in the service of popery. He wrote a defence of a paper left at her decease by Anne Hyde duchess of York, stating the motives of her conversion; and he appears, at the king's recommendation, to have undertaken a translation of the History of Revolutions in matter of Religion, by Varillas, though the blasted credit of that author prevented it from being given to the public. But the capital task which he executed in the same intention was his elaborate controversial poem of "The Hind and Panther," the longest single piece he ever composed. This work, written upon a very unpromising subject, and on a plan of signal absurdity, affords a striking proof of the power of Dryden's verse. It was published in 1687, was read with avidity, criticised, ridiculed, and bore every mark of occupying the public attention. At present, the admirers of Dryden's muse will probably concur in regretting that he should have employed the vigour of his mature faculties on such a design. The birth of a prince in June, 1688, called forth a congratula-

tory poem entitled "Britannia Rediviva," from the courtly bard, who ventured on the occasion to use the poet's privilege of prophecy, and foretold a commencing era of prosperity to the nation and the church from this auspicious event. It is scarcely possible for the *devotion* of loyalty to be carried farther than is done in Dryden's celebration of "The Venerable Infant;" indeed, the poetry (as is not unfrequent in his compositions) sometimes trenches upon the piety, and his thoughts borrow more from heathenism than from christianity. But, equally to the confusion of the poet and his patrons, the Revolution took place within a few months, and the hopes of the party were blasted for ever. Poor Dryden was an early and severe sufferer from the change. His posts and pensions were taken away, and to increase the mortification, the poetical laurel was conferred upon his insignificant rival Shadwell. The earl of Dorset, it is said, would gladly have retained Dryden in his station, but this was impossible. It would, however, have been worthy of a government established upon the principles of freedom, to have shewn some generous regard to the literary merit of so distinguished a person, notwithstanding his political demerits.

Dryden was now, in advanced life, to depend upon his own exertions for a security from absolute indigence: for his other resources appear to have been inadequate to a decent support. His faculties were equal to the exigence; and it will surprise some theorists to be told, that the ten concluding years of his life, in which he actually wrote for bread, and composed at a certain rate per line, were those of the composition of some of the pieces which have most contributed to immortalise his name. Probably as one of the most lucrative species of writing, he resumed that for the stage. In 1690 he brought out "Don Sebastian," one of the best of his tragedies, which was received with great applause. "Cleomenes," written the next year, underwent some political obstacles in its way to the stage, but was at length acted. A tragi-comedy concluded his theatric labours in 1693, and its unfavourable reception must have convinced him that he had lingered on the stage too long. In 1692 the production of an elegy on Eleonora countess of Abingdon, a lady whom he never saw, written at the request of a nobleman with whom he had no personal acquaintance, attested that facility of mercenary praise, which less honoured his genius than it degraded his moral character. He shewed in the same year that he had been better employed, by the publication of a translation of the satires

of Juvenal and Persius, of which three satires of the first, and the whole of the last, were executed by himself. He prefixed to the volume a large discourse on satire, dedicated to lord Dorset. We shall pass over some other works, and proceed to that great undertaking, the entire translation of Virgil. It seems to have been intended by his admirers that this should be a work of emolument to him as well as of reputation, and accordingly a subscription, at that time an unusual thing, was entered into for its encouragement. He began it in 1694, and it was sent to the press in 1697, a period which must be reckoned short for such a labour. He himself has asserted that "it would require seven years to translate Virgil exactly," and it cannot be denied that his work in various respects bears the marks of haste. It nevertheless maintains an exalted rank amid the performances of this kind with which the English language is enriched, and has greatly contributed towards the author's poetical fame. The emolument he derived from it is supposed to have been twelve or thirteen hundred pounds. It is asserted, that his son, and Tonson his bookseller, urged him to dedicate his translation to king William, but that he rejected the proposal. It is indeed difficult to conceive in what terms he could have drawn up an encomiastic address to one whom he must have regarded as an impious usurper, without the grossest violation of consistency; nor does he deserve much praise for such a degree of respect to his character. Soon after the appearance of his Virgil, he was solicited by the stewards of the musical celebration of St. Cecilia's Day, to write a *second* ode for the purpose: he had written the first in 1687. This request produced his celebrated "Alexander's Feast," the most popular of all his compositions, and perhaps at the head of all the lyric poems in the English language.—Whether it was, as some assert, "struck off at a heat," or whether it occupied a fortnight in its completion, it is certainly a wonderful proof of the fire of genius preserved in full vigour to a late period of life. It appears that about this time he meditated a translation of Homer, of which he actually wrote the first Iliad; but this design gave way to that of modernising some of Chaucer's tales, which he undertook in 1698. He soon proceeded so far in the task as to venture upon a contract with his bookseller in 1699 to furnish him with 10,000 lines for the sum of 300l.—a species of bargain which may be deemed as *unpoetical* as can well be conceived. Yet so rich and ductile was the versifying faculty of Dryden, that it produced

the collection called his "Fables," which contains some of the most entertaining and perhaps the most truly poetical pieces he ever composed. These are not taken from Chaucer alone, but comprise stories from Boccace, Ovid, &c.—This was the last of his great works, for death cut short the time for writing more; otherwise, there was still enough of the poet left to have made important additions to the list. His constitution seems gradually to have declined, but the immediate cause of his dissolution was an inflammation in one of his toes terminating in a mortification, which spreading rapidly put an end to his life on the 1st of May, 1700. Of a romantic account of his funeral published by Mrs. Thomas, the following facts appear to have been the only foundation. The corpse was conveying in a private manner for interment, at the expence of Mr. Montague, afterwards earl of Halifax; when lords Dorset and Jeffries, with some others, thinking the funeral unworthy of so great a poet, prevailed upon the attendants to suffer the body to be taken for embalment to an undertaker's; and in the mean time applied to the college of physicians for leave to suffer it to be deposited in their hall till it should be conveyed to Westminster-abbey. It accordingly lay there in state for ten days; after which period, a Latin oration having been pronounced over the remains by Dr. Garth, and the ode of Horace beginning "Exegi monumentum ære perennius" having been sung, a procession very honourably attended set out for the abbey, in which, with due solemnity, the body of Dryden was interred next to that of Chaucer. The place was undistinguished by a monument, till a plain one, with his bust, was erected at the expence of Sheffield duke of Buckingham. The inscription, with good taste, contains the name of the poet, without addition or eulogy.

With respect to private character, Dryden seems to have been of a cold and reserved temper, and, as he himself denominated it, of a saturnine cast. Yet, from Congreve's testimony, he was friendly and humane, easy of access, and prompt to reconciliation after a quarrel. He was backward in personal advances to the great, and rather heavy in conversation. Though his pen was extremely licentious, his manners appear to have been decently regular. He was domestic in his habits, and affectionate towards his family.—With a due sense of his own superior merit, he was sensible of his defects, and patient under criticism. That he was capable of the utmost bitterness of party rancour, and shameless in

the distribution of venal praise, his writings too abundantly testify. His real sentiments of men and things appear to have been free, and it would be easy to deduce from his works strong expressions of scorn and indignation relative to every species of tyranny exercised over mankind; but these are singularly contrasted by the doctrines of passive submission, civil and religious, which it was his task to support. Few writers have so much delighted in approaching the verge of profaneness; whence it may be fairly inferred, that though religion was an interesting topic of discussion to him, he had very little of its spirit in his heart. Yet he was not proof against superstition: he was a believer in judicial astrology, and formed predictions from nativities cast by himself.

The complete examination of literary character belongs rather to critical history than to biography. It has been excellently performed with respect to Dryden by Dr. Johnson in his *Lives of the Poets*: it will here suffice to sketch an outline. Dryden was a man of various and extensive, rather than of deep and accurate, learning. He had a propensity to display all that he possessed, whence he abounds in allusions derived from every branch of science and scholastic knowledge then cultivated. But his copiousness of ideas surpassed his judgment and sense of propriety in the use of them; and his erudition is often ridiculous from the mouth which is made to utter it. In translation he is frequently unfaithful to the sense of his author; and, what is perhaps worse, he sometimes deviates widely from his character, and what may be called his *costume*. As a dramatic writer, he has wit, force, and majesty; but not much of nature or propriety. He long supported the practice of writing tragedies in rhyme, and forming them into what he called *Heroic Plays*, the model of which was undoubtedly false and extravagant. Of comedy, he seems to have had no just idea, as may be judged by his depreciating every comic writer in comparison of Jonson. It has already been mentioned that few of his plays survive; perhaps the *Spanish Friar*, *Don Sebastian*, and *All for Love*, are the only ones. The last of these is regarded as his master-piece, and he has said that it was the only one which he wrote *for himself*; but it has less true character than Shakespeare's upon the same story. As a general poet, he stands perhaps unrivalled in point of versification; for though more correctness in the formation of rhyme couplet has since been attained, yet it is generally acknowledged that for fullness and variety of harmony, for the free flow and resist-

less current of numbers, he has never had an equal. The sense often overflows to a third line with fine effect; and triplets and alexandrines contribute to vary the measure, though these perhaps occur with too much frequency. The poetical character of the diction is not less striking than the harmony of the verse; and more *happinesses* of expression are found in Dryden than perhaps in any other poet. With great splendour, there is also a spirit and familiarity of language, sometimes sinking to coarseness, but often conducing to wonderful strength. There is scarcely any species of poetry in which he has not excelled. Perhaps he was least fitted for the pathetic. He delights in the grand and swelling, which sometimes deviates into bombast, or loses itself in rhapsody.

His style in prose deserves great praise. It is easy, elegant, and animated, full of variety and energy, and so far idiomatic as to afford perhaps the best specimen of genuine English. He chiefly exercised it in the critical essays prefixed to many of his works. These are performances of extraordinary vigour and comprehension of mind, abounding in just thoughts beautifully elucidated, but written hastily, and without the accuracy which would now be required in similar compositions. They are rather effusions than regular treatises, but bear as strong a stamp of his own peculiar genius, as the most elaborate of his poems. They greatly contributed to the progress of critical discernment and just taste in this country, which was only then beginning to speculate upon such topics. His panegyric dedications exhibit many graces of writing, but the shameless profligacy of their praise must disgust every reader possessed of manly sentiments.

Dryden's reputation has lost nothing by age, though some of his pieces, once popular, are now perhaps little read, on account of the temporary nature of their subjects. He is still one of the heroes of English poetry, which presents scarcely two or three names of greater celebrity. The present age pardons him as a man, and venerates him as a genius. *Mabius's Life of Dryden*. *Johnson's Biog. Prefaces*.—A.

DUAREN, FRANCIS, an eminent French lawyer, was born near the beginning of the 16th century, at St. Brieu in Britany. He was an intimate friend of the learned Budé, and acquired from him much knowledge of the Greek tongue, and of Roman antiquities, which he repaid by instructing the children of Budé. He studied the civil law at Bourges under Alciatus, and afterwards practised at the bar of

the parliament of Paris. At length he became professor of law at Bourges, where he acquired great fame as a teacher and writer. De Thou accounts him the most learned jurist of the age, next to Alciatus. When advanced in life he had to sustain a warm competition from Cujas, then rising into notice; and the university of Bourges was so divided between their disciples, that serious effects might have followed, had not Cujas retired to Valence. Duaren had an indifferent memory, so that he was obliged to read his harangues, which in some measure injured his reputation abroad. His works were much esteemed, even by his rival Cujas; though after his death some pieces not meant for the press were injudiciously added from notes taken by his scholars. The principal are; "Pro libertate Ecclesiæ Gallicæ adversus Romanam, Defensio Parisiensis Curia:" "De sacris Ecclesiæ Ministeriis ac Beneficiis:" "Commentaries on the Code and the Digest." The works of Duaren were printed together at Lyons, two vols. folio, 1578, and at Geneva, folio, 1603. He died about the age of 50, in 1559. *Moreri. Nouv. Dict. Hist.—A.*

DUBOIS, WILLIAM, cardinal, archbishop, and prime minister, an extraordinary example of corrupt elevation, was the son of a petty physician or apothecary, at Brive-la-Gaillarde in Limosin. He was born in 1656, and received the rudiments of education in the school of his birth-place. He early distinguished himself for quickness of parts and vivacity of temper, attended with a great propensity to falsehood. He came young to Paris, and entered into the college of St. Michael; but such was his indigence, that he was obliged for his support to serve the principal as his valet.—After having acquired some knowledge of philosophy and the languages, he successively occupied the posts of preceptor in different families, till at length he was recommended to M. de Saint-Laurent, sub-governor to the young duke de Chartres, afterwards the regent duke of Orleans. This was the circumstance which introduced Dubois to the path of fortune. By his supple and insinuating disposition he ingratiated himself with Saint-Laurent, who caused him to be decently clad, and then placed him with the young prince as teacher of the elements of the Latin language. Dubois performed his duty with credit, and at the same time acquired the favour of some of the young nobles who had places about the prince; so that, upon the death of Saint-Laurent, he was made preceptor and reader, with a considerable salary. He gave satisfaction at court by the attention he

paid towards bringing forward his pupil in his studies, and at the same time he secured an ascendancy over his mind by corrupting his principles. He accompanied the duke de Chartres in his campaigns in Flanders, where he displayed considerable intrepidity, and rendered himself agreeable to the officers by dextrous flattery and lively conversation. Such was his influence over the duke, that he was the person chiefly employed by the court in order to induce him to marry the king's natural daughter, madame de Blois; and his success in this negociation was rewarded by the abbacy of St. Just. He was sent to England after the peace of Ryswick, and was employed on other occasions, which procured him additional benefices. His false and intriguing character, however, was so well known, that, when the duke of Orleans became regent in 1715, his mother's first request to him was that he should promise never to employ that knave Dubois. His old pupil, however, was unable to resist his solicitations, and made him counsellor of state; adding, when he informed him of the nomination, "A little honesty, I beg, Mr. l'Abbé." In 1717 he was sent as ambassador-plenipotentiary into England, where he signed the triple alliance. On his return he was made minister and secretary of state for foreign affairs, and he acquired the entire management of that department. The archbishopric of Cambray, one of the richest in the kingdom, becoming vacant, Dubois wished to obtain it. He had then only the simple clerical tonsure, and no man in France was less clerical in his manners.—Knowing, however, that his easy master had as little regard to decency as himself, he ventured to open his request to him, first distantly, and then more directly. The regent, after expressing some astonishment at his impudence, cried, "But who can you find to consecrate you?" "If that is all the difficulty (replied the abbé) the affair will be soon finished. Your first almoner, the bishop of Nantes, will be happy in the preference." It is said that king George I. at that time closely connected in politics with France, was induced to join Dubois in his request; and in conclusion, he was consecrated archbishop in a pompous ceremony, at which the regent himself and all his court assisted. The cardinal of Noailles-only among the prelates refused to concur in this shameful transaction, which was calculated to destroy all veneration for the church in the minds of the laity. The scandal was aggravated by his elevation to the cardinalate in the next year, 1721, not without a long resistance on the part of the pope,

Innocent XIII. whose forced compliance was thought to have shortened his days. The cardinal was admitted into the council of regency in 1722, and soon after was declared first minister of state. He also thought it suitable to his dignity to be admitted among the members of the French academy, and his vanity led him to make a point of being received by the title of *Monseigneur*, which had been given to no academician before him. The French clergy chose him in 1723 their first president, "in order (says Duclos) that there might not be a body in the state which had not prostituted itself to him." Thus arrived at the summit of power and place, rolling in opulence, and having seen every thing great by rank and title crouch beneath his meanness, he was attacked with a fatal disease, the consequence of his early debaucheries, which, after a painful surgical operation, put a speedy end to his life. His natural violence displayed itself through the whole of the last scene. He stormed at his medical attendants, heard with fury the proposal of receiving the last sacraments, and expired exhausted with ravings and execrations. He died in August, 1723, at the age of 67. A most magnificent mausoleum (the master-piece of the sculptor Coustou) was erected for him in the church of St. Honoré. Dubois was a man of parts, but not of abilities equal to the great posts he occupied. He was hasty and impatient, pursuing the business of the moment with an ardour which obliterated every thing else. His character made him an object of general distrust, his selfishness narrowed his views, and he was more fitted for petty intrigue than for great and comprehensive plans of policy. No man had ever a more corrupt heart; and such was his contempt of virtue, that he scorned to practise hypocrisy. He was infinitely mischievous to France, by thoroughly debauching the mind of his pupil the regent duke of Orleans, and by encouraging that shameless profligacy which distinguished his administration, and lastingly debased the character of the French court. He had little enjoyment of his wonderful elevation, and was used to say to Fontenelle, with whom he loved to converse, "I wish I lived in a fifth story at Paris, with an old nurse, and 500 crowns a-year!" *Mém. de St. Simon. Mém. de Duclos. D'Alembert Hist. des Membres de l'Acad. Moréri.—A.*

DUBOS, CHARLES FRANCIS, a worthy French ecclesiastic, and author of several treatises in high estimation among those Catholics who are of a mystical turn, was born in the

year 1661, in the diocese of St. Flour in Auvergne. He was sent for education to Paris, where, after he had gone through a course of classical learning and philosophy, he devoted himself to the study of theology, and took his degrees in the college of the Sorbonne, with uncommon reputation. The manner in which he acquitted himself in his collegiate exercises, together with the excellence of character which he sustained, occasioned offers to be made to him by more than one bishop, who were desirous of placing him in some situation in their dioceses. He closed with the proposals of M. Barillon, bishop of Luçon, who made him principal archdeacon of his church, and confidential grand-vicar; persuaded him to become an inmate at his house; and entered into the strictest intimacy and friendship with him. After the death of the bishop, several other prelates wished to attach him to their interests, but he chose to continue his connection with the see of Luçon; and on a vacancy taking place in the deanery, was unanimously elected to that dignity by the chapter, under peculiarly honourable circumstances. In that situation he remained until his death in 1724, in the 64th year of his age. He lived honoured and beloved by all ranks; and his loss was much lamented by the poor, to whom he had been a kind and active beneficiary. He resumed the publication of the celebrated "Luçon Conferences," which had been commenced by M. Louis, sub-dean of Luçon, but after the appearance of five volumes, suspended for about ten years. M. Dubos added seventeen volumes to that collection, which were published in 12mo. at different periods, and left materials in the hands of his executors for at least fifteen volumes more. He was also the author of "A Sketch of the Life of M. Barillon, Bishop of Luçon," published in 1700, 12mo. to which are annexed some small treatises, the productions of that prelate. *Moréri. Nouv. Dict. Hist.—M.*

DUBOS, JOHN-BAPTIST, abbot of Resons, an esteemed French writer, was born in 1670, at Beauvais, of which place his father was a merchant and magistrate. He was sent young to Paris for the study of theology, with the view of succeeding an uncle in a canonry of the cathedral of Beauvais; but a disappointment in this respect, and a preference of other studies, caused him to turn his attention to civil law, history, and politics. He made himself known in 1695 by his "History of the four Gordians proved and illustrated by Medals," 12mo. in which he attempted to prove the

existence of a fourth of this imperial family in addition to the three usually reckoned. But though he displayed erudition and ingenuity in support of this opinion, it has not been received by the learned. He soon after attracted the notice of M. de Torci, minister for foreign affairs, who took him into his office, and employed him in various negotiations abroad. He was sent on a secret mission to England, in order to dispose the nation to make peace with France. For that purpose he wrote a work entitled "The Interests of England ill understood in the present War," *Amst.* 1704, which was much applauded by the French ministry, and was circulated with great industry by the Jacobite party, but made little impression upon the English nation. It is remarkable for a prediction of the future separation of the North-American colonies, in case England should become master of all that continent. In the midst of his political engagements he found leisure to publish, in 1709, a "History of the League of Cambray against the Venetian Republic," of which an improved edition appeared in 1728, two vols. 12mo. This is an acute and well-written work, probably intended at the time of its publication to serve the cause of peace, by affording a striking example of the ill success of a league of many powers against a single one. Dubos had a considerable share in the negotiations at Utrecht, Baden, and Rastadt, and his labours were rewarded by various ecclesiastical benefices. He was afterwards employed by the regent duke of Orleans and cardinal Dubois, and gave them equal satisfaction. After having finished his political career, he distinguished himself as a connoisseur in polite literature and the fine arts. His "Critical Reflections on Poetry and Painting," 1719, two vols. 12mo. (several times reprinted), gained him high reputation as an elegant writer and a man of taste. The sentiments are in general new, judicious, and profound; and shew, according to the opinion of Voltaire, that he had read much, seen much, and thought much. The work is not perfectly exact or methodical, but its notions are clear and precise, and discussed with a philosophical spirit. The dryness of didactic precept is enlivened by example and anecdote; and few pieces were ever better calculated to inspire just ideas in those who chiefly read for entertainment. It procured him an entrance into the French Academy in 1720, and that body elected him their perpetual secretary in 1722, in the place of Andrew Dacier. He next employed himself in elaborate enquiries relative to early French history, which produced

his "Critical History of the Establishment of the French Monarchy in Gaul," three vols. 4to. 1734; reprinted in 1743, with additions and corrections, in two vols. 4to. and four vols. 12mo. The fundamental system maintained in this work is, that the Franks entered Gaul not as conquerors, but at the request of the nation, which invited them to undertake the government. This opinion he supports with much skill and learning, and it met with many partisans, and also with many opponents. Among the latter was Montesquieu, who employs the concluding book of his *Spirit of Laws* in refuting the system, which he calls "an immense colossus with feet of clay." The president Hesnaut, however, acknowledges that Dubos has happily elucidated several obscure points relative to the origin of the French nation. He wrote some other pieces; among the rest, a translation of the three first scenes of Addison's *Cato*. It is said that he had resolved to retire to Beauvais, in order to take possession of the canonry he possessed in the cathedral, when a long and painful malady put a period to his life in March, 1742. He was of a polite and obliging disposition, and easy and agreeable in society. *Moreri. D'Alembert Eloges Academ. Nouv. Dict. Hist.—A.*

DUBRAW, or DUBRAVIUS SCALA, JOHN, a German prelate, statesman, and historian, in the 16th century, was born at Pilsen in Bohemia. He was educated in Italy, where he received the degree of doctor of laws; and afterwards entered into the suite of Stanislaus bishop of Olmutz in Moravia. By that prelate he was employed in various negotiations of importance, and was entrusted with the direction of his troops which he sent to the relief of Vienna. After the death of Zanbeck bishop of Olmutz, he was raised to that see, which he enjoyed for about six years. But by accepting of the episcopal functions, his services were not dispensed with in the line of a statesman. At different periods he was nominated ambassador to Silesia and to Bohemia, and he was made president of the chamber appointed by the imperial court to conduct processes against such persons as had joined in the protestant league at Smalcalde. He died in the year 1553. Dubraw was the author of various works; and among others, of a "History of Bohemia, in thirty-three Books," published in 1552, which is commended for fidelity and accuracy. The best editions of this history are, one published by Thomas Jourdain in 1574, with the addition of genealogical tables, and chronological and historical notes; and another published

at Frankfort in 1688, accompanied with the History of Bohemia, by Æneas Sylvius. *Moreri. Nouv. Dict. Hist.—M.*

DUC, FRONTON DU (in Latin *Fronto Ducaus*), a learned French Jesuit, was born at Bourdeaux in the year 1558. He entered as a novice in the order at Verdun, in 1577, and soon recommended himself to his superiors by the talents which he discovered, and his indefatigable application to the different studies which were assigned him, particularly the belles-lettres, and the Latin and Greek languages. In the year 1578 he was appointed instructor of the junior members in the principles of rhetoric, at the Jesuits' seminary at Pont-à-Mousson, which office he filled for four years; and was afterwards appointed to the same situation in the college of Clermont, at Paris, for four years longer. In these employments he so ably discharged the trust committed to him, that he obtained the approbation and warm applause of the most distinguished rhetoricians of his time. The four following years Fronton devoted to the study of theology, in the college belonging to his order at Paris; but without neglecting the other branches of literature, and making himself acquainted at the same time with the works of the Latin and Greek fathers. After these four years of theological studies, he was sent to the college of Pont-à-Mousson to teach positive theology. In the year 1594 he was fixed upon for the same employment at Paris. In the following year, the Jesuits being expelled from their house at Paris, he was ordered to resume his former charge at Pont-à-Mousson; where in the same year he was appointed, in connection with four other able scholars, to review the Commentaries of Maldonat on the four Gospels. In the year 1597 he was sent to teach theology in the Jesuits' college, at Bourdeaux. It was at this place, properly speaking, that he began to communicate to the public the fruits of his laborious studies. His first production of importance was a Latin translation of "The Works of St. Chrysostom," in six vols. folio, with notes; which father Simon highly commends. Father Fronton was afterwards engaged for some years in a theological controversy with the celebrated Mornay du Plessis-Marli, on the subject of the practice and doctrine of the ancient churches relative to the sacrament of the eucharist; in which the opinion of the catholic church was maintained by our author, with all the learning and ingenuity that his cause admitted. But he was soon called to engage in services more worthy of his talents and erudition, and by

which the interests of literature have been materially benefited. In the year 1604, the Jesuits being permitted to re-enter on their house at Paris, father Fronton was appointed their librarian, and was entrusted with the care of collecting the wreck of their library, which had been dispersed at the time of their expulsion, and of repairing such dilapidations as it had suffered. That service was performed by him with considerable success. About that time Isaac Casaubon had persuaded the king, Henry IV. to patronise the printing of select MSS. from the collection in the royal library, and had engaged several learned men to employ themselves on editions of the profane writers. The clergy of France, in one of their assemblies, devolved on the Jesuits the care of preparing for publication the writings of the Greek fathers. The known learning of father Fronton occasioned his being the first person appointed by his superiors to that business; in which he spent the rest of his life, without any interruption from other avocations, excepting the duty of filling the chair of positive theology for some years, after the re-establishment of the Jesuits' college at Paris. His growing infirmities, however, obliged him to relinquish his professorship in the year 1613, but they could not induce him to relinquish his studies. To the severe labours of the closet he continued incessantly attached to the last, notwithstanding the torments of the stone under which he was long a sufferer, without any remission from his pains by day or by night, and to which he at length fell a victim in the year 1624. He was one of the most learned men and ablest critics of his day, and was at the same time unassuming, modest, and pious. His correspondence was courted by the most distinguished literary characters among the Protestants, as well as in his own communion, and they entertained not only a great respect, but a high esteem for his character. Besides his edition of Chrysostom's works already mentioned, and the treatises alluded to in his controversy with M. Mornay du Plessis, for the titles of which we must refer to Moreri, he published "Bibliotheca Veterum Patrum, seu Scriptorum Ecclesiasticorum, Græco-Latinus, &c." in 1624, in two vols. folio; "L'Histoire tragique de la Pucelle de Dom-Remy, outrement d'Orleans, departie par Actes, &c." 1581, 4to.; and a vast number of new editions of ancient authors, particularly the Greek and Latin fathers, with notes and corrections, of which a particular detail is given in father Nicéron's Memoirs. *Moreri. Nouv. Dict. Hist.—M.*

DUC, NICHOLAS LE, a French priest, in the diocese of Rouen, was at first settled on a benefice at Trouville en Caux, which he quitted, after having been very useful in that situation, in order to remove to Paris. He was for fifteen years vicar of St. Paul's, in that city; but in the year 1731, being accused of Jansenism, and interdicted by the archbishop from engaging in his clerical functions, he devoted himself entirely to a studious life. To his labours were the public indebted for a considerable part of the translation of "President de Thou's History," in sixteen vols. 4to. He was also the author of a work entitled "L'Année Ecclesiastique," in fifteen vols. 12mo.; of translations of some of cardinal Bona's religious treatises, &c. *Nouv. Dict. Hist.—M.*

DUCAREL, ANDREW COLTEE, a distinguished antiquary, was born in 1713, in Normandy, of a family long settled at Caen. He came to England with his father at an early age, and was educated at Eton school, whence he removed to St. John's college, Oxford. He took the degree of LL.B. in that university, and after leaving it in 1742, became a member of the college of Doctors'-Commons in 1743. He made a tour in his native country in 1752, of which he published an account in 1754, afterwards reprinted in an enlarged form under the title of "Anglo-Norman Antiquities," folio, 1767. In 1755 he was elected commissary or official of the peculiar jurisdiction of the collegiate church or free chapel of St. Catharine, near the Tower of London; a preferment highly grateful to him as an antiquary, on account of the peculiarity of the foundation. He was made librarian of the palace of Lambeth in 1757; and in the next year was appointed commissary and official of the city and diocese of Canterbury. He had been admitted into the Society of Antiquaries in 1737, and was one of the first fellows nominated upon its incorporation in 1755. To this body he addressed "A Series of above two Hundred Anglo-Gallic or Norman and Aquitaine Coins of the ancient Kings of England, exhibited in sixteen Copperplates, and illustrated in twelve Letters," 4to. 1757. In making this collection he had the assistance of M. de Boze, keeper of the king of France's medals. He printed in 1760, "A Biographical Account of Browne Willis, the Antiquary," read before the society. Having been elected into the Royal Society in 1762, he contributed to its memoirs a letter to prove that the chesnut is indigenous to England, and an account of the early cultivation of botany in this country, and particularly of John Trades-

cant's garden at Lambeth. Dr. Ducarel's situation in the archiepiscopal library gave his studies a turn to ecclesiastical antiquities, and in 1761 he circulated printed proposals for a general repertory of the endowments of vicarages. For this he made large collections, as well from the registers at Lambeth, as those communicated to him from many other dioceses. In 1763 he was appointed by the commissioners of the Treasury, in conjunction with sir Jos. Ayloff and Mr. Astle, to methodise the records in the state-paper-office in Whitehall, and in the augmentation-office. He contributed to several antiquarian works in the ensuing years; and in 1779 he had a large share in the "Account of Alien Priors," two vols. 8vo. printed by Mr. Nichols. In 1782 he published "The History of the Royal Hospital and Collegiate Church of St. Catharine," 4to. with plates. So much was he attached to this seat of his commissariate, that upon the discovery of an empty vault in the chancel of the chapel, he laid claim to it by virtue of his office, as the resting-place of his own and his wife's remains. He published in 1783 "Some Account of the Town, Church, and Archiepiscopal Palace of Croydon," 4to.; and in the Bibliotheca Topographica Britannica he gave "The History and Antiquities of the Archiepiscopal Palace of Lambeth from its Foundation to the present Time, 1785." He also contributed largely to the "History of the Parish of Lambeth," published in 1786. It was the custom of Dr. Ducarel for several years to take a summer journey, accompanied only by his friend Samuel Gale, esq. and in perfect privacy, for the purpose of making antiquarian researches. He continued his application to his favourite studies till his death, which happened at his house in South Lambeth, in May, 1785. *Biog. Britan.—A.*

DUCASSE, FRANCIS, a celebrated French canonist, was a native of the diocese of Leicoure. His first ecclesiastical promotion was the appointment of grand-vicar and official of Carcassone. Afterwards he became canon, archdeacon, and official of Condom, where he died in the year 1706. He is represented to have been profoundly skilled in scriptural learning, the writings of the fathers, and the works of ancient and modern canonists; and in his conduct and manners to have conducted himself with credit to his character and profession. He was the author of two treatises, much esteemed by canon-lawyers; the first entitled "De la Jurisdiction Ecclesiastique contentieuse," 8vo. 1695; and the other "De la Jurisdiction volontaire," 8vo. 1697. *Nouv. Dict. Hist.—M.*

DUCHAL, JAMES, an eminent Irish non-conformist divine, was born most probably at or near Antrim, in the year 1697. His grammar learning he received partly from the instructions of an uncle, who is spoken of as a venerable and learned man; and partly from those of the justly celebrated Mr. Abernethy, whose wise precepts and excellent example had a happy influence on his future character. His collegiate studies he pursued at the university of Glasgow, where he continued till he was of a proper standing to take the degree of M.A. Soon afterwards he entered upon the work of the ministry, and had his first settlement with a small congregation at Cambridge. In that situation he remained ten or eleven years, carefully improving the invaluable advantages which it afforded him for reading the best books, and for enjoying learned conversation. To the diligence with which, during this period, he cultivated ethics and divinity, and other branches of learning more immediately connected with his profession, may in a considerable degree be attributed the reputation by which he was afterwards distinguished among the Irish non-conformist divines. Whilst he was at Cambridge he published, in 1728, three valuable sermons, entitled "The Practice of Religion recommended," in 8vo. In the year 1730 Mr. Duchal accepted of an invitation to Antrim to succeed his excellent friend Mr. Abernethy, who had removed to a congregation in Dublin. At Antrim Mr. Duchal had continued somewhat more than ten years, when, upon the death of Mr. Abernethy in 1740, he was again persuaded to become that gentleman's successor, and settled with the protestant dissenting congregation in Wood-street, Dublin. Mr. Duchal had, from his first engaging in the work of the ministry, applied himself very diligently to the preparation of pulpit compositions, so that at this period of his life he was furnished with such a stock of them, as might have warranted him in devoting a considerable portion of his time to other pursuits. He was also now past the meridian of his days; of an infirm and sickly habit of body; and, from several circumstances connected with his new situation, subject to have his studies interrupted by a variety of avocations. But, notwithstanding these circumstances, he laboured incessantly during the remaining twenty years of his life in writing sermons; and after his settlement at Dublin composed more than seven hundred: which fact, considering that they generally contained a rich variety of instructive and interesting matter, exhibits an instance of industry and

application which deserves to be recorded. In the year 1752 Mr. Duchal published a very excellent collection of discourses, abounding in judicious and pointed reasoning, sound philosophy, and liberality of sentiment. It is entitled "Presumptive Arguments for the Truth and Divine Authority of the Christian Religion; in ten Sermons: to which is added, a Sermon upon God's Moral Government," 8vo. Soon after the appearance of this work, the author had the degree of doctor in divinity conferred upon him by the university in which he had been educated. In the latter part of his life Dr. Duchal was more assiduous than he had formerly been in the study of the Hebrew language; probably owing to the peculiar attention which at that time was paid to it by Hutchinson and his followers. He was very far, however, from coinciding with them in their peculiar notions; and considered their method of deriving mysterious doctrines and systems from the Hebrew and Greek roots, to be injurious to the cause of truth and religion. He died in the year 1761, deeply regretted by numerous friends. His character appears to have been truly estimable for piety, morality, modesty, candour, and benevolence. In his religious sentiments he was very liberal; and he was a warm friend to freedom of enquiry, rightly judging that whatever has truth and importance to recommend to it, will bear the light, and challenge the closest discussion. As a preacher, Dr. Duchal sustained considerable reputation in the rank of rational divines in Ireland, from the strong sense, frequent originality of sentiment, genuine devotional spirit, and easy unaffected style, which distinguished his discourses. Since his death three volumes of his sermons have been published, taken, for the greatest part, indiscriminately from the vast mass which he left behind him. They are all on important and well-chosen subjects; and, if they cannot be said to recommend themselves by their elegance, or by any striking beauties of composition, are nevertheless calculated to afford pleasure and improvement to the reader from their characteristics above alluded to.--- Besides sermons, Dr. Duchal is said to have been the author of various occasional publications, both in England and Ireland, which most probably related to the theological controversies of the times: and in the second volume of *The Theological Repository* may be found two essays by him, one "On the Obligation of Truth," and the other "On the Doctrine of Atonement." *Biog. Britan.* —M.

DUCHAT, JACOB LE, an estimable man of letters, was born at Metz in 1658. His father was a commissary at war, of a family from Troyes in Champagne, which had become refugees on account of protestantism. Duchat studied law at Strasburg, and pursued it professionally till the revocation of the edict of Nantes. He then retired to Berlin, where he was made counsellor of the upper court of French judicature, and member of the Royal Academy of Sciences. He lived in celibacy, devoted to the pursuit of literature and the society of his friends, and died in 1735. Duchat was well acquainted with the old French authors who wrote previously to the reign of Henry IV. He gave editions of several of them, enriched with notes and anecdotes, of which the principal are, "Confession Catholique du Sieur de Sancy," 1693, 1720; "La Satyre Menippée," 1696, 1714; "Les Oeuvres de Rabelais," 5 vols. 8vo. 3 vols. 4to. 1715; "Les Aventures du Baron de Feneste," 1729; "Les Quinze Joies du Mariage," 1734; "L'Apolo-
gie pour Herodote," 1735. After his death were published, "Ducatianna," 2 vols. 8vo. a compilation of his remarks, &c. Duchat maintained a correspondence with Bayle, and communicated to him several observations. *Moreri. Nouv. Dict. Hist.—A.*

DUCHE DE VANCY, JOSEPH-FRANCIS, a French poet, born at Paris in 1668, was the son of a gentleman in ordinary of the king's bed-chamber. He was brought up to letters, and wrote some poems, which so much pleased mad. de Maintenon, that she made choice of him to compose sacred poems for the young ladies of St. Cyr. In consequence of her warm recommendations, the secretary of state, Pontchartrain, taking Duché for a man of consequence, paid him a visit, which alarmed the humble poet with fears of an intention to take him to the Bastille. It ended, however, in mutual expressions of politeness. He was of an amiable character, and cherished in society, which he enlivened by an extraordinary talent for declamation. He was admitted into the Academy of Inscriptions and Belles-lettres, and died in 1704, at the age of thirty-seven. He composed, in imitation of Racine, some tragedies from scripture subjects; of which his "Absalom" contained some pathetic scenes, which gave it a permanent place on the stage. He also wrote some hymns and divine songs for St. Cyr, and a collection of "Edifying Histories." Of the pieces he wrote at an earlier period, the best is his "Iphigenia in Tauris," an opera in

the grand style, which, according to Voltaire, affords a lively idea of the best parts in the Greek tragedies. *Siècle de Louis XIV. Nouv. Dict. Hist.—A.*

DUCLOS, CHARLES DINEAU, an eminent French writer, born in 1705, was the son of a hatter at Dinant in Britany. He received a liberal education at Paris, with a view to the profession of the law, and for some time he attended the office of an advocate; but his talents soon connected him with a society of men of letters, some of them persons of quality, whose esteem he gained by a manly freedom of behaviour. He made himself known as a writer, and was admitted into the Academy of Inscriptions in 1739, and into the French Academy in 1747. Of the latter he was made perpetual secretary at the death of Mirabaud. His native place nominated him its first magistrate in 1744; and when the king, in recompence for the patriotic zeal displayed by the province of Britany, proposed to confer honours on some of its members who should be recommended, Duclos was unanimously nominated by the third estate, and was in consequence ennobled by letters patent. He was also pensioned, and obtained the post of historiographer of France. So many favours conferred upon a man who was naturally of an impetuous character, and addicted to freedom of censure, implied a degree of prudence and management gradually formed by experience of the world; whence it was said of him, that he was at the same time "droit & adroit"—honest and dextrous. He set out in the philosophical party, as it was called; but the excesses and indecorums of some of that body detached him from it, or, at least, made him keep a cautious distance. He was, indeed, sincerely attached to sound morals, and abhorred the relaxation of principle which prevailed in the modern school. He was an author in various departments. He wrote several novels, which are ingenious and interesting, though the incidents and characters are rather fanciful than natural. The best of these is reckoned to be the "Confessions du Comte de" His "History of Lewis XI." 3 vols. 12mo. 1745, and "Supplement," 1 vol. 1746, is a work of curious research, written in a concise and elegant style, but too much in the sententious manner of Tacitus. His moral work, entitled "Considerations sur les Mœurs de ce Siècle," is much esteemed for the truth and correctness of its maxims, and the ingenuity of its discussions; but the style is somewhat infected with neologism. His "Remarks on the

Grammar of the Port Royal," and several dissertations in the Memoirs of the Academy of Belles-lettres, do honour to his judgment and erudition. He had a large share in the Dictionary of the French Academy, and had begun a history of this society. From motives of prudence he refrained from publishing any thing in his quality of historiographer; but he used to say, that if he could not speak of his contemporaries, he would teach the sons what their fathers were. In fact, since his death, there have appeared "Secret Memoirs of the Reigns of Lewis XIV. and Lewis XV." in two vols. 8vo. 1791, which are accounted authentic, and contain many free and curious particulars of the periods treated of, especially that of the regency of the duke of Orleans. Duclos died in 1772. He was a man of much integrity, a faithful friend, and a patron of merit. He annually distributed considerable sums in charity at his native town of Dinant. Though he loved to take the lead in conversation, he pleased by his vivacity and abundance of information. *Nouv. Dict. Hist. Notice sur la Vie, &c. de M. Duclos*, prefixed to his *Mémoires Secrets*.—A.

DUDITH, ANDREW, a learned Hungarian prelate, and afterwards a convert to the protestant faith, was born at Buda, in the year 1533. Being descended from a noble and opulent family, he enjoyed all the advantages of a liberal education, and soon distinguished himself by the brightness of his parts, and the proficiency which he made in the different branches of literature. His father having lost his life in an engagement against the Turks, the care of his education was undertaken by his maternal uncle, the bishop of Watzeu, who sent him to Breslau in Silesia, to be initiated in classical learning, and to become acquainted with the German tongue. At eighteen years of age he was removed to Verona, where he made such a rapid progress in the Latin and Greek languages, in the study of eloquence, and in other departments of the belles-lettres, that he acquired very high reputation among the Italian literati. Paul Manutius was so charmed with the proofs which he exhibited of his talents, and with the diligence of his application, that he paid a particular attention to his improvement, and speaks of him in several of his letters as being one of the greatest geniuses of his age. From Italy, Dudith went to France, to study philosophy at Paris; where he also continued to perfect himself in an acquaintance with the ancient Greek writers, and to make himself master of the Hebrew and the other oriental languages. From Paris he returned again

to Italy, and studied for some years at Padua, where he considerably extended his literary connections, and obtained the friendship, as well as esteem, of many of the first men of the times. When, in the year 1554, cardinal Pole was nominated papal legate to the court of England, Dudith was engaged by him to become one of his train, and recommended himself to the notice and esteem of queen Mary and her sister Elizabeth. Not long afterwards he returned into his native country, and was appointed provost of Oberbaden, and canon of Gran. The friendship which he had formed with numerous learned foreigners induced him, some time after he had received these appointments, to take a third journey into Italy; during which he translated into Latin "The Judgment of Dionysius Halicarnassensis on the History of Thucydides," and laid the foundation of some other literary works. From Italy he went to France, charged with letters and compliments from the grand duke of Tuscany to the celebrated Catherine de Medicis, whom he addressed in her native language with so much fluency and purity of diction, as to excite her admiration and warm applause. In the year 1560 Dudith repaired to the court of Vienna, where his merits occasioned his being appointed one of the privy-counsellors to the emperor Ferdinand II. and were, in a short time, further honoured by his nomination to the bishopric of Tina in Dalmatia. In the year 1662 he was deputed by the clergy of Hungary to be one of their representatives in the council of Trent. On his introduction into that council he delivered a very eloquent and masterly discourse, which commanded the admiration of the whole assembly, and made them not regret that the time which they had spent in listening to it was to have been employed on matters of interesting discussion. But the reputation which he acquired soon excited the jealousy of the papal legates, especially when they found that he employed it in drawing the attention of the council to such subjects as contributed to expose the corruptions of the papal see, and to shew the impolicy and erroneousness of some of its leading tenets. For he reasoned with irresistible eloquence against the scandalous abuses of the court of Rome; pleaded most powerfully for granting the cup to the laity, and against the celibacy of the clergy; and strongly maintained the necessity of the residence of bishops in their dioceses. The freedom with which he delivered himself on these subjects, and the impression which his discourses made, determined the pope to spare no intrigues to

procure his recal; and he succeeded in his application for that purpose to the emperor. But when Ferdinand had from Dudith himself a report of what had passed in the council, he discovered the approbation which he felt at the boldness and honesty with which he had discharged the trust committed to him, by rewarding him with the bishopric of Chonat in Hungary. The emperor afterwards sent him his ambassador into Poland, to the court of Sigismund Augustus; and on his return translated him to the bishopric of five churches. After the death of Ferdinand, his son and successor, Maximilian II. who entertained the same opinion of his character and abilities with his father, sent him also as his ambassador into Poland. By this time Dudith had undergone a revolution in his religious opinions, and was determined to withdraw from the communion of the church of Rome. After he had formed this determination, he privately married a lady of a respectable family, who was maid of honour to the queen of Poland, and resigned his ecclesiastical preferments. This event drew on his head the thunders of the Vatican; but he treated them with contempt, and retaining still the esteem and confidence of the emperor, was appointed his resident in Poland, where he publicly professed the protestant religion. In that kingdom he became intimately acquainted with the unitarian brethren, and embraced their tenets, which he appears zealously to have maintained during the remainder of his life. In that kingdom also he was actively employed by the emperor, in endeavouring to secure to him the succession to the crown, in the years 1572 and 1575, after the death of Sigismund Augustus, and the retreat of Henry de Valois; but proving unsuccessful in both attempts, returned to the imperial court. After the death of the emperor Maximilian, in 1578, Dudith retired into Moravia, whence he afterwards removed to Breslau, where he continued in studious privacy until the death of Stephen Batori, in 1579, gave rise to another contest for the crown of Poland. On that occasion he was employed by the emperor Rodolphus II. in negotiations for securing the majority of voices in favour of his brother Maximilian; but failing a third time to overcome the opposition made to the Austrian interest, he returned to Breslau, where he died in 1589, in the sixtieth year of his age. Dudith was unquestionably one of the most learned and eminent men of the sixteenth century. Besides divinity, philosophy, and history, he was intimately acquainted with civil law, the mathematics, and physic, and had successfully

cultivated a taste for poetry. He is said to have been such an enthusiastical admirer of Cicero, that he copied three times, with his own hand, the whole of the works of that immortal author. His life was regular and virtuous, his manners polite and conciliating, and his benevolence warm and unconfined. He was the author of numerous treatises in controversy, physics, and poetry. His "Discourses pronounced at the Council of Trent," "An Apology for the Emperor Maximilian II." "A Treatise in Favour of the Marriage of the Clergy," together with some other pieces, and his Life by Reuter, were published in 4to. in 1610. Another impression of his Discourses at the Council of Trent, including two which had not before been made public, was printed at Halle, in 1743, 4to. The principal of his other works are, "A Treatise on Comets, with Dissertations on the same Subject," 1579; "Epistolæ Medicinales," published in the *Epistolæ Philosophicæ, Medicæ, & Chymicæ*, of Laurence Scholzius, 1598; "Latin Poems," inserted in the two volumes of *The Beauties of German Poetry*; "Notæ Duplices in Fausti Socini Disputationem de Baptismo Aquæ, &c." 1613, 8vo.; and other controversial pieces, letters, &c. either separately published, or to be found in the *Bibliotheca Fratrum Polonorum*, the *Collection of Letters by Justus Lipsius*, or in *Crenius's Animadversiones Philologicæ*. *DuPin. Mosb. Hist. Eccl. Sæc. XVI. Moreri. Nouv. Dict. Hist.—M.*

DUDLEY, JOHN, duke of Northumberland, one of the most potent subjects England ever knew, was the son of Edmund Dudley, who lost his life in the reign of Henry VIII. on account of the illegal and tyrannical acts he had been guilty of as an instrument of the preceding monarch. John was born in 1502, and was about eight years old at his father's execution; soon after which event, on the application of his guardian, Edmund Guilford, he was restored in blood by act of parliament. When grown up, he attended Charles Brandon, duke of Suffolk, in his expedition to France, and by his gallantry obtained the honour of knighthood. He pushed his fortune at court, and attached himself first to cardinal Wolsey, and afterwards to lord Cromwell, by both of whom he was favoured. He possessed the art of ingratiating himself with men in power, without too much involving his interest with theirs; at the same time, by a splendid and liberal manner of living, he maintained himself in general credit. In 1542 he was raised to the dignity of viscount Lisle, the title his mother bore in her own

right, and was soon after created a knight of the Garter. The important post of lord high-admiral of England for life was conferred upon him, which seems to imply some previous military services, of which we are not informed. In that capacity he sailed the next year, with a fleet of two hundred sail, to the frith of Forth, where he landed a body of troops, and took possession of Edinburgh. Thence he led his men in a destructive progress to the borders, while the fleet performed its work of mischief on the coasts; and the expedition had all that kind of success which was expected from it. He next proceeded to assist the king in his siege of Boulogne, and contributed greatly to the capture of that place, of which he was appointed governor. He foiled the attempts of the French to retake it, and obtained some important advantages over them. In 1546 he was constituted lieutenant-general and commander by sea; and, with a much inferior force, he frustrated a meditated invasion by the French, and afterwards carried an alarm to their coasts. He was one of the commissioners who received the oath of Francis on the peace of that year, and who made a settlement of the army accounts. For these services he was amply rewarded by grants of church-lands, which relieved his private fortune from the embarrassments into which his profusion had thrown it. By his last will Henry VIII. nominated him one of the sixteen executors to whom, as privy-counsellors, the government of the country was committed during the minority. Soon after the accession of Edward VI. in 1547, he was created earl of Warwick, with the grant of Warwick castle and manor. In the ensuing expedition against Scotland he accompanied the duke of Somerset (now declared lord protector) as his lieutenant-general, and had a principal share in the victory at Musselborough. As he advanced in power and reputation, his views became more and more aspiring; and there is reason to suppose that the ruin of the duke of Somerset was long an object of his ambitious schemes. In the formidable insurrections which broke out against the protector's administration, the earl of Warwick was sent to reduce the Norfolk rebels, which he effected with conduct, and as much lenity as could reasonably be expected. When Somerset was first removed from his authority, Dudley was again made lord high-admiral, with extensive powers. Upon Somerset's restoration to some degree of influence, the young king, desirous of cementing a friendship between these two potent nobles, proposed a match between Warwick's eldest son and So-

merset's daughter, which took place. Warwick continued to rise, and was successively created lord steward of the household, earl marshal of England, lord warden of the northern marches, and, finally, in October, 1551, obtained the high title of duke of Northumberland. He could ascend no higher without the fall of Somerset, which soon followed. This nobleman, it is said, urged by his fears and jealousies, entered the house of Northumberland one morning, with an intent to kill him; but was received with so much apparent kindness, that he relented. The design, however, becoming known, he was committed to the Tower on a charge of treason and felony, and was brought to his trial, the duke of Northumberland himself sitting among the judges. Somerset was found guilty of the felony, consisting in compassing the death of a privy-counsellor, and was executed in January, 1552. Northumberland had now no rival in his ascendancy over the king, and all the nobility crouched beneath his sway. Edward's declining health, however, could not but alarm him with apprehensions of a change; and he endeavoured to strengthen himself by procuring a marriage, in 1553, between his fourth son, Guilford Dudley, and lady Jane Grey, eldest daughter of the earl of Suffolk, a branch of the royal family. The young king, in the weakness of approaching dissolution, was induced to set aside from the succession his sisters, Mary and Elizabeth, and to bequeath the crown to Jane Grey. The chief argument made use of by Northumberland for this purpose was, the danger in which the succession of Mary would involve the protestant religion, for which he affected a zeal equal to that of Edward. He was obliged, however, to use the most arbitrary menaces to the judges, in order to obtain from them an instrument for effecting this illegal purpose according to the forms of law. Edward died in July, 1553, and Northumberland immediately proclaimed his daughter-in-law. He was at this time greater than almost any English subject had ever been, having, with shameless rapacity, drawn to himself and his family such an accumulation of honours and possessions as it would be tiresome to enumerate. But this prosperity was short-lived. An insurrection in favour of Mary took place in Suffolk, which appeared so formidable, that he himself marched to suppress it. As he proceeded through the suburbs of London with his forces, he remarked to lord Grey, "The people press to see us, but not one says, God speed us!" His former courage and vigour seemed to have

deserted him. Hesitating, and full of apprehensions, he advanced to St. Edmund's Bury, and thence fell back to Cambridge. There, finding his army gradually mouldering away, and hearing that queen Mary had been proclaimed in London, he caused the same ceremonial to be performed, and, with a heavy heart, threw up his cap, and cried "God save queen Mary!" This forced return to duty did not avail him. He was arrested by the earl of Arundel (who not long before had protested that he was ready to spend his blood at his feet), brought to London, and committed to the Tower. He seems from the first to have resigned all hope of pardon; yet his sudden conforming to the Roman-catholic religion has by many been supposed to have been a consequence of the expectation of mercy. If not a real conversion, it was, however, more probably a step to procure the queen's favour to his family. When brought to the scaffold, he made the fullest acknowledgment of having deserved his fate, declared his firm adherence to his new faith, and submitted to the stroke with perfect composure. He suffered on August 22, 1553, in the fifty-first or fifty-second year of his age. He left several children, of whom lord Guilford Dudley alone (with his ill-fated partner) paid the penalty of his guilty ambition. *Biog. Britan.*—A.

DUDLEY, ROBERT, earl of Leicester, a powerful favourite of queen Elizabeth, was fifth son of the subject of the preceding article. He was born about 1532. Of his education little is known. He was knighted when young, and introduced to the court of king Edward, to whom he was made gentleman of the bed-chamber. At the accession of Mary he was involved in the sentence passed against his father, but was pardoned and restored in blood. He even rose to favour in that reign, and was made master of the ordnance. When Elizabeth arrived at the throne, Dudley soon obtained that place in her good graces which the elegance of his person and manners, and his courtly arts, were singularly adapted to acquire from one who was apt to consult her eye rather than her understanding in choosing her favourites. She showered upon him honours and benefits with a lavish hand; created him master of the horse, knight of the Garter, and privy-counsellor; and enabled him to maintain the splendor of his station by the princely grants of the manors and castles of Kenelworth, Denbigh, and Chirk. He was chosen high steward of the university of Cambridge; and his known favour at court obtained for him a vast number

of stewardships and other offices from corporation and public bodies throughout the kingdom; so that his interest became the first in the nation. The common people expressed their sense of his power and greatness by styling him "the heart of the court."

Scope had been given to the most elevated schemes of ambition which, as a subject, he could entertain, by his becoming a widower in 1560; and such was the public opinion of his character, that the death of his wife, said to have been occasioned by a fall, was popularly believed to have been the consequence of foul practices. A circumstantial narration of the murder is even given by Aubrey (*Antiq. of Berkshire*); but, from that writer's known credulity, it cannot be regarded as more than a vulgar report. What hopes he was led to foster of marriage with the queen, his mistress, cannot be ascertained; but he was an opposer of her projected match with the archduke. Elizabeth herself proposed him as a suitor to Mary queen of Scots, who rejected the offer as an indignity. In 1564 he was created baron of Denbigh and earl of Leicester; and in that year was elected chancellor of the university of Oxford. Charles IX. of France added to his honours his own order of St. Michael, doubtless regarding him as one of the leading men in the English court. He is supposed insidiously to have urged the duke of Norfolk to that courtship of the Scottish queen which ended in his ruin, Leicester himself being one of the peers who pronounced his condemnation in 1572. About that period he formed a connection with the baroness-dowager Sheffield, lady Douglas Howard, which is generally supposed to have been a real marriage, though he never acknowledged it; and afterwards, by his persecutions, compelled the lady to marry another person. With all these stains upon his character, he affected extraordinary piety, and put himself at the head of the puritan party. He erected an hospital at Warwick, with a liberal endowment, and gave the mastership of it to the eminent puritan divine Thomas Cartwright (see his article). In 1575 he had the honour of entertaining the queen for ten days at his noble mansion of Kenelworth; and the sumptuous festivities on this occasion are distinguished among the splendors of that magnificent reign. He married a second wife in 1578, the widow of Walter Devereux, earl of Essex, with whom he was suspected of being too intimate before her husband's death. That the earl was taken off by poison, through the contrivance of Leicester, was probably a calumnious imputation, which,

however, proves the unfavourable idea entertained of his character. He was the principal instrument, in 1584, in promoting an association of the nobility and gentry to pursue to death whosoever should make any attempt against queen Elizabeth;—a resolution aimed at the queen of Scots, to whom he now seems to have been a declared enemy. This measure was approved in parliament, and a bill brought in for its execution, which gave great alarm to many of the popish nobility. The revolted States of the Low-countries being at this time reduced to great difficulties, they made an offer to queen Elizabeth of placing themselves under her protection and government; and as she declined this, they requested a succour from her, on condition of putting some of their towns into her hands by way of pledge. An agreement was entered into for this purpose, and an aid of 5000 foot and 1000 horse was to be sent over, commanded by a person of rank and confidence, who should have admission into the council of the States. The earl of Leicester was chosen by the queen for this high trust; and, in December, 1585, he sailed to Flushing, with a splendid company of nobility and gentry, and all the attendance suitable to his dignity. He was received with great rejoicings and profound respect; and the States, in addition to the powers granted him by his commission, raised him to the supreme executive authority, as well civil as military, throughout their dominions. This enlargement of his power gave great apparent offence to the queen, who had not been consulted in the business; and she reproved very sharply both the States for granting, and the earl for accepting, it. By due submissions, however, she was pacified, and probably was not displeased at such an instance of respect shewn to one who appeared as her representative. The earl proceeded to action, and several encounters took place, in which the English troops distinguished themselves, though little advantage upon the whole was obtained. Leicester, indeed, as a general, was very unequally matched against the prince of Parma, the ablest commander of the age. His attempt to take Zutphen failed of success, though much valour was displayed in several actions before it; in one of which he had to lament the loss of his nephew, the excellent sir Philip Sidney. On his return to the Hague, he found the States indisposed against him, and mutual accusations soon arose between them. Leicester, by his affected zeal for protestantism, and his pretended piety, had gained the confidence of the people, and especially of the clergy, who from

their pulpits inveighed against the magistrates, and extolled the earl as the champion of true religion. He embarked for England in November, having first publicly resigned the care of the provinces to the council of state, while he privately reserved his authority over all the governors of towns and districts. He was favourably received by the queen, who was at that time in great perplexity how to act respecting the queen of Scots. When the matter was debated in council, and it was proposed to bring her to a public trial, Leicester advised the infamous measure of taking her off by private assassination; by which he certainly has given strength to those suspicions of his own criminal practices against his enemies, which have ever adhered to his memory.

In June, 1587, he returned to his command in the Low-countries; and making an attempt to raise the siege of Sluys, which proved unsuccessful, the misunderstanding between himself and the States rose higher than ever. They abridged his authority; while he, by his emissaries, excited popular discontents against them. Mutual complaints were transmitted to the court of Elizabeth, who wisely recalled him towards the close of the year. She, however, supported him against an accusation of misconduct brought by Lord Buckhurst and others; and he does not appear to have lost ground in her favour. When an army was assembled at Tilbury to resist the threatened Spanish invasion, Leicester was made lieutenant-general of it, and received a high testimony of approbation from the queen in a speech at the camp. He died in the same year, 1588, at his seat of Cornbury in Oxfordshire, at the age of fifty-six, leaving no issue but a natural son by lady Sheffield. He was interred in a chapel of the collegiate church of Warwick, where a noble monument was erected to his memory. It is generally agreed, that his fortune was superior to his abilities, and both to his virtue. He was a dark designing character, ambitious and arbitrary by nature, but assuming popular and courtly manners when it suited his interest. His piety was so gravely acted, that some, not disposed to think too favourably of him, have considered it as real; which it might be, as far as devotion can be allied with bad morals. *Biog. Britan. Bentivoglio. Grotii Annal. Belg.—A.*

DUDLEY, sir ROBERT, the natural son of Robert earl of Leicester, mentioned in the preceding article, was born at Sheen in 1573. He was educated at Christ-church college, Oxford, and acquired the character of one of the most learned and accomplished among the young men

of quality in England. His father, who died when he was about fifteen years old, bequeathed him, after the decease of his uncle, the lordships of Denbigh and Chirk, the castle of Kenelworth, and the bulk of his estate. His enterprising disposition, and his connection with the eminent navigator, Thomas Cavendish, whose sister he married for his first wife, prompted him to undertake a voyage of adventure and discovery; and he planned an expedition at his own expence to the South-seas, which, however, the government would not suffer to take place. But he was allowed to sail with a small squadron under his own command, in 1594, to the river Orinoco; in which expedition he took and destroyed several Spanish ships. An account of it, written by himself, was published in Hackluyt's collection. He was present at the taking of Cadiz in 1596, and distinguished his courage in that glorious action, so as to obtain the honour of knighthood. Having become a widower, he married Alice, daughter of sir Thomas Leigh, upon whom he settled great part of his estate. He then made an attempt to establish the legitimacy of his birth; but he was therein opposed by the countess-dowager of Leicester, who found means to put a stop to his proceedings. In consequence of his disappointment, he resolved to take up his residence for a time abroad, and obtained a licence for the purpose; but he disgraced himself by carrying with him a young lady, the daughter of sir Robert Southwell. He left behind him his wife and four daughters. He chose for his abode the court of Florence, where he assumed the title of earl of Warwick; and having disobeyed the letters of recall which were issued to him on this account, a pretext was taken by the crown for seizing his estate. Some time afterwards, Henry prince of Wales being desirous of possessing the fine seat of Kenelworth, proposals were made to Dudley for resigning his claims, with which he complied; but he received very little of the money awarded to him. In order to ingratiate himself with the court, and facilitate his return to his country, he drew up an extraordinary scheme for enabling the king to raise money without applying to parliament. This unprincipled project, which he sent to king James, but which was too daring to be adopted by that monarch, fell into the hands of some persons of distinction, and was made public. The patriotic party made advantage of it, and some persons were involved in trouble about it, till it was traced to the real author. (See the article of sir ROBERT COTTON.) Dudley remained at

Florence, and was made chamberlain to the wife of the grand duke Cosmo II. who was sister to the emperor Ferdinand. Through her interest he was created a duke of the holy Roman empire, and thereupon assumed his grandfather's title of Northumberland, and was afterwards enrolled among the Roman nobility. He is said to have been of great use to the duchy of Tuscany by means of various projects for improving navigation and commerce; and, in particular, the draining of the morass between Pisa and the sea, and the improvement of the port of Livorno, or Leghorn, and raising it to a free port, is imputed to him by the English writers. He published a large work, entitled "*Del Arcano del Mare, &c.*" in two volumes folio, *Flor.* 1630 and 1646, full of charts, plans, and schemes, and suggesting a great variety of projects relative to maritime affairs, which are said to display great extent of knowledge and fertility of invention. He was an amateur of science in general, and gave his name to a medical nostrum, which he either purchased or invented, and which was long in practice under the title of *Pulvis Comitum Warwicensis*. This is a scammoniate purge, nearly the same with that recommended by Dr. Cornacchini as a kind of universal remedy. Dudley lived in a style of magnificence much beyond what the pension he received from the grand duke would enable him to support. He married, by the pope's dispensation, the lady he took abroad with him, though his second wife, lady Alice, was still living;—a circumstance which appears extraordinary. He died at his seat near Florence in 1649, leaving a numerous foreign posterity. Among the various talents and inventions of this singular character, he is said to have been the first who broke setting-dogs. *Biog. Britan.*—A.

DUFRESNY, CHARLES RIVIERE, a man of various talents, but chiefly known as a comic writer, was born at Paris in 1648. He passed for a grandson of Henry IV. and is said to have resembled him. He displayed a general taste for the arts, without having studied any. He wrote and set songs, made curious landscapes by cutting out and adapting the parts of different prints, but especially excelled in laying out gardens; which last talent procured him from Lewis XIV. (to whom he was a servant of the bed-chamber) the office of comptroller of the royal gardens. He had also the patent for the manufacture of looking-glasses. Such, however, was his extravagance, that he was reduced to sell all his places and privileges. The king once said, "There are two persons

whom I shall never be able to enrich, Dufresny and Bontemps." The latter was his valet-de-chambre, and also a great spendthrift. Dufresny, after quitting the court, went to Paris, and began to write for the stage in company with Regnard. Though he did not attain to the excellence of this writer, he composed many pieces which agreeably entertained the public. His reputation was high enough to have induced D'Alembert, in his academical eulogy of Destouches, to give a refined and elaborate comparison of his subject and Dufresny, with respect to their comic talents. In this, the opinion given concerning the latter is, that, with less regularity and correctness, he is more original, free, and inventive; and that he is characterised "by a happy mixture of fire and delicacy, by a species of gaiety entirely his own and unstudied, and by a style which always keeps alive the attention, though it cannot be taken for a model." It does not appear, however, that Dufresny's pieces have remained on the stage, like those of Destouches. His careless life was exposed to several vicissitudes. In 1710 he obtained the privilege of printing the "*Mercure Galant*," and for a time enlivened that work by his sallies; but he soon sold his right in it. He was greatly reduced about the time of Law's projects under the regency; when, by a humorous petition to the regent, he obtained the lavish gift of 200,000 livres. With this money he built a handsome mansion, which he called the house of Pliny. He was twice married; but as his dispositions were far from domestic, his views in this connection were to obtain a temporary resource. One of his friends once observing to him, that "poverty was not a vice;" "It is much worse," replied he. He died poor, in 1724. His works were collected in 1731, in six volumes 12mo. Besides his dramatic pieces, they contain cantatas set by himself, songs, serious and comic amusements, historical anecdotes, &c. in all which are strokes of a lively and singular imagination. *Siècle de Louis XIV. Moreri. Nouv. Dict. Hist.—A.*

DUGDALE, sir WILLIAM, an eminent English antiquary, was the son of a Warwickshire gentleman of Shustoke, near Coleshill, where he was born in 1605. He was educated at the free-school in Coventry, and received instructions in law and history under his father, after whose death he purchased Blythe-hall, in Shustoke, and fixed his residence there. His acquaintance with some gentlemen attached to antiquarian pursuits, engaged him in similar studies, and he began to make collections for a

history of his native county. In 1638 he visited London, and was introduced to sir Henry Spelman, and other learned antiquaries. Through their recommendation he obtained a pursuivant's place in the herald's office, where he came to reside in 1640. He made use of the opportunities this afforded him, to enlarge his collections from the records in the Tower and other repositories. When the civil war broke out he was summoned to attend the king officially, and was with him at the battle of Edge-hill, and at Oxford, where he was created a master of arts. He succeeded to the place of Chester-herald in 1644. By the king's command he continued at Oxford till its surrender in 1646, where he employed himself in searching the Bodleian and other libraries, and laying up materials for the "*Monasticon*," in which he was engaged along with Mr. Roger Dodsworth. This great work afterwards employed them both in London; and Dugdale paying a visit to Paris with lord Hatton in 1648, obtained the perusal of the collections of Andrew du Chesne, whence he copied many things relative to the priors alien in England. The first volume of the "*Monasticon Anglicanum*," or Account of all the Religious Houses in England, from their Foundation to their Dissolution, was published in 1655, folio. This, and the second volume, published in 1661, were entirely written by Dodsworth, but Dugdale took great pains in methodising and digesting them. The third volume did not appear till 1673. We are told that the publication of the *Monasticon* produced the effect of causing many law-suits, in consequence of the old writings it brought to light; and that it gave great alarm and offence to the puritans, as tending to bring back popery. Two volumes of additions were printed by John Stephens in 1722 and 1723, and Mr. Peck promised another volume, which has not yet appeared. The whole is a valuable collection of national matter, and is now become scarce. In 1656 Dugdale published his "*Antiquities of Warwickshire illustrated*," folio, a work of twenty years' labour, and characterised by Mr. Gough as "standing at the head of all our county histories." A second edition of it by William Thomas, D.D. appeared in 1730, two vols. He employed his residence in London, during the printing of this work, in collecting materials for a "*History of St. Paul's Cathedral in London*," published in 1658, folio. Upon the restoration he was advanced to the office of Norroy king of arms. His industry was next employed in a work perhaps of greater utility than those already mentioned, at the re-

quest of several of the adventurers in the drainage of the fens. This was "The History of Embanking and Draining of divers Fens and Marshes, both in foreign Parts and in this Kingdom, and of the Improvement thereby," 1662, folio. He edited, in 1664, the second volume of "Sir Henry Spelman's Councils," and the second part of his "Glossary." A compilation which he had made from his frequent examinations of records, &c. relative to the English courts of justice, their forms, rules, and offices, with chronological tables of all the principal law offices, appeared in 1666, under the title of "Origines Judiciales," folio: this is recommended by bishop Nicolson (*Engl. Hist. Library*) as an useful introduction to the legal history of England. Another great performance in which he appeared as a genealogist and historian was "The Baronage of England," or an account of all the families of nobility, in three vols. folio, 1675, 1676. This work has incurred some severe criticism from his brother antiquaries on account of numerous mistakes and deficiencies; yet it is allowed by candid judges to possess great merit as a foundation for a historical peerage, which after-researches might render more perfect. In 1677 he was advanced to the highest heraldic post, that of Garter principal king of arms; to which was joined the honour of knighthood—an honour, which the smallness of his estate rendered him unwilling to accept. He proceeded in publishing the fruits of his various enquiries; of which were "A short View of the late Troubles in England, with a perfect Narrative of the Treaty of Uxbridge," 1681, folio: "The ancient Usage in bearing Arms; with a Catalogue of the Nobility, and of Knights of the Garter and Baronets," 1681, 8vo.: "A perfect Copy of all Summons of the Nobility to the great Councils and Parliaments, from 49th of Henry III. to the present Times," 1685, folio. He compiled a number of other volumes, which he left in MS. to the university of Oxford, and the Herald's college. This very industrious writer, who appears to have had a considerable share of worldly trouble, died at his house of Blythe-hall in his 81st year, in February, 1686. He left a son, John, who also belonged to the heraldic profession, and was knighted. He had a daughter, married to the well-known Elias Ashmole. *Biog. Britan.*—A.

DUGUET, JAMES JOSEPH, a French priest, and author of numerous publications much esteemed by religious Catholics, and particularly among the favourers of the jansenist tenets, was born at Montbrison, near Lyons, in the

year 1649. He early discovered an astonishing strength of memory and aptitude at acquiring learning, which his father, who was himself respectable for his knowledge and for his virtues, spared no pains in cultivating and improving. When he was eighteen years of age, with the approbation of his father, he entered into the house belonging to the institution of the Congregation of the Oratory at Paris, where he applied himself with uncommon diligence to the several branches of study appointed by his superiors, and acquitted himself, both in his conduct and proficiency, to their entire satisfaction. After passing through the usual preliminary courses, he was sent to Saumur, to study theology. In the year 1671, notwithstanding that his diffidence and humility led him to conceive himself unequal to the task, he was appointed by the fathers professor of philosophy in their college at Troyes; where the admirable and successful manner in which he discharged the duties of that office did ample justice to the discernment of those who had selected him for it. At the same time he was ordered to deliver there a series of catechetical instructions to the poor; which were so numerously attended by persons of other ranks in life, that he had reason to complain that the poor, for whose benefit they were chiefly designed, were in a considerable degree excluded from the place appointed for their delivery. In the year 1677 he was ordained priest; and during the two following years discharged the duties of professor, first of scholastic, and afterwards of positive theology, in the seminary of St. Magloire at Paris. It was while he retained this professorship that he established his celebrated ecclesiastical conferences, which were attended with crowded audiences, and procured him a high reputation for extensive knowledge, judgment, and piety. This reputation occasioned his being involved in a large correspondence with persons applying to him for his advice and opinion in matters relative to morals, religion, and ecclesiastical discipline, a close attention to which, in connection with his other engagements, proved injurious to his state of health, which was naturally delicate. He was consequently obliged in the year 1680 to apply for exemption from his fixed employments; and, excepting a residence for one year at Strasburg, where his conferences were carried on with the same success and applause as formerly, chiefly confined himself to the labours of his study. In the year 1685 he retired to Brussels, to enjoy the conversation of his friend M. Arnauld; but the air of that place not agreeing with his health, he

returned to Paris, where he chose a situation of studious retirement, which was carefully concealed from the greatest part of his acquaintance. While he was in this retreat, father Quesnel communicated to him the MS. of his *Moral Reflections on the New Testament*; which was returned with a variety of corrections and remarks, of which the author availed himself in his future publication. In the year 1690, father Duguet complied with an invitation from the president de Menars to accept of apartments in his house; where he continued during the life of that magistrate, and for some years afterwards in his widow's time, devoting his hours to the composition of numerous theological and casuistical works, and to the answer of an infinitude of letters asking for his advice and opinion upon a variety of subjects. In the latter years of his life, in consequence of his opposition to the constitution *Unigenitus*, and the part which he took in the controversy between the Jesuits and the Jansenists, he was involved in the inconveniences and prosecutions to which the latter party were subjected, and frequently obliged to change his place of residence. At one time he took refuge in Holland; and at other times he found an asylum at Troyes, at Paris, and in many other places. He died at Paris in 1733, when in the eighty-fourth year of his age, preserving to the last the same tranquillity, moderation, and sweetness of temper, the same spirit of piety, and the other estimable qualities that had gained him the respect and love of all who knew him through life. The style of his writings is commended in general, for perspicuity, purity, and elegance. Among the various productions of his fertile pen are, "Commentaries on the Works of Six Days, and on the Book of Genesis," in six vols. 12mo. composed at the request of the celebrated Rollin; "An Exposition of the Book of Job," in four vols. 12mo.; "An Exposition of Seventy-five Psalms," in six vols. 12mo.; "An Exposition of the Prophecies of Isaiah, of Jonas, and Habakkuk," in seven vols. 12mo.; "An Exposition of the Books of Kings, of Esdras, and of Nehemiah," in seven vols. 12mo.; "An Exposition of the Song of Songs, and of the Book of Wisdom," in two vols. 12mo.; "Rules for the Understanding of the Sacred Scriptures," in 12mo.; "Of the Education of a Prince," in 4to. and in four vols. 12mo.; "Ecclesiastical Conferences," in two vols. 4to. consisting of sixty-seven dissertations on the writers, the councils, and the discipline of the first ages of the church; "A Treatise on the Principles of the Christian Faith," in three vols. 12mo.;

"A Collection of Letters on Piety and Morality," in nine vols. 12mo.: together with a vast number of religious and devotional tracts, controversial pieces, resolutions of cases of conscience, &c. for the titles and dates of which we must refer to *Moreri*, and *Nouv. Dict. Hist.*—M.

DUILLIUS, C. surnamed NEPOS, the first Roman who obtained a considerable naval victory, was consul B.C. 260. After his colleague Cn. Corn. Scipio had been taken at sea by the Carthaginians in the first Punic war, he proceeded with a new-built Roman fleet to Sicily in quest of the enemy. Conscious of the superiority of the Carthaginians in naval skill, he employed a machine invented by an engineer, called the *corvus*, or *crow*, by means of which he could grapple with the enemy's vessels as they approached, and thus convert the combat into a sort of land-fight. Through the aid of this contrivance he entirely defeated the Punic fleet, taking eighty ships and destroying thirteen, with a great number of men. This victory was thought so important, that Duillius was received at Rome with the greatest applause, and enjoyed a triumph. A naval column was erected in the forum to perpetuate the event, which was standing in Pliny's time, and was found again, with its inscription, in 1560.—Duillius also, either obtained from the people, or assumed, the distinction of being accompanied with torches and music whenever he returned by night from an entertainment, as long as he lived. *Cicero de Senect. Livy. Florus.*—A.

DUISBURG, PETER DE, an ancient chronicler, was probably a native of the town of that name in the duchy of Cleves. He flourished towards the beginning of the fourteenth century, and was a priest of the Teutonic order in Prussia. He wrote in Latin a Chronicle of Prussia from 1226 to 1325, which has been continued by an anonymous writer to 1426. It was translated into German verse by two brothers of the order. The learned Hartknock gave an edition of the original in 1679, *Frankf.* 4to. illustrated by nineteen dissertations, which throw great light upon the history of Prussia. *Moreri.*—A.

DULCINUS, a bold leader of a religious sect who opposed the authority of the church of Rome in the fourteenth century, was a native of Novara, in the duchy of Milan. The original founder of this sect, who are sometimes called by the name of the sect of the apostles, and sometimes by that of Dulcinists, was Gerard Sagarelli, who was burnt alive for his heresy at Parma, in the year 1300. It is not easy to as-

certain what were their distinguishing tenets. It is probable, however, that they not only disavowed the authority, but in several points departed from the doctrine of the church of Rome, and were the forerunners of those separatists from the papal communion, who afterwards became numerous in the valleys of Piedmont and the southern parts of France. "What they principally aimed at," says Mosheim, "was to introduce among Christians the simplicity of the primitive times, and more especially the manner of life that was observed by the apostles." But they appear to have mingled much fanaticism with their zeal for reformation, and to have confided in visionary predictions of their founder, promising the immediate downfall of the church of Rome, and the establishment of their purer system on its ruins. Upon the cruel death of Sagarelli, Dulcinus became the head of his followers, and not only publicly professed his opinions, and maintained the speedy accomplishment of his predictions, but took up arms to defend himself and fellow-believers against their persecutors. The consequence was, a dreadful struggle for more than two years, between the Dulcinists and the supporters of the papal interests, which terminated in the overthrow of the former, and the capture of their leader, after he had signalled his courage and intrepidity in several obstinate and bloody battles. He was put to death at Vercelli, in the most barbarous manner, in the year 1307. The tragical end of Dulcinus was not immediately followed by the entire extirpation of his sect, of which there were some remains in France, in Germany, and in other countries, until the beginning of the fifteenth century. *Moreri. Mesh. Hist. Eccl. Sæc. xiii.*—M.

DULLAERT, HEYMAN, a Dutch painter of merit, was born in 1636 at Rotterdam, where his father was a picture-merchant. He early displayed a lively genius, and made a proficiency in languages and the sciences, but his peculiar turn was to painting. His father sent him to the school of Rembrandt, and he caught the manner and style of his master so happily, that their works are scarcely distinguishable. Dullaert painted with a free and bold pencil, and in an admirable tone of colouring; but the delicate state of his health would not allow him to apply closely, whence his pieces are rare. One of the finest is a hermit on his knees, in Rembrandt's best manner. He amused himself with music and poetry, in both of which he excelled. He died in 1684. *Moreri. Pilkington's Dict.*—A.

DUMAS, HILARY, a French ecclesiastic and doctor of the Sorbonne, in the seventeenth and beginning of the eighteenth century. Although we are not furnished with any particulars respecting his life and character, he is entitled to this brief notice on account of his being the author of a well-written "History of the five Propositions of Jansenius," published in 1702, in three volumes 12mo. This work has been by some attributed to the celebrated father Tellier; but is distinguished by greater temper and moderation than are displayed in any known writings of that Jesuit. Abbé Dumas was also the author of a translation of Thomas à Kempis's treatise "On the Imitation of Jesus Christ," and other pieces, in less estimation than his History. *Nouv. Dict. Hist.*—M.

DUMONT, JOHN, baron of Carlescroon, an historical and political writer, after serving some time in France, became a refugee in Holland, and was made historiographer to his imperial majesty. He died about 1726. His principal works are: "Mémoires Politiques pour servir à l'Intelligence de la Paix de Ryswick," four vols. 12mo. 1699: "Voyages en France, en Italie, en Allemagne, en Malte, & en Turquie," four vols. 12mo. 1699: "Corps universel diplomatique du Droit des Gens," eight vols. folio, 1726; this contains all the treaties of alliance, peace, and commerce, from the peace of Munster to 1709: "Lettres Historiques, depuis Janvier, 1652, jusqu'en 1710." He published several other collections and compilations. His own style is flat and incorrect, but his works contain useful matter. *Nouv. Dict. Hist.*—A.

DUNBAR, WILLIAM, an early Scottish poet of considerable merit, was born, probably about 1465, at Salton in East Lothian. He seems to have travelled in his youth in the quality of a preaching friar of the franciscan order. He returned to Scotland about 1490, and distinguished himself as a poet; but whether or no he obtained any benefice, or in what manner he passed his life, we do not learn. He died about 1530. Dunbar wrote a number of pieces, serious and comic, in which he displayed facility of invention and great force and richness of description. One of his principal poems is the "Thistle and Rose," a kind of vision, the subject of which is the marriage of James IV. of Scotland with Margaret daughter of Henry VII. of England. It abounds in gay and rich imagery. The "Golden Terge" is a moral allegory, in which the shield of reason is employed to resist the attacks of the amorous passion. Another of

his longer pieces is the "Daunce," which is a vision of heaven and hell in a comic style of painting. There are many more, printed in the collection of ancient Scottish poems by sir David Dalrymple, 1770. Dunbar seems to have derived his poetic taste from the works of Chaucer, Gower, and Lydgate, but he has improved upon the manner of these masters. His language is the Scotch dialect of those times, which differed little from the English. *Biog. Britan.*—A.

DUNCAN, MARTIN, a native of Kempen in the diocese of Cologne, was born in the year 1505. He was educated in the university of Louvain, where he acquired no small reputation as a divine, and as an able defender of the catholic faith against the Protestants. After entering into orders he obtained a benefice in Holland, where he spent his life in zealous labours to promote the interests of the religion which he professed; and, according to catholic writers, was successful in bringing back great numbers, particularly from among the Anabaptists, into the bosom of the church. When the protestant party became triumphant in that country, he is said to have suffered much from their persecutions; but his zeal and courage continued unabated until his death at Amersfort, in 1590, when he was eighty-five years old. He was the author of different works, entitled "De vera Christi Ecclesia;" "De Sacrificio Missæ;" "De piarum & impiarum Imaginum Differentia & Cultu; &c." *Moreri. Nouv. Dict. Hist.*—M.

DUNCAN, MARK, a celebrated professor of philosophy in the seventeenth century, was a Scotchman by birth, and bred to the medical profession. He appears to have early left his native country for the sake of improving himself by foreign travel, when coming to Saumur in Anjou, he was induced to settle there as physician, and married a lady of a good family in that place. The reputation which he acquired by his medical skill was so great, that king James I. of England wished to have him placed near his person, in the capacity of physician in ordinary; and for that purpose sent him the patent of the office. His wife, however, being averse to quitting her country and family connections, he sacrificed the flattering prospects which his settlement in England promised, and determined to spend the remainder of his days at Saumur. He was not only eminent for his medical skill, but also for his proficiency in philosophy, the mathematics, and divinity. The proofs which he exhibited of his abilities occasioned his being appointed to the

professorship of philosophy in the college of Saumur, whither his fame in that line brought numerous scholars from different parts of Europe, to study under his instructions. After some time he quitted his professorship, and was made principal of the college. He died in the year 1640, lamented by persons of all ranks, Catholics as well as Protestants, and leaving behind him a well-established character, not only for eminence in the public departments which he filled, but for probity and exemplariness of manners. He was the author of "An Abridgment of Logic," and some other works, with the subjects of which we are unacquainted. He also took an active part in exposing the scandalous proceedings relative to the pretended possession of the ursuline nuns of Loudon, to which Urban Grandier fell a sacrifice, under the absurd charges of magic and witchcraft. Dr. Duncan personally examined those nuns, and afforded satisfactory evidence that their possession was a gross imposture. And he printed observations on the subject, which not only tended to expose the proceedings to ridicule, but indirectly reflected upon the integrity of the judges. For the commendable spirit which he discovered in these observations he would have drawn on his head the severe revenge of M. de Laubardemont, master of the requests, who presided over the commission for the trial of Grandier, had he not been protected from his resentment by the powerful influence of the marshal de Brezé, to whose lady he was physician. *Bayle. Moreri. Select Collection of singular and interesting Histories, vol. I.*—M.

DUNCAN, WILLIAM, a learned Scotch professor of philosophy, was born at Aberdeen in the year 1717. His grammatical education he received, partly in the public grammar-school in his native town, and partly at Foveran, under the care of Mr. George Forbes, a master of considerable reputation. In the year 1733 he entered a pupil at the Marischal college of Aberdeen, and particularly applied himself to the study of the Greek language under the instructions of the celebrated professor Dr. Thos. Blackwell. In the year 1737, having gone through the ordinary course of philosophy and mathematics, which continues for three years, he was admitted to the degree of M.A. Mr. Duncan appears to have been originally designed for the office of the christian ministry, and with a view to qualify himself for it attended, during two winters, the lectures of the theological professors at Aberdeen. Finding himself, however, disinclined to undertake the clerical profession, he left the university in the year

1739, and removed to London, where for several years he was chiefly employed in different literary undertakings. Besides several works, and translations from the French, which were published without his name, the subjects and number of which cannot be now ascertained, there is good reason to believe that he had a considerable share in that translation of Horace which goes under the name of Watson. But his principal claims to literary reputation are founded on other productions, which we shall notice according to the order of their appearance. The first is a well-executed translation of those select orations of Cicero which occur in the common Dauphin edition, accompanied with short but judicious explanatory notes. This work has undergone several impressions, and is generally used in those seminaries in which scholars are permitted to avail themselves of translations of classical authors. Another work which has deservedly met with a favourable reception in the world, is "The Elements of Logic," originally written to form a part of Dodsley's Preceptor, published in 1748.—These elements are drawn up with that judgment, perspicuity, and conciseness, that justly entitle them to be recommended as one of the best introductions to the study of philosophy and the mathematics in the English, or perhaps any other, language. In the year 1752 they were published in a separate form; and since that time have become much used in our universities, and in other seminaries of education. The last production of Mr. Duncan which we have to notice is a translation of "Cæsar's Commentaries," which was first published in 1752, in one volume folio, adorned with a variety of beautiful illustrative engravings; and has since appeared in 8vo. for the use of common readers. As a faithful and elegant version, in which much of the spirit of the original is happily preserved, it is entitled to a considerable share of praise; and it is rendered still more valuable by a learned, curious, and instructive discourse prefixed to it, concerning the Roman art of war. In the same year Mr. Duncan was appointed by the king professor of philosophy in the Marischal college, Aberdeen, and entered on the duties of his office in the year following. There were three professors of philosophy in the Marischal college, to each of whom was assigned a separate branch of the philosophical course. The department of morals and logic would have been most agreeable to Mr. Duncan; but as that had been already fixed upon by Dr. Gerard, who had a priority of choice, our professor was appointed to the course of natural and experi-

mental philosophy. In that department he distinguished himself by his diligence and accuracy, notwithstanding that, from the studious and sedentary life which he had led for many years, his constitution was much enfeebled, and he was frequently subject to a depression of spirits. Owing to his increasing infirmities, and the duties of his professorship, he was prevented from completing some works which he had undertaken, or which he was urged to undertake; among which was a new translation of Plutarch's Lives, and the continuation of Dr. Blackwell's Court of Augustus. He died in 1760, in the forty-third year of his age. Mr. Duncan's learning was very respectable, his abilities solid rather than shining, and his taste correct and judicious. His temper was social, his manners easy and agreeable, and his conversation entertaining and lively. His moral conduct was irreproachable, and he was exemplary in the discharge of religious duties, particularly in his attendance on public worship. Soon after his settlement in his professorship he was chosen an elder of the consistory or church session of Aberdeen, and continued in that office until his death. *Biog. Britan.*—M.

DUNCOMBE, WILLIAM, an ingenious writer, was the son of a Hertfordshire gentleman, and was born in London in 1690. After a school education, he was entered at sixteen as a clerk in the navy-office. He had, however, acquired a taste for literature, and made his first appearance in a translation of an Ode of Horace, printed in the Wit's Horace. He next published separately a version of the "Carmen Seculare," which was soon followed by one of "Racine's Athaliah." In 1725 he quitted the navy-office, and thenceforth devoted himself to a life of literary leisure and domestic friendship. He married in 1726 the sister of Mr. Hughes, the poet, of whose works he afterwards became the editor. It is needless to particularise all the pieces written by Mr. Duncombe, consisting of letters, essays, translations, &c. printed in the public papers and other collections, or separately. One of his principal performances was the tragedy of "Lucius Junius Brutus," chiefly taken from Voltaire, but with material alterations. It was acted in 1734, but with no great success, the stage being at that time very indifferently provided with performers. It is accounted somewhat declamatory, but by no means void of the true tragic spirit. In 1757 and 1759 he published, with the assistance of his son, an entire version of Horace, with notes, in two volumes: of this, an improved edition appeared in four volumes 12mo. 1764. After a

long life calmly spent in virtuous and innocent pursuits, and in friendly communication with some of the most respectable characters, among whom were archbishop Herring and the earl of Corke, he died in 1769. *Biog. Britan.*—A.

DUNCOMBE, JOHN, only son of the preceding, was born in 1729. He was entered of Bene't or Corpus Christi college, Cambridge, in 1745, and distinguished himself by regularity of conduct and proficiency in polite literature. He became fellow of his college, and afterwards took orders, and obtained a rectory in the city of Canterbury. He married in 1761, and was soon after put into the commission for the peace for the county of Kent, the duties of which office he discharged with great ability. In 1766 he obtained a preachership in the cathedral of Canterbury, and in 1770 was appointed master of St. John's hospital in that city, and that of St. Nicholas, Harbledow. He afterwards was presented to the vicarage of Herne near Canterbury. Thus placed in easy circumstances and a respectable station in life, he devoted his time to the duties of friendship and society, employing his leisure from public services in the pursuits of elegant literature. He wrote a very considerable number of poems, which have appeared in various collections, as those of Dodsley, Pearch, and Nichols; and several in a separate form. Of these, one of the best known is "The Feminad," a commemoration of female excellence. Their general character is ease and elegance, with a sprightly vein of humour when the subject called it forth. He wrote also a variety of prose essays in periodical works. His share with his father in the translation of Horace has been already mentioned. He published three sermons, and some antiquarian papers in the *Bibliotheca Topographica*. He also edited various works; of which were "The Correspondence of John Hughes, Esq.;" "The Earl of Corke's Letters from Italy;" and "Archbishop Herring's Letters." He closed an useful and benevolent life in 1785. *Biog. Britan.*—A.

DUNOIS, JOHN D'ORLEANS, count of, one of the heroes of France, born in 1403, was natural son to Lewis duke of Orleans, second son of Charles V. who was assassinated by the duke of Burgundy. He early displayed the vigour of his character; and the duchess of Orleans declared that he alone of the sons of the duke was capable of avenging his death. When France was almost reduced to the state of a conquest by England, he began to change its fortune by a victory in 1427, of which the consequence was raising the siege of Montargis.

He afterwards threw himself into Orleans, which city he defended with great resolution, till it was so closely pressed by the duke of Bedford, that he thought of setting it on fire and making way through the enemy. At this juncture appeared Joan of Arc (see her life), by whose means the siege was raised. Dunois directed with prudence the enthusiasm she felt and inspired, and after her unhappy fate he rendered the most honourable testimony to her memory. He gained various advantages over the English, and contributed to the reduction of Paris. He had borne the name of the *Bastard of Orleans* till 1439, when the duke his brother gave him the county of Dunois. He was one of the commissioners sent by the king (Charles VII.) to terminate the schism of the popedom occasioned by the election of Felix, in opposition to Nicholas V. On his return he took Mans from the English; and being made lieutenant-general, recovered from them in 1449 and 1450 all the principal towns of Normandy. In the ensuing year he had the like success in Guienne. Charles testified his sense of the high obligations under which he had laid the crown of France, by giving him the glorious title of *Restorer of his Country*, legitimating him, and bestowing upon him the county of Longueville and other lands, and the office of great-chamberlain. In the succeeding reign of Lewis XI. Dunois joined that insurrection called *the league for the public good*, and was afterwards placed at the head of thirty-six notables appointed to reform the state. He died in 1468, and was buried in the church of Notre Dame de Cleri. *Moreri. Millot Elemens de l'Hist. de France.*—A.

DUNS, JOHN, commonly called *Duns Scotus*, a celebrated scholastic divine, who flourished towards the close of the thirteenth and the beginning of the fourteenth century, was most probably born at Dunstance, near Alnwick, in Northumberland. When he was very young, he was admitted into an institution belonging to the franciscan friars at Newcastle; whence he was sent by them to Merton college, Oxford. In that seminary, of which he was afterwards made a fellow, he applied himself with uncommon diligence to his studies, and acquired a high reputation for his proficiency in scholastic theology, civil and canon law, logic, metaphysics, and the different branches of mathematical learning. About the year 1301 he was appointed to the divinity chair in the university of Oxford; and, by the fame of his great learning and talents, attracted prodigious crowds of scholars from all parts to attend his

lectures. About the year 1304 he was sent by his superiors to Paris, where he was admitted to the highest honours in the university of that city, and appointed professor and regent in the theological school. In that situation he distinguished himself so much by his great acuteness in disputation, that he acquired the title of *the most subtle doctor*. His subtlety, however, was chiefly displayed in the invention and support of chimerical abstractions, puzzling refinements, and embarrassing distinctions, which contributed more to bewilder and confound an opponent, than to solve difficult and perplexed questions, and elicit truth. Hence his learning and talents were rendered not only useless in their application, but in a considerable degree injurious to the interests of sound sense and valuable knowledge. At first Duns Scotus was a follower of Thomas Aquinas; but differing from his master on the subject of divine grace, he formed a distinct sect, which soon became numerous, particularly among the members of the order to which he belonged. By this separation the catholic schoolmen became classed under the denominations of Thomists and Scotists, who maintained the opinions of their respective heads with wonderful ardour and virulence of controversy. The quarrels to which their differences gave rise produced unspeakable confusions in the theological world for some centuries, and have not entirely subsided to this day. One of the distinguishing tenets of which Duns Scotus was a strenuous advocate, if not the first propounder, was that of the immaculate conception of the Virgin Mary; which the Dominicans, and the other adherents to the school of Aquinas, contested with as much heat and bitterness as they ever displayed against the most obnoxious heretical dogma. The Franciscans, on the contrary, and the other Scotists, supported that doctrine with equal warmth and unchristian animosity towards their opponents. In the year 1308 Duns Scotus was sent by the head of his order to teach theology at Cologne; at which city he was received with the most solemn pomp and high-raised expectations. He did not, however, live to gratify these expectations, being cut off, most probably by a stroke of apoplexy, according to some writers in the forty-third, but according to others in the thirty-fourth, year of his age. Of the exact time of his birth, and of his death, no information can be obtained. Paul Jovius and some other writers relate a shocking tale concerning him: that he was buried while in a swoon, and died miserably, after having recovered strength sufficient to turn himself in his grave. But the best

historians consider this account to be fabulous. He left behind him numerous works, some on subjects in dialectics, but the greater part in scholastic theology; for the subjects of which we must refer to the first two of our subjoined authorities. Many of them were printed separately, at different periods; but the most complete collection of the whole, together with the life of the author, was published by Lucas Waddingus, at Lyons, in 1639, in twelve volumes folio. *Cave's Hist. Lit. vol. II. sub sæc. Wicklev. Du Pin. Mosb. Hist. Eccl. Sæc. xiv. P. Jovii Elogia Vir. lit. Illust. vol. II. Moreri. Enfield's Hist. Phil. vol. II.—M.*

DUNSTAN, a saint in the Romish calendar, and archbishop of Canterbury in the tenth century, was born at Glastonbury in Somersetshire, in the year 925. He was the nephew of Athelm archbishop of Canterbury, who took care to have him educated in the best literature and accomplishments of his time; and, when he had finished his studies, recommended him to the patronage of king Athelstan, by whom he was sent for to court. By his address, and the influence of his uncle, he obtained such favour with the king, that he presented him with some lands near Glastonbury, where he spent some years in retirement; and, in the reign of Edmund, the successor of Athelstan, was made abbot of a monastery which that prince founded in that place. In the reign of Edred, the successor of Edmund, Dunstan's interest at court considerably increased, until he became prime-minister, favourite, and father-confessor to the king, who, to gratify him, undertook the rebuilding of Glastonbury church and monastery in a very sumptuous and magnificent style. In the mean while Dunstan, who was a true monk in spirit as well as intrigue, left no measures untried to promote the interests of his fraternity; and, by his credit with the king, procured the appointment of several of that order to ecclesiastical benefices, to the prejudice of the secular clergy. This conduct exposed him to the resentment of that body, in which they were joined by many of the courtiers, who were provoked by the haughty and overbearing demeanour which he assumed. The king's countenance, however, supported his favourite against the effects of their enmity; and the idle tales of the monks obtained for him, among the credulous populace, the reputation of a great saint, who was frequently favoured with divine revelations. In these circumstances, when the ecclesiastical patronage in the kingdom was wholly in his power, the king unexpectedly died, and Dunstan's ambition met with a severe

disappointment. On the accession of Edwy, his council determined to reverse what had been done in favour of the monks, who filled the kingdom with the bitterest invectives, and excited in the populace an apprehension that religion was in danger. Whether Dunstan was the prime mover of these complaints is not now apparent; but they were made the subject of a charge against him, and he was banished the kingdom. He retired to a monastery in Flanders; where he availed himself of the influence of the monks over the minds of the English populace, and the general opinion of his great sanctity, to excite insurrections against the government of Edwy. Instigated by their intrigues, and the representations which they propagated against the moral and religious character of the king, great numbers of malcontents collected together, of whom Edgar, the king's brother, who maintained a close connection with Dunstan, was declared the head and protector. By their means Edgar was soon enabled to conquer the greatest part of England north of the Thames, and on the death of Edwy, which took place in a short time afterwards, to become master of the whole of his dominions. No sooner was Edgar in possession of kingly power, than he recalled Dunstan to England, and promoted him to the see of Worcester. Some time afterwards he invested him with the management of the bishopric of London; and upon a vacancy taking place in the archiepiscopal see of Canterbury, about the year 959, procured his election to that dignity. As, however, there were circumstances attending his election which rendered it not perfectly canonical, Dunstan was sent to Rome, to receive the sanction of the pope to his appointment, and to be invested there with the pall. The pope, who was fully apprised of his influence at the court of Edgar, and satisfied with the proofs which he had given of his devotion to the interests of the church of Rome, and his zeal in the cause of the monks, readily confirmed his election, and constituted him at the same time his legate in England, with a very extensive authority. Armed with this power, he returned to his native country, where the king committed to him and his chosen friends the management of all the ecclesiastical affairs of England, and thus enabled him to give to the Romish see an authority and jurisdiction of which the English clergy had been before in a considerable degree independent. The measures to which he had recourse for this purpose were, his former practice of placing monks in the vacant ecclesiastical benefices, in the

room of the secular clergy, and the ejection of many of the latter from their livings, in order that he might bestow them on his tried adherents. Among his pretences for these measures he alleged the scandalous lives of the secular clergy, of which there was too much reason for complaint, and the opportunity that would be afforded of introducing a reformation into the church, by placing it under the government of men who by their profession were solely devoted to objects of spiritual concern. But one principal motive which influenced him was, that of rendering the papal power paramount and absolute in the English church; for it should be mentioned that, at this period, the English clergy had not yielded implicit submission to the pretended successors of St. Peter. They particularly refused to comply with the decrees of the popes, which enjoined on the clergy the law of celibacy. By depriving them, therefore, of their benefices, and by substituting monks in their room, Dunstan took the most effectual steps to lessen their influence with the people, and to bind the ecclesiastical establishment of this country to the papal footstool. In these measures he was active and persevering, and, supported by the authority of the crown, in a great measure conquered the struggles which had long been maintained in this country against papal domination, and gave to monkery a power and influence of which the baneful effects were felt in England until the era of the Reformation. For these services the church of Rome and the monks have been unbounded in the commendations which they have bestowed upon Dunstan; and they have invented tales of numerous miracles said to have been wrought by him, or in his favour, in order to raise the opinion of the excellence and sanctity of his character. Dunstan maintained his interest at court during the whole of the reign of Edgar; and on the death of that prince, in the year 975, by his influence raised his son Edward to the throne, in opposition to the wishes of many of the nobles, who were inclined to choose his son Ethelred. As Edward was in his minority, Dunstan assumed to himself the regency of the kingdom, and domineered with uncontrolled authority in church and state, until the murder of the king, in the year 979. On that event, Ethelred, who was the only prince of the royal family, was called to the throne, and crowned by the hands of our prelate. Under the reign of this prince, Dunstan appears to have enjoyed little credit or influence; and he is reported to have been so much mortified by the contempt in which

His threatenings of divine vengeance were held by the king, in the instance of a dispute respecting the privileges of the church, that he retired to his archbishopric, where he died of grief and vexation in the year 988. We have entered into this detail of his life on account of the connection which it holds with the civil and ecclesiastical history of this country, which would have rendered it improper to exclude his name from our biographical list, notwithstanding that he was more distinguished by his ambitious spirit and gloomy superstition than by his splendid talents or useful virtues. *Cave's Hist. Lit. vol. II. sub sec. obsc. Du Pin. Moreri. Rapin's Hist. Eng. vol. I.—M.*

DUPATY, a distinguished magistrate, and a man of letters, born at Rochelle, was first advocate-general to the parliament of Bourdeaux, and afterwards president-à-mortier. He acquired great honour by his firmness and eloquence at the revolution in the magistracy which took place in 1771. He defended with success three criminals of Chaumont, who had been condemned to be broken on the wheel, and published a memoir on this occasion, which was much admired for its strength and feeling. His "Historical Reflections upon Criminal Laws" displayed a humane and enlightened mind. He was long occupied in promoting a reform in this point, and contended with zeal against the obstacles which ancient prejudice threw in his way. He spent the latter part of his life at Paris, and made himself known as a man of letters by his "Academical Discourses," and his "Letters on Italy." These pieces, written with warmth and sensibility, are somewhat disfigured by a vehemence and affectation of style, which he derived from too close an imitation of the manner of Diderot and Thomas. He died in 1788. *Nouv. Dict. Hist.—A.*

DUPIN, LEWIS ELLIS, a French priest, and celebrated ecclesiastical historian, was a descendant of an ancient noble Norman family, and born at Paris in the year 1657. After being initiated in the elements of grammar learning by his father and different masters, he was placed under the tuition of M. Lair, rector of the University of Paris, and soon distinguished himself by the attachment which he shewed to the study of the belles-lettres and the sciences. Having gone through the courses of classical learning and of philosophy in the college of Harcourt, he was admitted to the degree of M.A. in the year 1672; on which occasion he particularly recommended himself to notice by the able manner in which he performed the customary collegiate exercises. Soon afterwards

he determined on embracing the ecclesiastical profession, and to prepare himself for it diligently attended the course of theological lectures at the Sorbonne. When he had finished that course, he closely applied himself to the study of the history of the Councils, and the works of the Greek and Latin fathers, with no other design at first than to devote that time to the acquisition of useful and appropriate knowledge, which would intervene before he should be of a proper age to enter into orders. In the year 1680 he took his degree of bachelor of the Sorbonne, in his examination for which he had the honour of standing in the highest rank of meritorious candidates; and in the same year he was licensed to officiate as a priest. In the year 1684 he received the bonnet of doctor of the Sorbonne, and immediately afterwards employed himself on the production of his grand and valuable work entitled "Bibliothèque universelle des Auteurs Ecclesiastiques, &c." or "History of Ecclesiastical Writers: containing an Account of the Authors of the several Books of the Old and New Testaments; and the Lives and Writings of the Primitive Fathers; Censures determining the genuine and spurious; a Judgment upon their Style and Doctrine, and the various Editions of their Writings; to which is added a compendious History of the Councils, &c." The design which he formed was a bold and arduous one; but his learning, judgment, and diligence, were equal to the undertaking, and enabled him to present to the world a work, which, as a repository of authentic facts, an analysis of the writings of ecclesiastical authors, and a compendium of criticisms on their merits, accompanied with notices of their characters, is entitled to considerable praise, in point of information, and also of impartiality, when due allowance is made for the unavoidable influence of the author's peculiar opinions. It has undergone a variety of impressions in France, Holland, and England, in 8vo. 4to. and folio, and will always be consulted with great advantage by the student in ecclesiastical history. His "Account of the Writers of the first Three Centuries" appeared in 1686, and was followed by a succession of volumes, published at different periods from that time to the year 1719. Before M. Dupin had completed his "Account of the Writers of the first Eight Centuries," the freedom with which he had expressed his opinion on the style, the sentiments, and the conduct of many of them, called forth some severe remarks from different monks of the benedictine order, which were published under the inspection of father

Matthew Petit-Didier, afterwards bishop of Macra. These remarks engaged M. Dupin in a defence of what he had written, in which his learning and abilities were advantageously displayed. But his labours were in danger of meeting with a more serious interruption by attracting the jealous notice of the celebrated Bossuet, who collected a number of propositions from his volumes, which his zeal for the catholic faith pronounced to be of a dangerous tendency, and which he made a subject of complaint against the author to Harlay archbishop of Paris. Notwithstanding that the terms from which these propositions were deduced, were capable of a different interpretation from that which had been attributed to them, Dupin thought it best not to struggle against the combined weight of prejudice and authority, but submitted to retract the opinions of which he had been accused, in hopes of preventing his work from being entirely suppressed. It did not, however, escape the censure and condemnation of the archiepiscopal court, which was pronounced in the year 1693; but after his retraction the author was permitted to continue it, under a change of title, without any further interruption. Besides this great work, such was the activity of his mind and the diligence of his application, that while he was producing it he presented the world with other proofs of his extensive learning and close critical enquiries, which will call for notice at the end of this article. He sustained at the same time the office of commissary in the greater part of the concerns of the faculty of the Sorbonne; discharged the duties of professor of philosophy in the College Royal; furnished for many years important contributions to the *Journal des Sçavans*; supplied numerous applicants with memoirs, prefaces, advice on literary and other subjects; and yet, by his assiduity and a methodical distribution of his time, found leisure to indulge in social and improving converse with his friends. He was, indeed, so easy of access, and of such an affable disposition, that no person who applied to him was in danger of being refused such services as he had it in his power to perform. Having joined with those doctors of the Sorbonne who subscribed to the celebrated "Case of Conscience," relative to the disputes concerning the opinions of Jansenius, he exposed himself to the resentment of the pope and of the court of France. The consequence was, that in the year 1703 he was deprived of his professorship, and banished to Chatelleraut; whence he was not permitted to return to Paris before he had retracted the

measure which he had taken, and even then was not reinstated in his professorship. Pope Clement XI. sent formal thanks to Lewis XIV. for bestowing this chastisement upon Dupin; and in the brief which he addressed to the king on that occasion, characterised him as "a man who held very pernicious opinions, and who had been guilty of a criminal opposition to the proper authority of the apostolical see." Dupin afterwards met with much trouble under the regency, on account of the correspondence which he held with Dr. Wake, archbishop of Canterbury, relative to a project for uniting the churches of England and France. In the beginning of the year 1719 his papers were seized by order of the government, and innumerable calumnies were propagated to his prejudice; but as no charge could be established against him, excepting that of great candour and moderation, and a desire to heal the divisions in the christian world, his enemies were disappointed, and he was permitted to spend his few remaining days in peace. He died at Paris, not many months after the event mentioned in the last sentence, in the 62d year of his age, deeply regretted both by his friends and the public in general. Besides his grand work already mentioned, M. Dupin was the author of "Prolegomena to the Bible," in three volumes 8vo. 1699; "De Antiqua Ecclesiæ Disciplina Dissertationes Historicæ," 4to. 1686; "Liber Psalmorum cum Notis quibus eorum sensus literalis exponitur," 8vo. 1691; "The Book of Psalms translated into French from the Hebrew, with short Notes," 12mo. 1691; "A Defence of the Sieur Dupin" against an anonymous libeller who had attacked the work last mentioned, 8vo. 1693; "Notæ in Pentateuchum," two volumes 8vo. 1701; "Historical, Chronological, and Critical Dissertations on the Bible," 8vo. 1711; "A Treatise on Christian and Orthodox Doctrine," 8vo. 1703; "A Defence of the Censures passed by the Faculty of Theology at Paris on Father Le Comte's Memoirs, relative to the present State of China," 12mo. 1701; two dialogues published with "The Posthumous Dialogues of M. de la Bruyere on Quietism," 12mo.; "Sancti Optati Afri, Milevitani Episcopi, Opera," folio, 1700, with a preface, notes, the history of the Donatists, the sacred geography of Africa, &c. by M. Dupin; "Joannis Gersoni Doctoris & Cancellarii Parisiensis, Opera, &c." in five volumes folio, with numerous editorial contributions by M. Dupin; "A Treatise on Ecclesiastical and Temporal Power," 8vo. 1707; "A Critical Dissertation on the History of Apollonius

Tyanæus, proving that he was an Impostor," 12mo.; "A Bibliotheque of Historians," after the manner of the Bibliotheque of Ecclesiastical Writers, in two volumes 8vo. 1707; "An Abridgment of the History of the Church, from the Beginning of the World to the present Time," in four volumes 12mo. 1712; "Profane History from the earliest Date to the present Time," in six volumes 12mo. 1714 and 1716; "A Letter on the ancient Discipline of the Church respecting the Celebration of the Mass," 12mo. 1708; "The History of the Jews from the Time of Jesus Christ to the present Day," in seven volumes 12mo. which is the work of Basnage, with additions, retrenchments, and other alterations; "An Analysis of the Apocalypse, with Dissertations," 12mo. 1714; "An Historical Treatise on Excommunications, &c." in two volumes 12mo. 1715; "The Method of studying Theology, &c." 12mo. 1716; "A Denunciation of an injurious Libel against the Bishops, and his Royal Highness the Duke of Orleans, Regent of the Kingdom, entitled, A Memoir in Favour of the Body of the Episcopal Order who have submitted to the Constitution *Unigenitus*," 12mo.; "A Defence of the Monarchy of Sicily, with illustrative Documents and Proofs," 12mo. 1716; "A Philosophical and Theological Treatise on the Love of God," 8vo.; and "A Philosophical and Theological Treatise on Truth," 12mo. published after the author's death, in 1731. Besides the works above mentioned, M. Dupin had a considerable share in the editions of Moreri's Dictionary, which appeared in 1712 and 1718, and in many other publications, of which no particular account has been preserved. *Moreri. Nouv. Dict. Hist.* —M.

DUPLEIX, JOSEPH, a distinguished French commander in the East Indies, was brought up to mercantile life, and was sent out in 1730 to direct the declining settlement of Chandernagore, which by his activity he restored to a flourishing condition. He extended its commerce through the Mogul's territories as far as Tibet, and established a maritime trade with the Red sea, the Persian gulf, the Maldives, and Manilla. He was recompensed in 1742 with the government of Pondicherry. When La Bourdonnaye took Madras in 1746, Dupleix, through jealousy of him, broke the capitulation, took possession of his ships, and sent to the French court those charges against him which were the cause of his confinement in the Bastille on his return. (See his life.) In 1748 Dupleix successfully defended Pondicherry against a

powerful English armament under Boscawen, displaying on the occasion all the talents of a general and an engineer. He was rewarded with the title of marquis and the red ribbon. His success excited in his mind the ambition of giving to his country the possession of all that part of India; and to him may chiefly be ascribed the system of entering into the quarrels of the native powers, and assisting them alternately against each other, so as in the end to render them tributaries and subjects of the European settlers;---a system which, pursued with superior advantage by the English company, has been the source of all those vast acquisitions which have almost annihilated all other power upon that peninsula. Dupleix was at first highly successful in his plans. He procured the subahship of the Decan for Murzafa Jing, and after his death for Sallabat Jing, who governed under the protection of France, independently of the Great Mogul. Two rivals arose in the nabobship of Arcot, one of whom, Chunda Saheb, assisted by the French, became victorious, and conferred upon them the jurisdiction over an extensive territory. Dupleix even procured for himself the nabobship of the Carnatic, and indulged his vanity in assuming the state of a sovereign prince. This tide of fortune, however, was not of long duration. The English under Lawrence and Clive rendered their party triumphant, and the French were expelled from their usurpations. Pondicherry was distressed and alarmed, and complaints of the daring measures of Dupleix were sent to France. He was recalled, and returned, in 1754, desperate on account of the ruin of his mighty projects. He instituted a process against the French company for great sums which he alleged were due to him, and which it was unable to pay. The mortifications and vexations he underwent soon put a period to his life. He died with the character of one who possessed all the talents for enterprising policy, which would have conferred celebrity upon a lawful prince. *Nouv. Dict. Hist. Hist. of Mod. Europe.*---A.

DUPLEIX, SCIPIO, a French historian, was born in 1569 at Condom, of a family originally from Languedoc. He became known to queen Margaret of Navarre, who brought him to Paris in 1605, and made him her master-of-requests. He afterwards obtained the post of historiographer of France, and laudably employed many years in researches into the ancient records of his country. The fruits of these were, his "Memoirs of the Gauls," 1619, 4to. a work in considerable esteem for its matter, though ill written. This constituted the first

part of his "History of France," of which there are two editions; the first of five volumes folio, the second of six volumes. The narration is brought down to the year 1645. Cardinal Richelieu revised the two last reigns, which abound in adulation to him. This brought upon the author severe attacks from Matthew de Morgues and the marshal de Bassompierre, who have convicted him of many mistakes and misrepresentations. The style of his history, though sufficiently clear, is highly disagreeable, not only from its antiquated phraseology, but from its inflated and antithetical diction. He intended, after the death of the cardinal, to have recomposed a part of the work, but he did not live to effect it. He wrote also a "Roman History," in three vols. folio; a "Course of Philosophy;" "The Liberty of the French Tongue," against Vaugelas; and other pieces little esteemed. In very advanced age he composed a work on the liberties of the Gallican church, which he brought in MS. to the chancellor Seguier for his permission to print it; but the chancellor unfeelingly threw it into the fire before his face. This so affected him that he died soon after, in 1661, at the age of ninety-two. He had preserved all his senses and faculties entire to his eightieth year. *Moreri.*—A.

DUPPA, BRIAN, a respectable English prelate in the seventeenth century, was born at Lewisham in Kent, in the year 1588-9. He was educated at Westminster school as a king's scholar; whence he was elected student of Christ-church college, Oxford, in the year 1605. He took his degree of B.A. in 1609; and in 1612 was chosen a fellow of All-Souls college. In the year 1614 he took the degree of M.A.; and having soon afterwards entered into orders, travelled abroad for further improvement, particularly into France and Spain. In the year 1619 he was chosen one of the proctors to the University of Oxford, which office he passed through with reputation and general respect. In the year 1625 he accumulated the degrees of bachelor and doctor in divinity; at which time he was chaplain to the prince Palatine. He was also chaplain to the earl of Dorset, by whose interest with the king he was appointed to the deanery of Christchurch, Oxford, in 1629. To this church and college he was, during his residence in it, and at his death, a liberal benefactor. In the years 1632 and 1633 he discharged, with great moderation and prudence, the office of vice-chancellor of the University of Oxford. In the year 1634 he was constituted chancellor of the church of Sarum, and soon afterwards made chaplain to king

Charles I. who, in the year 1638, appointed him tutor to Charles prince of Wales, and afterwards to his brother the duke of York. Bishop Burnet has stated in his history, that Dr. Duppa was in no respects qualified for such an important situation; in which statement he does not seem to have been warranted by a sufficient knowledge of his real character and abilities, and is contradicted by other writers less hasty and rash in the assertions which have been incidentally admitted into their histories. Presumptive reasons, drawn from the great estimation in which he was held, and the general conduct of his life, would lead us to conclude that he possessed not only the proper qualifications, but the integrity and diligence which led him to discharge the duties of that trust with fidelity and honour. The unhappy turn which his pupils took in their future lives may easily be accounted for, without attributing any deficiency or neglect to the good bishop while they were under his instructions. In the year 1638 Dr. Duppa was presented to the rectory of Petworth in Sussex, and in the same year nominated to the bishopric of Chichester. In the year 1640 he was translated to the see of Salisbury; but was prevented from deriving any benefit from it by the scene of confusion in which the civil war between Charles and the Parliament involved the kingdom. When the episcopal form of church government was declared by the Parliament to be abolished, bishop Duppa joined the king at Oxford, with whom he became a great favourite, and frequently attended him in different places, particularly during his imprisonment in the Isle of Wight, where his visits were peculiarly welcome to the king, from the relief which his conversation afforded him under his confinement. According to some writers he was not only privy to the composition of the "*Eikon Basilike*," but also contributed his aid towards it; which is not in the least improbable. It is certain that great confidence was placed in him by the king, who entrusted him with the delicate business of supplying the vacant bishoprics; which office he retained under king Charles II. at least for a considerable time before his restoration. After the death of Charles I. bishop Duppa retired to Richmond in Surrey, where he spent the greatest part of his time in devotion and solitude, until the restoration offered to him a brighter prospect. On that event his steady loyalty and sufferings were rewarded by a translation to the rich bishopric of Winchester, to which he was nominated in 1660; and his appointment, from the well-known excellence of his character, gave

great satisfaction to the nobility, gentry, and clergy of that diocese. He was also made lord almoner, and appointed one of the visitors of the University of Oxford, commissioned to remove those masters and fellows who had filled the places of the royalists who were ejected by the parliamentary visitors. About the year 1661 he began to erect an hospital for the maintenance of poor people at Richmond; and projected other works of piety and charity, which he was prevented from completing by his death, which took place in 1662, when he had arrived at the seventy-fourth year of his age. A few hours before he expired king Charles II. honoured his old tutor with a visit, and kneeling down by his bed-side, begged his blessing, which he bestowed upon him with much zeal and devotion, and in a manner that ought to have made a lasting impression upon his mind. Bishop Duppa died, as he had lived, honoured and esteemed by all who knew him, and leaving behind him a character exemplary for piety, candour, humility, meekness, generosity, and every useful virtue. He was the author only of a few sermons and devotional pieces, the subjects of which are mentioned in the authority from which these particulars are taken; and of a collection of verses in praise of Ben Jonson and his works, written by different hands, which affords presumptive evidence that he was a man of some taste as well as goodness. *Biog. Britan.*—M.

DUPRAT. See PRAT.

DUPRE DE ST. MAUR, NICHOLAS-FRANCIS, born at Paris about the close of the seventeenth century, was brought up for the long robe, and obtained a place of master-of-accounts. He was greatly respected, as well for his official conduct as for his literary talents and social qualities. He was one of the first of the French men of letters who acquired a taste for English literature, and endeavoured to promote it among their countrymen. For this purpose he undertook a translation of Milton's *Paradise Lost* in prose, the spirit and elegance of which rendered it popular, though doubtless it could convey but a very imperfect idea of the great original. He took considerable liberties in making alterations and retrenchments, which were, perhaps, necessary for rendering it palatable to the French taste. This work gained him admission into the French Academy in 1733. He also wrote an "Essay on the Monies of France," 1746, 4to. containing many curious researches, and much esteemed: "Inquiries into the Value of Monies and the Price of Corn," 1761, 12mo.; an useful performance:

and he communicated to the count de Buffon "Tables of the Duration of Human Life," formed from the registers of twelve country and three Parisian parishes, which are printed in that writer's natural history of man. M. Dupré died in 1775, at a very advanced age. He left behind him a number of manuscripts relative to the history of the public administration, and other political topics. *Necrologe Franc. Nouv. Dict. Hist.*—A.

DURAND, WILLIAM, an eminent jurist, was born in 1237 at Puymoisson in Provence. He went young to Bologna, where he studied the canon law under Bernardo du Parma. After taking his doctor's degree he began to teach first at Bologna, and then at Modena. At the age of thirty-four he published his famous work entitled "Speculum Juris," which was so much esteemed that it acquired him the surname of *Speculator*. The learned Baldus was used to say, that without possessing that book a man could not deserve the name of a lawyer. The cardinal of Ostia took Durand as his assessor in deciding causes, and made him so advantageously known at the court of Rome, that he was employed by pope Clement IV. and four succeeding pontiffs, in important and honourable charges. Gregory X. made him his legate at the council of Lyons in 1274. He sustained various governments in Italy, and was raised to the dignity of count of Romagna. In 1285, Honorius IV. appointed him to the see of Mende, but he was prevented by business from taking possession of his bishopric till 1292. Four years afterwards he was recalled into Italy, and made marquis of the march of Ancona, and again count of Romagna, which provinces he governed during the tumults of the Guelf and Ghibelline factions. He died at Rome in 1296, and a magnificent monument was erected to his memory in the church of St. Maria s. Minerva. Besides his "Speculum," he wrote "Rationale Divinorum Officiorum," a work of celebrity in its time; and also a "Commentary on the Canons of the Council of Lyons;" and an "Abridgment of the Glosses and Text of the Canon Law." All these have been printed. *Moreri. Tiraboschi.*—A.

DURAND, WILLIAM, nephew of the preceding, was made by his uncle archdeacon of Mende, and became his successor in that see, in which he remained until his death, in the year 1328. His name is now chiefly recollected on account of his being the author of a work highly esteemed in the catholic world, which treats "of the manner of holding a general council," and presents us with a vast number of

regulations made by councils, and the fathers, for reforming the abuses and disorders of the popes and court of Rome, of the prelates, the ecclesiastics, and religious orders. It was drawn up by the author on the occasion of his being appointed a member of the General Council assembled at Vienne in 1310, and was first printed by Philip Probus, a lawyer of Bourges, in the year 1545, and dedicated to pope Paul III. and to the cardinals, bishops, and other members, who composed the council of Trent. It afterwards appeared in a collection of works on the same subject, by M. Faure, doctor of the Sorbonne, published in 1671, and is spoken of as a very useful work, on account of the information which it conveys, and the valuable advice which it suggests. *Moreri. Nouv. Dict. Hist.*—M.

DURAND DE ST. POURCAIN, WILLIAM, a learned French prelate and scholastic divine in the fourteenth century, was born in the town indicated by his surname, in the diocese of Clermont. He was educated a preaching monk of the Dominican order, and acquired very high reputation by the proficiency which he made in theological and philosophical studies. In the year 1313 he was created doctor in divinity by the University of Paris, and some time afterwards obtained the situation of master of the sacred palace at Rome, where his office called him to deliver public lectures on sacred literature. In the year 1318 he was nominated bishop of Puy; and in the year 1326 translated to the bishopric of Meaux, by pope John XXII. He made himself so famous by his acuteness and perseverance in discussing the most crabbed and difficult topics in scholastic theology, that he obtained the title of **THE MOST RESOLUTE DOCTOR**. At first he was a follower of Thomas Aquinas, but afterwards adopted the opinions of the Scotists, which he defended with equal abilities and zeal. His desertion gave so much offence to the Thomists, that after his death, which took place in 1332, one of them wrote this epitaph for him:

*Durus Durandus jacet hic sub marmore duro,
An sit salvandus ego nescio, nec quoque curo.*

He was the author of "*Commentaria super Libros IV. Sententiarum*," of which the best edition was published in folio, in 1571; "*Liber de origine Jurisdictionum, seu de ecclesiastica Jurisdictione, & Tractatus de Legibus*," printed in 4to. in 1571; and other treatises, many of which remain inedited, and others are to be met with in a collection of his works published under the care of Dr. Merlin, in 1515. *Cave's*

Hist. Lit. vol. II. sub sæc. Wicklev. Moreri. Nouv. Dict. Hist. Enfield's Hist. Phil. vol. II.—M.

DURANTI, JOHN STEPHEN, an honourable martyr to the violences of the league in France, was the son of a counsellor of the parliament of Toulouse. He was brought up to the bar, and distinguished himself by his eloquence. In 1563 he was made capitoul, or first magistrate. He afterwards became advocate-general; and in 1581 was nominated by the king president of the parliament of Toulouse. He was warmly attached to the royal cause; and when the massacre of the duke and cardinal of Guise in 1589 had inflamed the rage of the leaguers, especially at Toulouse, he employed all the force of his eloquence to appease the people. When it was referred to the parliament whether they should continue obedient to the king (Henry III.), or shake off his authority, and the votes were equally divided, Duranti, as president, broke up the assembly. He narrowly escaped being massacred on his return; and after taking refuge for some days at the *hotel de ville*, he was carried to the Jacobin convent, and kept there in a kind of custody. His papers in the mean time were searched, but nothing was found against him. Some letters written by his brother-in-law, Daffis, to the king's commandant at Bourdeaux, desiring assistance, being soon after intercepted, the populace were so much exasperated, that they went in a body to the Jacobin convent, burned down the gate, and called upon Duranti to come forth. He fell upon his knees in his apartment, recommended his soul to God, took a tender leave of his wife, and then opened his door. The leader of the mob dragged him out, and cried to the people, "Here he is." "Yes (said Duranti, who appeared in his robes with a tranquil countenance), here I am—but what crime have I committed to excite your hatred?" The rage of the crowd was for a moment checked, and a profound silence ensued. At length a villain fired a musquet at him, which brought him down; and while his hands were raised in prayer for his murderers, the mob rushed upon him, and pierced him with a thousand wounds. They then dragged his body through the streets, offered every indignity to it, and at last tied it to the pillory, with the king's picture hung at its back. Such was his unhappy end, at the age of fifty-five, in February, 1589; and thus was he rewarded for the pains he had taken at his own hazard to free Toulouse from the plague; for his constant opposition to heresy; and for numerous benefits which he had conferred upon

the religious orders, and upon the poor of the city. He was a great friend to letters, and had collected a fine library, which was dispersed after his death. He is considered as the real author of a learned and excellent work "*De ritibus Ecclesiæ*," which has been attributed to Peter Danès, bishop of Lavaur. *Moreri*.---A.

DUREL, JOHN, a learned divine of the church of England in the seventeenth century, was born at St. Helier's, in the isle of Jersey, in the year 1626. He was entered a student at Merton college, Oxford, in 1640, and continued there two years, when the interruptions to his prosecuting his studies arising from that city's being made a garrison during the civil wars, induced him to retire into France, and to become a member of the Sylvanian college at Caen in Normandy. At that place he took the degree of M.A. in 1644. Afterwards he assiduously applied himself to the study of divinity for two years at Saumur, under the celebrated Moses Amyrault, professor of theology in that protestant university; and in the year 1647 returned to his native country, where he remained for some time among his relations. While he continued in Jersey he took an active part in the measures that were pursued to preserve that island for the king; on which account, when it was reduced by the parliament forces in 1651, he found himself under the necessity of withdrawing into France. Having determined on entering into orders in the English episcopal communion, he repaired to Paris, where he received ordination at the hands of the bishop of Galloway, in the chapel of sir Richard Browne, then king Charles's resident in France. Not meeting with any professional engagement at Paris, Mr. Durel came to St. Malo's, and received there an invitation from the reformed church at Caen to become one of their ministers, in the absence of the learned Samuel Bochart, who was gone to Sweden. Soon afterwards he was invited, on the recommendation of the French protestant ministers of Paris, to accept of the office of French preacher at the court of the landgrave of Hesse. But having declined both these invitations, for reasons of which we are not informed, he accepted of the place of chaplain to the duke de la Force, father to the princess of Turenne, in which he continued to officiate for more than eight years. Upon the restoration of king Charles II. he came over to England, and was very instrumental in procuring the establishment of the new episcopal French church at the Savoy, London, in which he first preached in the year 1661, and continued to officiate there for some years with great

acceptability and applause. In 1663 he was made a prebendary in the cathedral church of Salisbury, being at that time chaplain in ordinary to his majesty; and in the following year was appointed to a canonry of Windsor. In the year 1668 he was installed into the fourth prebend of Durham, and was besides presented with a rich donative. In the year 1669-70 he was created doctor in divinity by the University of Oxford, in consequence of letters addressed to that body by the chancellor, in which great praise was bestowed on his loyalty, fidelity, and services to the king. This honour was succeeded by a presentation from the crown to the deanery of Windsor in 1667, and to the valuable living of Witney in Oxfordshire. These successive preferments Dr. Durel obtained, partly through his own qualifications and courtly address, and partly through his great interest with the king, to whom he was personally known both in Jersey and France. Anthony Wood thinks that he would have been undoubtedly raised to a bishopric, had he lived some years longer; but if he received any promise of such a promotion it was prevented by his death, which took place in 1683, when he was in the 58th year of his age. Dr. Durel was a zealous advocate for the constitution of the church of England, and firmly adhered to her cause when she was in the most unfavourable and hopeless condition; on which account he was very properly rewarded with some of her valuable honours and preferments on the return of her days of prosperity. His learning appears to have been respectable, as well as his skill and adroitness in controversy. Dr. Lewis du Moulin, one of his antagonists, commends him for his civility and candour: but he has not met with similar praise from some of his English Puritan opponents. And it must be acknowledged, that some of the language which he applied to them in his controversial pieces, cannot be reconciled with the qualities which Dr. du Moulin attributes to him. It may be said that his opponents were equally culpable in this respect. They doubtless were so: but the irritating and contemptuous expressions to which both had recourse, did no credit, and rendered no service to the cause of either party. Dr. Durel published, among other things, "*Theoremata Philosophiæ rationalis, moralis, naturalis, & supernaturalis, &c.*" 4to. 1664, being the theses he maintained when he took his degree of M.A.; "A French and Latin Translation of the Common-Prayer Book, upon the Review of it at the Restoration;" "The Liturgy of the Church of England asserted, in a Sermon,

preached (in French) at the Chapel of the Savoy, and translated into English," 4to. 1662; "A View of the Government and Public Worship of God in the Reformed Churches of England, as it is established by the Act of Uniformity," 4to. 1662; and "A Vindication of the Church of England against the unjust and impudent Accusations of the Schismatics," 4to. 1669. The work last mentioned was also published in Latin, and was chiefly designed to combat the strictures on the author's "View of the Government, &c." by some writers among the non-conformists, particularly in a Latin treatise by Mr. Henry Hickman, the title of which, together with those of other pieces which the controversy provoked, may be seen either in *Wood's Ath. Oxon. vol. II.* or the *Biog. Britan.*—M.

DURELL, DAVID, a learned divine, and biblical critic of the church of England, was born in the island of Jersey in the year 1728. He was very probably of the same family with the preceding, but in what degree of relationship we are not informed. After passing through the usual course of grammar learning, he was entered a member of Pembroke college, Oxford, where he took his degree of M.A. in the year 1753. Being afterwards chosen a fellow of Hertford college, he removed thither, and became principal of the same on the resignation of Dr. William Sharpe, in the year 1757. In the year 1760, Mr. Durell was admitted to the degree of bachelor in divinity; and in the year 1764, to that of doctor in the same faculty. In the year before that in which he took his last degree he published his first learned work, entitled "The Hebrew Texts of the parallel Prophecies of Jacob and Moses relating to the Twelve Tribes, with a Translation and Notes, and the various Sections of near forty MSS. : to which are added the Samaritan-Arabic Version of those passages, and part of another Arabic Version made from the Samaritan Text; a Map of the Land of Promise; and an Appendix, containing four dissertations on points connected with the subject of these prophecies," 4to. In this work, the author's proficiency in oriental literature, and his abilities and judgment in elucidating the sense of the sacred scriptures, were displayed in a manner that reflected great honour on his talents and industry, and raised high the expectations which were formed of his future services in the province of biblical criticism. In the year 1767 Dr. Durell was appointed to a prebend in the metropolitan church of Canterbury, which, excepting his presentation to the vicarage of Tycehurst in Sussex, was the last preferment that he lived to receive. In

the year 1772 he again gratified the theological world by the publication of some learned and valuable "Critical Remarks on the Books of Job, Psalms, Ecclesiastes, and Canticles," in 4to. The sound erudition, judgment, candour, and superiority to what we may perhaps be allowed to call learned, as well as vulgar, prejudices, which pervade these remarks, entitle them to a very respectable rank among the profound enquiries and exegetical illustrations of our ablest English divines. In his preface to them Dr. Durell pleads for a new translation of the Bible, and offers powerful arguments in opposition to the objections against such a measure, but with great modesty and diffidence, and in language that is dispassionate and conciliating. Our author intended also to publish some remarks on the prophetic writings; but to the great regret of the learned world he was prevented from accomplishing this design by his premature death, which took place in 1775, when he was only in the 48th year of his age. Dr. Durell is represented to have been a man of eminent piety and goodness, as well as distinguished learning. *Biog. Britan.*—M.

DURER, ALBERT, a painter of distinguished genius, born at Nuremberg in 1471, was the son of a goldsmith of that city. His father wished to bring him up to his own profession, but his decided inclination for painting prevailed, and he was entered as a pupil of Michael Wolgemuth. He also received instruction in engraving; and he was well versed in the collateral studies of geometry, anatomy, and architecture. For improvement he travelled during four years through Germany, Flanders, and the Venetian States; but he had not the advantage of studying the choice remains of ancient art in Rome and Florence, and his style never ceased to indicate this deficiency. He followed no particular model, but formed a manner for himself, founded upon nature, though not in its happiest dress. His imagination was fertile, his composition grand, his drawing correct, his execution delicate and finished, but he wanted grace, and retained somewhat of the gothic hardness. He was also negligent of the costume, and introduced German dresses and figures on all occasions. On his return into his own country he married, but the bad temper and avarice of his partner rendered the connection a source of much unhappiness. His works acquired him great distinction, and he possessed the favour of the emperors Maximilian, Charles V. and Ferdinand. He was also well known to the learned; and Erasmus has mentioned him with honour. He was himself a writer, and

published valuable works on geometry, perspective, fortification, and the proportions of the human body. The Italians esteemed him and improved by him, and Raphael interchanged portraits with him. Durer was a handsome man, with an air of dignity, and the manners of a gentleman. He always rendered justice to the merits of his brother artists, and in return was well spoken of by them. He was particularly intimate with Lucas, of Holland, to whom he paid a visit when his wife had rendered his home insupportable to him. He was a member of the council of Nuremberg, where he died in 1528. His principal works are in the different cabinets of Germany, and at his native city. A bearing of the cross, in which he has introduced portraits of the senators of Nuremberg, is much admired; as likewise the first battle of Alexander and Darius, a piece of most finished execution. Albert Durer was also an excellent engraver, and is more known by his prints than his pictures. Several of these were copied by Marc-Antonio of Venice, who counterfeited his name, an injury of which he complained to the Venetian senate. *D'Argenville Vies des Peintres. Pilkington's Dict.---A.*

DURET, LEWIS, a learned physician of the sixteenth century, was a native of Burgundy. He studied at Paris, and became physician to the king, and professor-royal; the latter in 1568. He died at Paris in 1586, at the age of fifty-nine. Duret distinguished himself by his zeal for the doctrines of Hippocrates, and his learned explanations of the works of that father of medicine. He published "Adversaria s. Scholia in Jacobi Hollerii l. de morbis internis," 1571, 8vo. His principal work did not appear till after his death: its title is "Hippocratis Coacæ Prænotiones interprete & enarrante L. Dureto;" *Par.* 1588, folio. In this volume he comments with great copiousness upon a piece falsely ascribed to Hippocrates, but the genuineness of which he laboured to prove. In his version he follows his conception of the sense more than the mere words, and he frequently alters the text from conjecture. His annotations display intimate acquaintance with the works of Hippocrates and the other Greeks, but too much confidence in their doctrines. He wrote also "In Magni Hippocratis l. de Humoribus purgandis, & in l. iii. de Diætâ Acutorum Commentarii," published by P. Giradet in 1631, 8vo. Duret left several sons in respectable situations. JOHN, who assisted him in his "Coacæ Prænot." was his successor in the professorial chair, and became eminent. *Moreri. Haller Bibl. Med.---A.*

DURY, JOHN (in Latin *Duraus*), a learned but rather visionary protestant divine, in the seventeenth century, was a Scotchman by birth, and educated to the ministry in his native country. Reflecting on the divisions which existed in the reformed churches, he conceived it possible to reunite the Lutherans and the Calvinists, and entertained hopes that if he should be permitted to devote himself to the furtherance of that measure, his labours would not prove unsuccessful. With this view he applied to his superiors, and obtained leave from them to travel from place to place to endeavour to negotiate the accommodation which he had at heart. He even obtained the approbation and recommendation of the archbishop of Canterbury, and was countenanced and assisted by Bedell bishop of Kilmore, and Hall bishop of Exeter. He began by publishing his projects for a reunion, which were dispersed over all protestant Europe; and opening a correspondence with learned men in different churches. Afterwards he set out on his travels to try the effect of his personal labours, and held conferences with the divines of the German evangelic union at their assembly at Frankfort, in the year 1634. In the same year the churches of Transylvania sent him their advice and council. He afterwards treated with the divines of Sweden and Denmark; traversed Holland, Germany, and Switzerland; applied to the crowned heads and princes as well as divines; consulted the universities, and communicated their answers; and spared no pains during innumerable journeys which he took until the year 1631, when he had the mortification to find that the project which he had undertaken was still very far from its completion. He was not discouraged, however, but still determined to persevere in his design. In the year last mentioned he paid a visit to Mr. Ferri, a learned French protestant minister at Metz, who had corresponded with him five or six and twenty years, and who was favourable to the project of Mr. Dury, as what might contribute something towards bringing about an union among the Protestants. Mr. Ancillon, Mr. Ferri's colleague, speaks thus of him after a conference upon the subject of his labours: "We observed him to be a good man, learned, and every way capable to negotiate a business of that importance. He had then put it on a good footing; for he had already a promise from all the German princes and the northern kings. He told us that he found no obstacle from the princes, but only from some ministers who opposed this great and desired work." It was some time during the year 1661 that Mr.

Dury published at Amsterdam his work entitled "Johannis Duræi Irenicorum Tractatum prodromus, in quo præliminares continentur Tractatus de I. Pacis ecclesiasticæ Remoris è mediis tollendis. II. Concordiæ Evangelicæ Fundamentis sufficienter jactis, &c." After the appearance of this work he again set about his grand design, with the same sanguine hopes of succeeding which had first instigated him to undertake it; and laboured incessantly at promoting an union among the protestant churches until the year 1674, when he appears to have been disheartened at the failure of all his former plans, and had recourse to a new expedient, which was to reunite all Christians. This was to labour on a new explication of the Apocalypse. And he brought himself to believe, that, "with God's help, this battery against the powers of darkness would be so raised, that the Lord's hand should be lifted up according to Isaiah's prophecy, ch. 26. ver. 9, 10, 11, 12, which begins to be now fulfilled. We must therefore surround them with such a light, that they shall have no place where to hide themselves any more." On the dreams and chimeras to which this new expedient gave rise, he appears to have spent the remainder of his days, at a pleasant retreat provided for him in the country of Hesse, by Hedwige Sophia, the landgrave's consort, who had the regency of the country, and supplied Dury with a maintenance, and such conveniences as he desired. Those readers who wish for further information concerning him, we must refer to the articles DURY and FERRI, in *Bayle's Dictionary*, from which the foregoing particulars are extracted.—M.

DUVAL, VALENTINE JAMERAY, imperial librarian and keeper of the cabinet of coins at Vienna, was born at Artonay, a village of Champagne, in the year 1695. At the age of ten he lost his father and mother, peasants in poor circumstances, who left a numerous family in a state of the utmost indigence. Two years after, at which time he could scarcely read or write, he was taken into the service of a farmer in the neighbourhood, who employed him to look after his young turkeys. The natural vivacity of his genius, however, could ill brook the uniformity of this occupation, and he endeavoured to give more variety to the scene by engaging in different frolics, on account of one of which he was dismissed from his humble employment, and obliged to leave the place of his birth in the beginning of the severe winter of 1709. Being now destitute, he wandered towards Lorraine, was seized with the small-pox by the way, and must have perished had

not a poor shepherd taken him under his protection and conveyed him to his sheep-cot, where he had no other bed than a heap of dung, in which he was buried up to the neck during his sickness, and no other nourishment than coarse black bread and water. In this wretched situation Duval fortunately overcame the virulence of the disease, and through the kind compassion of a neighbouring clergyman completely recovered. After this he remained two years in the service of another shepherd, and then went by accident to the hermitage of la Rochette, at the foot of the Voghesian mountains. Being now nineteen, with a lively imagination and a sound constitution, he soon became such a perfect imitator of his pattern, brother Palemon, that he no longer wished to employ him in his manual labours, but requested that he might adopt the same contemplative mode of life. By reading a few books which contained spiritual meditations, his religious zeal was inflamed almost to enthusiasm; and having thus acquired a taste for study, he perused every work that came into his hands. In the year 1713 he went to the hermitage of St. Anne, not far from Luneville, the inhabitants of which, four in number, made him keeper of six cows employed in cultivating a few acres of land belonging to their establishment. This was the first period of his good fortune. While he discharged his duty by performing the most menial offices, his thirst for knowledge was not in the smallest degree lessened. He learned writing and arithmetic amidst many obstacles, and he often sought out in the neighbouring woods some solitary corner where he spent the greater part of the beautiful summer nights contemplating the heavens, admiring the innumerable groupes of stars sparkling over his head, and endeavouring to make himself better acquainted with these celestial bodies. To assist him in this pursuit, he constructed in the top of one of the highest oaks a kind of seat of wild vines and willow twigs interwoven, somewhat in the form of a stork's nest. He purchased at Luneville a celestial chart and five common maps of different countries, by which his finances, amounting to about five or six livres, were entirely exhausted. He now studied geography and astronomy amidst so many difficulties that it must appear wonderful how he was able, by the happy impulse of his own genius alone, to overcome the most abstruse studies, and to acquire a knowledge of the sublimest sciences. In order to obtain books he declared war against wild cats, foxes, and other animals; hunted them at the great danger of his life, and

sold their skins, by which he raised money to gratify his thirst for knowledge. An accident procured him the protection of an Englishman at Luneville, named Forster, through whose assistance the number of his books soon increased to four hundred volumes. As the powers of his mind became more expanded, and the circle of his ideas was enlarged, he began to reflect more on the low stations in which he had lived, and a secret restlessness and uneasiness of mind frequently disturbed his solitude, accompanied him to the woods, and distracted him in his studies. While engaged one day in deep meditation, lying under a tree, and surrounded with charts, over which his eyes were wandering, he was suddenly accosted by a man of an agreeable countenance, in which there appeared a mixture of benevolence and astonishment. Soon after he found himself in a circle of the young princes of Lorraine, Leopold, Clement, and Francis, afterwards the emperor Francis I. who had been out on a hunting excursion with their principal tutors, count de Vidampiere and baron von Pfutschner. The count, who had lost his way, and unexpectedly fell in with our young literary peasant, proposed to him to continue his studies in the Jesuits' college at Pont-à-Mousson. Baron Pfutschner obtained for him the duke's protection, and Duval, at the age of twenty-two, left the hermitage in which he had resided four years. His ardent passion for study, animated by a desire to answer the expectation of his generous patron, made him redouble his diligence. He applied chiefly to history, geography, and antiquities, the principal helps to which he found among his new literary guides; but at the same time he did not abandon his former mode of life. In this convent he continued two years, and made so great a progress in his studies, that the duke, as a reward for his assiduity, and to give him an opportunity of further improvement, permitted him to accompany him as one of his suite to Paris, at the end of the year 1718. Towards the end of next year he returned to Luneville, and duke Leopold appointed him his librarian and professor of history in the high school. Though he had his lodging and table at court, he lived in a state of perfect freedom. His lectures on history and antiquities were received with great approbation, and attended by many Englishmen of distinction then at the court of Luneville, and who were invited thither by Duval's high reputation. The great liberality he experienced from most of his scholars, and his habitual economy, soon enabled him to give a public testimony of his gratitude

to the hermits of St. Anne, which consisted of an elegant house built of stone, together with a chapel, a kitchen, and an orchard, surrounded by a large tract of land. In the year 1738, when duke Leopold died, and the well-known change took place in regard to Lorraine, Duval removed to Florence and became keeper of the ducal library, which had been transported thither from Luneville. Numismatics were one of his favourite pursuits, and excited in him a desire to collect ancient coins. While engaged in the execution of this plan, the emperor Francis I. formed a resolution of establishing a cabinet of ancient and modern coins at Vienna, and of combining with it a collection of all the coins current in every part of the world. For this purpose he invited Duval to that capital, and entrusted him with the inspection and arrangement of his new cabinet. A house was assigned to him in the imperial quarter near the palace, and he generally dined at the emperor's table once a-week. By the air of a court, however, his disposition was in no manner corrupted; truth and sincerity still continued to be the distinguishing features of his character; and in the year 1751 he was appointed sub-preceptor to Joseph II. During a tour which he made to Paris in 1752, he resolved to convert the cottage in which he had been born into a neat stone building, and to assign it as a habitation to the schoolmaster. He also caused some wells to be dug at his own expence, as the village was very ill supplied with water. Duval remained free from the infirmities of age till his seventy-ninth year, and died in 1775, in the 81st year of his age. It may be said, without exaggeration, that he was one of those extraordinary men who sometimes appear in the world, and who, notwithstanding the disadvantages of low birth, and the many obstacles they have to encounter, emerge from obscurity by the natural force of their own genius. To a sound judgment, improved by study and reflection, he united great knowledge and strict virtue, which endeared him to all those with whom he was acquainted; and had he not confined himself too much to the silence of the closet, he possessed talents which might have had a distinguished influence in promoting the happiness of mankind. At the imperial court he always lived like a philosopher, in the greatest simplicity, without deviating from the plan he had laid down. His gait was exceedingly careless, and the motion of his legs when he walked like that of a peasant. Faithful to the manners he had acquired in his youth, he never took any trouble to please by an external outside. Every

part of his dress displayed this taste for simplicity. A round peruke, imitating nature, a coat of a dark brown cloth, a shirt of home-spun linen, trimmed with coarse cambric, black worsted stockings, and thick-soled shoes, fortified with iron tacks, formed the general articles of his attire. The whole year, through the various changes of fashion which took place in the world, made no alteration in this arrangement. His domestic, who was his friend rather than his servant, he always sent home in the evening to his wife, and then prepared his light supper himself in his apartment over a large spirit lamp. After his death, M. de Koch, secretary of legation at Petersburg, his most intimate friend, collected and published his works, which one cannot read, and particularly the account of his life written by himself, without entertaining great esteem and affection for the benevolent and candid author. They are entitled "*Oeuvres de Valentin Jameray Duval, précédées des Mémoires sur sa Vie. Avec figures.*" *St. Petersburg & Strasbourg*, tom. ii. 1784-8. Duval carried on an epistolary correspondence for thirteen years with a young Russian lady of great genius, mademoiselle Anastasia Solocoff, who was properly a Circassian by birth, educated at Paris, at that time a lady of the bed-chamber to Catherine II. and married afterwards to the Russian colonel von Ribas, with whom Duval became acquainted when at Vienna, on her return from Paris to Petersburg. He called her his dear Bibi, an appellation which he gave to all ladies of genius for whom he entertained any affection. Their letters will bear a comparison with those of a Sevigné, a Ninon, a Badet, and a Voltaire; and form an interesting work, which cannot be perused with indifference by any reader of taste. Some account of Duval may be found in Calmet's *Histoire de Lorraine*, tom. iv. contenant la Bibliothèque de Lorraine, p. 952 & seq. *Hirsching's Manual of eminent Persons who died in the Eighteenth Century.*—J.

DUVAL, ANDREW, a native of Pontoise, was admitted a doctor of the Sorbonne in the year 1594, and was the first professor of the new theological school established by Henry IV. in 1596. He died in 1638, at the age of seventy-four years, when he was the senior member of the college, and dean of the faculty of theology at Paris. He was a strong advocate for what were called the ultramontane principles, which were intended to bind the French clergy in a close and submissive dependence on the court of Rome. Influenced by these principles, he proved a bitter persecutor of the cele-

brated Edmund Richer, who was a spirited opponent of the unbounded ecclesiastical and political power which the popes assumed, and wrote against him a work entitled "*Elenchus Libelli de ecclesiastica & politica potestate.*" He also wrote another work, entitled "*De Suprema Romani Pontificis in Ecclesiam potestate,*" 4to. 1614; a treatise against the protestant minister Du Moulin, with this strange title, "*The Fire of Elias to dry up the Waters of Siloah,*" 1603; "*Commentaries on the Theology of St. Thomas Aquinas,*" in two volumes, folio, 1636; "*The Lives of several Saints in France and the neighbouring Countries,*" intended as a supplement to the work of the Jesuit Ribadeneira, and other pieces. *Moreri. Nouv. Dict. Hist.*—M.

DUVAL, PETER, geographer-royal in France, was born at Abbeville. He was the nephew of the famous geographer Sanson, and taught the science in which his uncle excelled with considerable success. He died at Paris in 1683, when he was sixty-five years of age. He was the author of various geographical treatises, charts, and maps, which are now chiefly superseded by later and more accurate works of the same kind. That which still maintains the most reputation bears the title of "*La Geographie Françoise, contenant les Descriptions, les Cartes, & les Blasons de France, &c.*" He also published some useful chronological tables, and some articles in genealogy and heraldry, in 4to. and 12mo. *Moreri. Nouv. Dict. Hist.*—M.

DYER, sir JAMES, an eminent lawyer and judge, was born about 1511 at the seat of his father, a gentleman of Somersetshire. He received his academical education at Broadgatehall, Oxford, whence he removed for the study of the law to the Middle-Temple. He rose through different offices in his profession to that of chief justice of the Common Pleas in the reign of queen Elizabeth, which he held for upwards of twenty-two years with a high character for integrity and ability. His temper was placid and serene, and he was free from that rudeness and violence of invective which accompanied some great characters on the bench at that period. He died at his estate of Howton in Huntingdonshire, in 1581. Sir James Dyer was the author of a "*Book of Reports,*" in folio, containing cases and decisions occurring in the reigns of Henry VIII., Edward VI., Mary, and Elizabeth. It was first printed in 1601, and has been several times reprinted, the best edition being that of 1688. It is much esteemed for conciseness and solidity. He also wrote "*A Reading upon Stat. 32 Hen. VIII. c. 1. of*

Wills, and upon two others for its Explanation," 4to. 1648. *Biog. Britan.*---A.

DYER, JOHN, an agreeable poet of the minor class, the son of an eminent solicitor at Aberglasney in Caermarthenshire, was born in 1700. He was brought up at Westminster school under Dr. Freind, and was designed by his father for his own profession; but being at liberty, in consequence of his father's death, to pursue his own inclination, he indulged what he took for a natural taste for painting, and became a pupil to Mr. Richardson. He afterwards wandered about South Wales and the adjacent counties as an itinerant artist; but it does not appear that he ever attained distinction in that profession. In 1727 he made himself known as a poet by the publication of his "Grongar Hill," which became one of the most popular of descriptive poems, and has been admitted into numerous collections. The cause of the general pleasure it gave was, doubtless, the agreeable intermixture of moral reflection, introduced in an easy unforced manner, and harmonising with the scenery described. The description, too, is rather general than minutely local, and is easily conceived by one acquainted with a romantic country, though not with the particular spot. It is not a finished composition, and objections have been made to the picturesque part; but they are such as concern the landscape painter rather than the poet. After the publication of this piece, Dyer travelled to Italy for professional improvement. If he did not acquire that in any considerable degree, he certainly improved his poetical taste, and laid in a store of new images. These he displayed in a poem of some length, written in blank verse, and published in 1740, entitled "The Ruins of Rome." It consists of a similar combination of description and sentiment with his Grongar Hill, but both in a more elevated and varied style, proportioned to the superior magnitude of the subject. Dr. Johnson says of it, that "the title raises greater expectation than the performance gratifies." This, upon the whole, may be true; yet it contains many passages truly poetical, and the strain of moral and political reflection is

that of a benevolent and enlightened mind. The author being in a delicate state of health, and by character apparently not calculated to make his way in busy life, was advised by his friends to take orders; his liberal education and irreproachable manners rendering such a change not unsuitable. He was accordingly ordained by Dr. Thomas, bishop of Lincoln; and entering into the matrimonial state, he sat down on a small living in Leicestershire. This he exchanged for one in Lincolnshire, to which a second benefice was soon added. His place of residence was Coningsby in Lincolnshire; and he amused himself with repairing an old house, and making improvements, perhaps to a greater extent than his moderate income rendered prudent. The fenny country in which he was situated did not agree with his health; and he complained of the want of books and company in his retired situation.

In 1757 he published his largest work, "The Fleece," a didactic poem, in four books. Its proposed theme is, "the care of sheep, the labours of the loom, and arts of trade;" the first part pastoral, the second mechanical, the third historical and geographical. The compass, therefore, is large; but many of the topics are not very well adapted to poetry. The poem has never been very popular, and the opinions of judges concerning it have varied according to their tastes. Akenside thought highly of it; Johnson depreciates it. Indeed, a long performance in blank verse, upon rural and commercial topics, could not possibly afford him pleasure. He justly censures that practice of "clothing small images in great words," which is almost the perpetual fault of didactic poetry in blank verse; but he might have observed that there are many pleasing, and some grand and impressive, passages in the work. The author did not long survive its publication. He died of a gradual decline in 1758, leaving behind him, besides the reputation of an ingenious poet, the character of an honest, humane, and good man. His poems were printed together in one volume octavo, 1761. There are a few smaller pieces besides those above mentioned. *Biog. Britan.*---A.

E.

EACHARD, JOHN, an ingenious divine of the church of England, was a descendant from a respectable family in the county of Suffolk, and born about the year 1636. After receiving a good classical education, he was sent, in the year 1653, to Catherine-hall, in the university of Cambridge, where he took the degree of B.A. in 1656, was elected fellow of his college in 1658, and was admitted to the degree of M.A. in 1660. We learn nothing further concerning him till the year 1670, when he published, without his name, a treatise, entitled "The Grounds and Reasons of the Contempt of the Clergy and Religion enquired into; in a Letter to R. L." This contempt he traces into the improper selection of young men who are intended for the ministerial office, the defective systems pursued in their education, and the wrong motives which determine many parents to educate their children for the church; with which he connects the consequent ignorance of some, and the poor provision made for others of the clerical body. In treating his subject he blended his serious remarks with so much wit and humour, that his treatise drew very general attention, and passed through many editions. In the following year it was attacked by an anonymous writer, who published An Answer to a Letter of Enquiry into the Grounds, &c. and several other writers, particularly the celebrated Dr. John Owen, in a preface to some sermons of W. Bridge, in which he animadverted on some of the author's representations and uncandid remarks that were levelled at dissenting divines. To the first of his answerers Mr. Eachard replied, in a piece entitled "Some Observations upon the Answer to an Enquiry, &c. with some Additions; in a second Letter to R. L." written in a similar manner with his first performance. In the year 1671 he published "Mr. Hobbes's State of Nature considered, in a Dialogue between Philautus and Timothy, &c." and soon afterwards he published

some further remarks on the writings of Mr. Hobbes, in "A Second Dialogue between Philautus and Timothy." In these dialogues he did not attempt to confute the philosopher of Malmesbury by serious argumentation, but endeavoured to expose his system to ridicule by keen raillery, and lively sallies of humour. In the use of these weapons he shewed himself peculiarly adroit, and at least gained the laugh on his side; which, among wits, and the mass of his readers, procured him higher applause than he would have obtained had he attempted to answer the writings of Hobbes in good earnest. To the task of serious writing his talents appear to have been little adapted. Those who were led to form high expectations of him as a preacher, expressed themselves uncommonly disappointed after attending to his pulpit compositions: and dean Swift says, "I have known men happy enough at ridicule, who, upon grave subjects, were perfectly stupid; of which Dr. Eachard of Cambridge, who writ 'The Contempt of the Clergy,' was a great instance." In the year 1675 Mr. Eachard was chosen master of Catherine-hall; and in the year following was created doctor of divinity by royal mandamus. It does not appear that he afterwards produced any literary work. He is reported to have discharged the duties of master of his college with care and fidelity; and shewed himself a considerable benefactor to it by the progress which he made in rebuilding it, after it had fallen much into decay, as well as by his own donations, and those which he procured from his friends. From his epitaph we learn, that he twice sustained the honourable office of vice-chancellor of the university. He died in the year 1697. The most complete edition of his works was published in 1774, in 3 vols. 12mo. *Biog. Britan.*—M.

EBERTUS, THEODORE, a learned German in the seventeenth century, who filled the chair of Hebrew professor at Frankfort-on-the-Oder,

and was rector of the university in that place in the years 1618 and 1627. He acquired considerable reputation by the profound learning displayed in his writings, and in particular by the intimacy of his acquaintance with the oriental tongues. The line of reading in which the study of those languages engaged him, occasioned his becoming conversant in the works of those who had been most eminent in the same kind of literature, and had distinguished themselves by their labours for its improvement. As he considered that their merits had not received a due recompence of honourable notice, he undertook the task of becoming their eulogist, and in the year 1628 published a work entitled "*Elogia Jurisconsultorum & Politorum centum illustrium, qui sanctam Hebræam Linguam aliasque ejus propagines orientales propagarunt, auxerunt, promoverunt,*" 8vo. He afterwards published "*Chronologia Sanct. Ling. Doctorum, &c.*" presenting us with a chronological view of the principal doctors and learned men who have cultivated the Hebrew language, from the earliest times to the present; "*The Life of Jesus Christ,*" written in Hebrew; "*Poetica Hebraica,*" 8vo. 1620; a moral treatise entitled "*Speculum Morale;*" and "*A Century of Political Observations,*" written in Latin. *Moreri. Nouv. Dict. Hist.*—M.

EBION. There is much disagreement among ecclesiastical historians respecting the existence of a person of this name, in the age that is by many assigned to him. According to Epiphanius, Tertullian, Optatus, St. Hilary, St. Jerome, and others, a person so called lived in the latter end of the first or the beginning of the second century, who was a stoic philosopher, and, embracing many of the opinions of Cerinthus, became the leader of a new sect, who after him were called Ebionites. Irenæus, however, as well as Eusebius and Origen, by their making not the least mention of such a person as Ebion, and by the derivation which the two latter give of the name of the sect, from a term significative of poverty, meanness, or vileness, leave it at least doubtful whether Ebion be not an imaginary character. But it is not a matter of much moment how the question is decided. The Ebionites, according to the testimony of Origen and Epiphanius, held the same tenets with the Nazarenes. From all the information that has reached our day, it is not possible to ascertain precisely what those tenets were. Many of the representations given concerning the Ebionites by the ancient fathers are so confused and contradictory, that they do not merit serious attention. And some of the tales which they relate concerning them, are

exact copies of the calumnies which were propagated by the Pagans, to discredit the characters of the early Christians. One of their leading doctrines appears to have been a belief that Jesus Christ was a mere man, like themselves, though possessing supernatural powers, which were communicated for the purpose of qualifying him for his divine mission. They appear also to have considered the laws of Moses to be binding on them; but to what extent cannot be affirmed with any certainty. According to some writers they received only the Gospel of St. Matthew as of divine authority, which they possessed in the Hebrew or Syro-chaldaic language, and rejected the rest of the New Testament, particularly the Epistles of St. Paul. The learned Lardner, however, is of opinion, that there is room for fairly arguing that they received all the four Gospels; and that some of the sect at least, by the quotations which they adduced from the Acts of the Apostles, and some of the Epistles, have given reason for concluding that they did not reject all the Epistles attributed to the great apostle of the Gentiles. But there is much obscurity in the relations which remain respecting the tenets of this sect; and little more can be advanced on that head, from the concurrent testimony of the most ancient and respectable ecclesiastical writers, than that, to use the words of Justin Martyr, "they acknowledged Jesus to be the Christ, yet maintained that he was a man born of man." *Euseb. Hist. Eccl. lib. iii. cap. 27. Clerici. Hist. Eccl. sub Ann. LXXII. Mosh. Hist. Eccl. Sac. II. Lardner's Cred. part II. vols. II. IH. and VI. Priestley's Corrupt. Christ. vol I. Moreri.*—M.

EBROIN, a potent and ambitious minister, mayor of the palace under the French kings Clotaire III. and Thierry I. is said to have been a German by birth. His reputation, which seems to have been much favoured by his intimacy with some eminent ecclesiastics, caused him, at the accession of the young Clotaire in 656, to be raised to the dignity of mayor of the palace, in which capacity he governed the kingdom, in conjunction with the queen-mother Batilde. It enjoyed perfect tranquillity during ten years, at the end of which the queen, disgusted with the disputes which arose between Ebrein and two bishops whom she had introduced into the cabinet, withdrew to a convent. He is said then to have governed with great tyranny; at least he made the nobles and prelates his enemies, who at the death of Clotaire, when Ebrein had proclaimed his infant son Thierry, rose in arms, plundered Ebrein of his

wealth, and obliged him to retire to a monastery, and at the same time deposed the royal child, and called in Childeric king of Austrasia. On the death of Childeric in 670, Thierry was replaced on the throne under the protection of Leudese, mayor of the palace. On this event, Ebroin left his monastery, and placing himself at the head of his former friends, caused disturbances, and procured the assassination of Leudese. Being still unable to recover his former post, he set up a competitor to the throne under the name of Clovis, pretending that he was the son of Clotaire. He invested the city of Autun, and gaining possession of its bishop Leger, his principal opponent, he put out his eyes. Thierry was at length obliged to create him mayor of the palace, in consequence of which Clovis was abandoned. Ebroin again became all-powerful, and ruled with despotic rigour. He caused Leger to be deposed and put to death; and sacrificed many others either to his own ambition, or to the public security. At length he was himself assassinated by one Ermenfroi, steward of the household, whom he had deeply fined for misbehaviour in his office. This was in 681. It is to be observed that the only historians of those times were ecclesiastics, who were the bitter enemies of Ebroin. One cause of their dislike was, that under his administration commenced the practice of bestowing the estates of the church upon laymen, under the title of *Precaire*, with obligation of military service. *Moreri. Mod. Univers. Hist. Millot's Elemens.*—A.

ECCARD, or ECKHARD, JOHN-GEORGE, a learned antiquarian, was born in 1674, at Duingen, a village belonging to the district of Lauenstein, where his father was chief forester. After some private instruction at home, he was sent to the school of Pforta, where his favourite study was poetry. He then removed to Leipsic, where at a book-auction he had an opportunity of becoming acquainted with the celebrated Leibnitz. In 1696 he left Leipsic, became a corrector of the press, and afterwards secretary to field-marshal count Fleming, who intended to make him major of his regiment; but neither theology, to which he was destined by his mother, nor the military profession was agreeable to his taste. By the recommendation of Leibnitz, he obtained the professorship of history at Helmstadt, in 1706; and in 1713 he was appointed a counsellor of the electorate of Hanover, and historiographer, in consequence of which he assisted Leibnitz in his "*Origines Guelphicæ*," and in 1717 he became his successor as librarian at Hanover. After this he

travelled at the expence of George I. through great part of Germany to search the libraries and archives for manuscripts and materials to enable him to prosecute the compilation of the above-mentioned genealogical work. His "*Origines Sabaudicæ*" procured him the favour of the great prince Eugene of Savoy; and his "*Origines Familæ Habsburgo-Austriacæ*," that of count von Zinzendorf, through whose means the emperor Charles VI. raised him to the rank of nobility. While engaged in these pursuits, by which he acquired many valuable friends, as well as great honour, his situation at Hanover does not appear to have been very agreeable. During his travels, his domestic concerns fell into derangement, in consequence of the debts contracted in his absence; and on this account he presented a poem to his sovereign, in which he gave a picture of his distressed situation, and begged for relief. His creditors, however, were so clamorous, that he could not wait for his majesty's answer; and in 1724 he absconded, and took shelter, in a most wretched plight, without money and without clothes, in the convent of the Benedictines at Corvey. Some manuscripts and coins which he carried with him from Hanover were afterwards returned. From Corvey, where he met with a cool reception, he proceeded to Cologne, and on the 2d of February, the same year, formally abjured the lutheran religion in the college of the Jesuits, in that city. Having decyphered some old charters belonging to the city of Cologne, the council rewarded him liberally for his trouble; but he refused the offer made to him of being professor of history in the university, because in that case he must have supplanted a Jesuit, whom he considered as one of his benefactors. The elector of Cologne treated him with great respect, and cardinals Passionei and Spinola assured him of the protection of pope Innocent XII. who promised benefices to both his sons if he would come to reside at Rome. The elector of Mentz, the elector Palatine, and the princes of Passau and Fulda, and the nobility of Milan, all made him most advantageous offers, to enable him to complete his "*Scriptores rerum Italicarum*;" but he entered into the service of the bishopric of Wurzburg, where he was entrusted with the care of the library belonging to the court and the university. The dean and chapter committed to his charge the valuable manuscripts contained in the diplomatic archives of the cathedral, which he arranged and classed with great ability. Several proposals for improving the form of the academic lectures, and establishing a professorship of

the law of nature at Wurzburg; calling the public attention to the much-neglected natural history of that district; the interesting account of the old imperial palace of Salzburg, near Neustadt, on the Saal; and his "Commentarii de rebus Franciæ orientalis," printed with great magnificence at Wurzburg, in two folio volumes; were the fruits of his meditation and study, which he often continued throughout the day, and till a late hour at night. It is much to be regretted, however, that he did not live to put the last hand to his important work on the history of Wurzburg, in which he comprehended the principal German events from the emigrations of the Franks to king Conrad I. and Dietho count de Castel, according to Friesen's account, the twelfth bishop of Wurzburg. While defining, in the preface, the boundaries of the bishopric under St. Burckhard, he was suddenly seized with a mortal disease, which put a period to his existence in the month of February, 1730. Eckhard possessed a very extensive knowledge of history; but was much better acquainted with that of the middle ages, and with the situation of Germany at those periods, than with the events and manners of his own time. He was familiar also with numismatics, the geography of the early ages, and antiquities of every kind. Etymology he had made his particular study; and had been employed almost thirty years in collecting materials for an etymological dictionary of the German language. This conducted him to periods of history which few before him had examined, and by these means he was enabled to publish many works that may be of great importance to the future historian; for though it has been observed that Eckhard ought to have written less, and to have introduced more philosophy into his works, he must be allowed the merit of having collected valuable materials which, in the hands of a more philosophic writer, may be rendered highly interesting and useful. The principal of his works are: "De usu & præstantia studii etymologici in historia;" *Helmst.* 1706, 4to.: "Historia studii etymolog. linguæ Germanicæ;" *Hanov.* 1711, 8vo.: "Leges Francorum Salicæ & Ripuariorum;" *Francof. & Lips.* 1720, folio: "Origines familiæ Habsburgico-Austriacæ;" *Lips.* 1721, folio: "Historia genealog. Principum Saxon, &c. &c.; Accedunt origines Sabaudicæ stemma Desideranum genuinum; origo domus Br. Luneb. & Czàrææ connexio, &c.;" *Lips.* 1722, folio: "Corpus Historiarum mediæ ævi;" *Lips.* 1723, vol. ii. folio.—This interesting work, compiled from materials collected with great labour for many

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years, is considered by Lenglet du Fresnoy, in his *Diction. hist. portatif*, Amst. 1774, article *Eccard*, as the production of one of the ablest men in Germany: he adds, that it contains a great many curious pieces well arranged, and not to be found in any other collection. "An Account of ancient Salzburg, and the Palace Salz, in Franconia;" *Wurzburg*, 1725, 8vo.: *Leipsic*, 1751, 8vo.: "Commentarii de rebus Franciæ orientalis & episcopatus Wirceburgensis, &c.;" *Wirceb.* 1729, tom. ii. folio; a work of great learning, and an honourable testimony of the author's extensive knowledge of history: "De origine Germanorum eorumque vetustissimis coloniis, migrationibus ac rebus gestis, libri duo;" *Goetting.* 1750, 4to. cum fig.: "Origines Guelphicæ; Opus præeunte D. God. Guil. Leibnitio, D. Jo. Geo. Eccardi literis consignatum, postea a D. Jo. Dan. Grubero novis probationibus instructum, variisque pernecessariis animadversionibus castigatum; jam vero in lucem emissum a Christ. Lud. Scheidio;" *Hanov.* tom. i. 1750, cum fig.; tom. ii. 1751, tom. iii. 1752, tom. iv. & ult. 1753, folio. cum fig. It is well known that the house of Brunswick-Lunenburg engaged the celebrated Leibnitz to write the history of its family. After a great many researches respecting the origin of this house, Leibnitz conceived the idea, instead of composing the history of it alone, to write a history of the whole western empire, beginning with Charlemagne, whose son, Lewis the Mild, married a Guelphic princess, from whom descended Charles the Bald, and many other emperors and kings. Leibnitz died while engaged in the prosecution of this extensive plan, after having carried the work as far as the death of the emperor Otho III. The manuscripts which Leibnitz left on this subject being put into the hands of Eccard, he perused them with great care, and produced from them his excellent "Origines Guelphicæ;" but on his absconding from Hanover, the publication of the work was suspended. It was then taken up by M. Gruber, who made many learned additions to it; but as he died before it was ushered into the world, the honour of the publication was reserved for M. Scheid. *Hirsching's Manual of eminent Persons who died in the Eighteenth Century.*—].

ECHELLENSIS, ABRAHAM, a learned Maronite, who flourished in the seventeenth century, was induced by his countryman Gabriel Sionita to visit Paris, to become his coadjutor in preparing for the press the magnificent Polyglot Bible, published by M. le Jai. It was he who furnished the Arabic and Syriac texts of

the book of Ruth, with the Latin version. While he was at Paris on this business, a violent quarrel took place between him and Sionita, in which charges and recriminations were advanced, which reflected no credit on the character and reputation of either of the parties. Ecchellensis was also involved in a literary dispute with M. De Flavigny, doctor of the Sorbonne, who endeavoured to convict him of incapacity for the undertaking in which he had engaged. Ecchellensis, however, appears to have satisfactorily vindicated himself from this charge, and to have established so high an opinion of his proficiency in oriental literature, that he was appointed professor of the Syriac and Arabic languages in the College Royal at Paris. In the year 1636, the college *De Propaganda Fide* added him to the number of those who were to be employed in translating the Scriptures into Arabic, and recalled him for that purpose out of France to Rome, where he was engaged on that work in the year 1652. He was also made professor of the oriental languages at Rome; and was chosen by the archduke Ferdinand II. to translate out of the Arabic into Latin the 5th, 6th, and 7th Books of Apollonius's "Conics," in which work he was assisted by John Alphonso Borelli, a celebrated mathematician. The whole work was printed at Florence, with Archimedes's book "De Assumptis," in 1661, in folio. He died at Rome in the year 1664. Besides what have been already mentioned, Ecchellensis was the author of "Institutio Linguæ Syriacæ," 12mo. 1628; "Synopsis Philosophiæ Orientalium," 4to. 1641; "Versio Durrhamani de medicis Virtutibus animalium, plantarum, & gummarum," octavo, 1647; "Chronicon Orientale Latine red. cum Supplemento Historiæ Orientalis," folio, 1651; "Eutychius vindicatus," against Selden and Hottinger, 4to. 1661; "Remarks on the Catalogue of Chaldee Writers, composed by Hebed-Jesu," 1653; and different controversial pieces against the Protestants, in which he endeavoured to shew the conformity between the opinions of the orientals and those of the Romish church. Bayle. Moreri. Nouv. Dict. Hist. Saxii Onomast. part iv.—M.

ECHARD, JAMES, a French monk of the dominican order, was born at Rouen in 1664, and died at Paris in 1724, aged eighty years. He was the author of a work highly esteemed by his order, on many of whom it bestows much praise, sometimes, as may be expected, with too much partiality; and which will be found of use to biographers and ecclesiastical historians: it is entitled "Scriptores Ordinis

Prædicatorum recensiti, notisque historicis & criticis illustrati," in two volumes folio, 1721. Besides the particulars of their lives which it records, it presents us with an account of their works, the time when they were printed, and the libraries in which such as have not yet been edited are preserved; into which the author has been uncommonly careful to admit nothing for which he had not the best authorities. Father James Quetif, who died in 1698, was employed on this work before our author; but his labours do not compose a fourth part of the whole, and that the least difficult and laborious. Moreri. Nouv. Dict. Hist.—M.

ECHARD, LAWRENCE, a writer chiefly in history, was the son of a clergyman at Barsham, near Beccles, in Suffolk, where he was born in 1671. He was educated at Christ's college, Cambridge, where he took the degree of M.A. and afterwards entered into holy orders. He was first settled in Lincolnshire, where he began to make himself known by his writings. He published, in 1699, "The Roman History, from the Building of the City to the Settlement of the Empire by Augustus," 8vo. which was followed by its continuation from that period to that of Constantine. These were afterwards printed together in three volumes 8vo. In 1702 he published "A General Ecclesiastical History, from the Birth of Christ to the Establishment of Christianity under Constantine," folio. This was well received, and came to a sixth edition, in two volumes 8vo. 1722. It was probably the cause of his professional promotion to the offices of prebendary of Lincoln, and chaplain to the bishop of that diocese. His next work was "A History of England, from the Invasion of Julius Cæsar to the End of James the First's Reign," folio, 1707. This he afterwards carried down to the Revolution, in two more volumes, printed in 1718. He obtained considerable reputation by this performance, which is written in a clear method and perspicuous style, though not without various party misrepresentations, for some of which he was reprehended in a printed letter from Dr. Edmund Calamy. Echard wrote upon what are called the high principles in church and state, which produced in him, as it has done in many others, some inconsistencies in vindicating the revolution. Of this event he wrote a separate history in an octavo volume. One of his most useful works was "The Gazetteer's or Newsman's Interpreter," being a geographical index or dictionary of all the principal places on the globe. Of this, many editions have been printed, and the Gazetteers of the present time

may be regarded as its improved copies. He also published a translation of three comedies of Plautus, and took a share in a translation of Terence; but he obtained little credit for either of these performances, which were censured for the coarseness and vulgarity of their style. In his proper profession he compiled a volume of "Maxims and Discourses moral and divine," taken from the works of archbishop Tillotson, and methodised and connected, 8vo. 1719. Mr. Echard was appointed to the archdeaconry of Stow in 1712. Towards the latter part of life he was presented by the king to the livings of Rendlesham, Sudborn, and Alford, in Suffolk, to which county he removed. Falling into a bad state of health, he was proceeding to Scarborough for the benefit of the waters, when he died in his carriage, in 1730. *Biog. Britan.*—A.

ECHIUS, or ECKIUS, JOHN, a celebrated German catholic divine and controversialist, was born at a village in Suabia, in the year 1486. Having embraced the ecclesiastical life, he became doctor and professor of theology in the university of Ingolstadt. He made himself famous by his controversial writings against the reformation, and the leading part which he took in the public disputes with Luther, Carlostadt, and Melancthon. He began his contests with Luther, on the subject of that reformer's propositions against indulgences, about the year 1518. And the protestant world is not a little indebted to the ardour of his indiscreet zeal for rekindling the fire of religious controversy in Germany, when it had become in a considerable degree extinguished. For by the dextrous negotiations of Charles Miltitz with Luther, the latter was brought to make such submissions to the papal see, that, if true policy had governed it, and repressed the excessive forwardness of its champions, would, for a time at least, have prevented the rupture which has proved so humbling to the grandeur and power of the Roman pontiffs. In these circumstances Echius took a step, which in its consequences rendered ineffectual the embassy of Miltitz, by provoking anew those investigations that were so fatal to the principle of blind submission insisted on by the court of Rome. For he challenged Carlostadt, the friend of Luther, to public disputations on the subject of the freedom of the human will; and dared Luther himself to enter the lists with him, while he defended the authority and supremacy of the Roman pontiff. These disputations were carried on at Leipsic, in the year 1519, before a numerous and splendid audience, and were conducted with great skill by

all parties, but in the issue proved most unfavourable to the side which Echius embraced. Although no formal decision was pronounced by Hoffman, rector of the university of Leipsic, who was appointed judge of the arguments on both sides, yet the majority of auditors were satisfied that the victory was obtained, not by the challenger, but his opponents; who were encouraged to pursue the blow which they had given to the credit and authority of the pope. From this moment Echius breathed nothing but vengeance against Luther; but in vain attempted to stop the progress of his doctrines in Germany. In the year 1530 Echius was employed, with John Faber, and another doctor named Cochläeus, to draw up a confutation of the famous confession of Augsburg; which, by the command of the emperor Charles V., was laid before the diet assembled at that city, and the unlimited submission of the Protestants required to the doctrines and opinions contained in it. This confutation was answered by the pen of Melancthon, in a piece entitled "The Defence of the Confession of Augsburg." During the remainder of his life Echius was one of the principal parties in all the public disputes which the Catholics had with the Protestants; and was at the same time indefatigable in combating their opinions through the medium of the press. He was justly considered as one of the most learned and able defenders of the pretensions and opinions of the church of Rome, and has had exalted encomiums passed on his services by the writers of that communion. He died at Ingolstadt, in 1543, when he was fifty-seven years of age. He was the author of two treatises "On the Sacrifice of the Mass;" "A Commentary on the Prophet Haggai," 8vo. 1638; "Homilies," in four volumes 8vo.; and numerous controversial pieces against the Protestants. *Dupin. Mosh. Hist. Eccl. Sac. XVI. Moreri. Nouv. Dict. Hist.*—M.

ECLUSE, CHARLES DE L' (Latin, *Clusius*), a celebrated physician and botanist, was born at Arras in 1526. He studied at Ghent and Louvain, and afterwards visited several universities in Germany, and spent three years in that of Montpellier, where he took the degree of doctor. He resided in the Low-countries from 1550 to 1563, and then entered upon a course of travel through various parts of Europe, in which he acquired a very extensive knowledge of plants. After his return he was made superintendant of the imperial botanic garden by Maximilian II. and afterwards by Rodolph II. At length, being wearied of a court life, he retired for some years to Frankfort-on-the-Mein, which, in

1593, he quitted to take the botanical chair at Leyden. He died there in 1609, in his eighty-fourth year. He was a man of candour, and possessed many friends in various parts, by whose assistance he was enriched with plants collected from every quarter of the world. This enabled him to make great additions to the botanical catalogue, though he was unacquainted with the true principles of arrangement. His principal works are: "*Rariorum aliquot Stirpium per Hispanias Observat. Historia*, l. ii." 1576, 8vo.: most of the species here described are new, and beautifully delineated with his own hand. "*Rariorum aliquot Stirpium per Pannoniam, Austriam, &c. Observ. Hist.* l. iv." 1583, 8vo. a very valuable work, containing many Alpine and other curious plants, with figures. He reprinted the two above-mentioned works in 1601, folio, with additions; and also gave an appendix, and a commentary on fungi, in which a number of species of that order are described and figured. "*Exoticorum, libri. x.*" 1605, contain the plants of Garcias ab Orta, C. a Costa, Monardus, and Bellonius, with the notes and figures of Clusius: he has added six new books of exotics: with this was published another "*Appendix plantarum variorum.*" After his death were published his "*Curæ posteriores*," 1611, folio, containing principally garden plants. He edited several pieces on botanical subjects, written by his friends. Clusius was a great linguist, and also a skilful cosmographer, and drew several maps with his own hand. *Moreri. Haller Bibl. Botan.—A.*

EDELINCK, GERARD, a celebrated engraver, was born at Antwerp in 1641. He acquired the principles of his art in that city, and came to exercise it at Paris, whither the munificence of Lewis XIV. attracted men of talents in every walk. His merit caused him there to be employed upon works of the first order. He was chosen to engrave the Holy Family of Raphael, and Alexander visiting the Family of Darius by Le Brun, in both which pieces he acquired the admiration of connoisseurs, by the clearness, brilliancy, and harmony of his graver. His print of Le Brun's famous Magdalen was also a master-piece; and his heads of a number of the most illustrious persons of the age are in the highest esteem. He had apartments in the Gobelins, with the title of engraver to the king, and counsellor of the Academy of Painting. He died in 1707. *Moreri.—A.*

EDGAR, one of the most distinguished of the Saxon kings of England, was the son of king Edmund. On the rebellion raised against

his brother Edwy, Edgar, then about thirteen years of age, was placed by the insurgents at their head; and Edwy dying soon after, he succeeded peaceably to the throne in 959. He was necessarily thrown into the party of Dunstan and the monks, who had been the principal instruments of his elevation; and they obtained extraordinary advantages in his reign, particularly that of governing all the monasteries, in consequence of dispossessing the secular canons under pretence of the dissoluteness of their manners. Edgar, however, though politically subservient to the monks in religious concerns, managed the civil and military affairs of his kingdom with great vigour and success. He maintained a body of disciplined troops in the north to control the mutinous Northumbrians, and repel the incursions of the Scots. He fitted out a powerful navy, which he stationed in three squadrons on the coast, and exercised from time to time in circuits round his dominions. By such an appearance of defence he deterred the Danes from any attempts at invasion, and he secured the submission of the little independent princes of Wales, Ireland, and the surrounding islands. Chroniclers relate that he was once rowed in a barge upon the Dee at Chester by eight tributary kings. Among these is reckoned Kenneth III. king of Scotland; but the historians of that country either deny the fact, or assert that Kenneth could only have done homage for his English territories. One of the circumstances which have rendered his reign remarkable is, the supposed extirpation of wolves from the southern portion of this island. By commuting the punishment of certain crimes in England for a fine of wolves' tongues, and by exchanging a tribute of money from Wales for a payment of the heads of those animals, he certainly very much diminished their number; yet it appears that they still infested the country some centuries afterwards. (*Pennant's Zoolog.*) Edgar, though by his submission to monkish authority, and his efforts in the reformation of the secular clergy, he has obtained a character from contemporary writers of great piety and sanctity, was a man of very licentious morals, especially with regard to the female sex. He is related to have carried off by force a nun from a convent, and to have ravished her. One of his mistresses, called Elfreda, was a handmaid, who was fraudulently substituted for the daughter of a nobleman, with whom, on a visit at her father's house, he insisted upon passing the night. One of his amours has afforded an interesting subject for tragedy. Elfrida, daughter of Olgar earl of

Devonshire, was a celebrated beauty. Edgar, who had never seen her, inflamed with her praises, sent his favourite, earl Athelwold, to make an apparently casual visit, in order to discover whether her charms were such as common fame had represented them. Athelwold found them so powerful, that he was himself completely captivated by them; and to divert the king's curiosity, he made such a report as satisfied the king that her beauty had been exaggerated. He afterwards, with his master's permission, courted her himself as a rich heiress, and obtained her for a wife. Edgar, who was at length informed of the artifice, paid him a visit at his castle, and desired to be introduced to his bride. The request could not be refused; and Elfrida prepared for the interview by decorating her person in the most striking manner. Edgar was thrown into a transport of love and rage. He drew Athelwold to a retired place in a wood on pretence of hunting, and stabbed him with his own hand; and soon after publicly married the willing widow. This prince, after a reign of sixteen years, died in 975, and was succeeded by his son Edward, called the Martyr. *Hume's Hist. Engl.—A.*

EDMER, or EADMER, a learned English benedictine monk, of the congregation of Cluni, in a house belonging to the order at Canterbury, flourished in the latter end of the eleventh and the beginning of the twelfth century. He was made abbot of the monastery of St. Alban's, and afterwards raised to the see of St. Andrew's in Scotland. He was the author of numerous productions, one of which was "A Treatise on the Liberty of the Church," intended to vindicate Anselm archbishop of Canterbury, in his contests with king William Rufus, which have been noticed by us in our biography of that prelate. He also wrote several other works, which the learned of modern times have thought worthy to be rescued from oblivion. Among these is his "Historia Novorum," or history of his own times, from the year 1066 to the year 1122, which the celebrated Selden published with notes, in folio, 1623, and which lord Lyttelton, in his life of Henry II. pronounces to be not inelegantly written. In the second volume of Wharton's *Anglia Sacra* are also preserved, by the same author, "The Life of St. Anselm, Archbishop of Canterbury;" "The Life of St. Oswald, Archbishop of York;" "The Life of St. Dunstan, Archbishop of Canterbury, with a Letter to the Monks of Glastonbury;" "The Life of the blessed Bregwin, Archbishop of Canterbury;" "An Epistle to the Monks of Worcester, concerning the

Election of a Bishop;" and "The Life of St. Odo, Archbishop of Canterbury." For the titles of his other pieces, which are still preserved in the collections of catholic writers, we must refer to *Moreri.—M.*

EDMUND I. king of England, son of Edward the Elder, succeeded at an early age his brother Athelstan, in 941. He suppressed a rebellion of the Northumbrians, and conquered Cumberland, which he bestowed upon Malcolm king of Scotland, on the condition of homage. He was a spirited prince, and seemed likely to govern with prudence and vigour, when he lost his life in a sudden quarrel. Holding a festival at Gloucester, he perceived that one Leolf, a notorious robber whom he had sentenced to banishment, entered the hall, and seated himself with the guests. Enraged at this insolence, the king ordered him to quit the room; and on his hesitating to obey, he leaped up and seized Leolf by the hair. The desperate ruffian thereupon drew his dagger, and gave Edmund a wound, of which he immediately expired, in the sixth year of his reign. *Hume's Hist. Engl.—A.*

EDMUND II. surnamed *Ironside*, king of England, was eldest son of Ethelred II. In the bloody contests between his father and the Danish kings Sweyn and Canute, he displayed great valour, and supported the cause of English liberty with perseverance and activity, though under many disadvantages. On the death of Ethelred in 1016, Edmund succeeded to a crown, for which he was obliged immediately to fight in the field. After an indecisive engagement against Canute at Scoerston in Gloucestershire, he was entirely defeated with great slaughter at Assingdon in Essex, in consequence of the defection of Edric duke of Mercia. He, however, assembled a new army at Gloucester, with which he was prepared again to try his fortune, when the English and Danish nobility, fatigued with the destructive warfare, obliged the two rivals to make a compromise, by which the northern and midland parts of the kingdom were ceded to Canute, while the southern provinces were left to Edmund. He survived this treaty but a short time, being murdered at Oxford in 1017 by two of his chamberlains, who were instigated by the traitor Edric. His death left Canute sole master of the kingdom; but the line of Edmund again ascended the throne by the marriage of his great-grand-daughter Matilda to Henry I. *Hume's Hist. Engl.—A.*

EDRED, king of England, son of Edward the Elder, succeeded to the throne on the murder of his brother Edmund I. in 946 or 947. His reign was disturbed by two rebellions of the

Northumbrian Danes, which he quelled, and the renewal of which he endeavoured to prevent by placing English garrisons in their principal towns, and subjecting them to an English governor. He also compelled Malcolm king of Scotland to renew his homage for his English possessions. Though sufficiently active and warlike, Edred was inclined to the weakest superstition; and he put his conscience, and at length the management of his civil affairs, into the hands of Dunstan abbot of Glastonbury, a haughty and ambitious priest, who acted a principal part in this and the two succeeding reigns. Through his influence a set of foreign monks of the benedictine order were introduced, who affected an extraordinary purity of doctrine and austerity of manners, and proved formidable rivals to the secular clergy of the kingdom. Edred died, after a reign of nine years, in 955, and left the crown to his nephew Edwy.—*Hume's Hist. Engl.—A.*

EDWARD, surnamed *the Elder*, king of England, son of Alfred the Great, succeeded him in 901. His reign was soon disquieted by an insurrection raised by Ethelwald, the son of his father's elder brother, who claimed a preferable right to the crown. After being obliged to take refuge in Normandy, this competitor landed in Northumberland, and there excited the Danes, settled in that province, to rebellion. They were joined by the East-Anglian and Mercian Danes, and made a destructive inroad as far south as Wiltshire. Edward revenged this by an expedition into East Anglia, which, after the death of Ethelwald in battle, he reduced to submission. He afterwards repelled a second incursion of the Northumbrians, and gave them a complete defeat at Tetenhall in Staffordshire. He had many more conflicts, as well with the anglicised as the foreign Danes, in which he was finally successful. He fortified many of the inland towns of England, acquired the dominion over Northumbria and East Anglia, subdued several tribes of Britons, and by his activity proved himself, at least in warlike transactions, the worthy son of his glorious father. On the death of his sister Ethelfleda, he assumed the government of Mercia, which before had been in a great measure independent of the crown. He died in 925. *Hume's Hist. Engl.—A.*

EDWARD, surnamed *the Martyr*, king of England, son of Edgar, succeeded his father at the age of fifteen, in 975. His succession was opposed by his step-mother, Elfrida, who wished to raise her own son Ethelred to the throne; but the firmness of Dunstan in supporting his

cause prevailed, and he was peaceably crowned. The incidents of his short reign were chiefly disputes between Dunstan and his foreign monks on the one side, and the secular clergy on the other. The young king himself, who possessed an amiable simplicity of character, chiefly attended to the amusement of the chase, which gave occasion to his unhappy death. Being one day hunting in Dorsetshire, he was separated in the heat of the diversion from his attendants, and rode to Corfe-castle, where Elfrida resided. After paying his respects to her (for he retained no resentment of the part she had taken against him), he desired, while on horseback, that a cup of liquor might be brought him. As he was drinking, a servant of Elfrida gave him a deep stab behind. He set spurs to his horse; but becoming faint through loss of blood, he fell, and was dragged in the stirrup till he died. His body was tracked by his servants, and privately buried at Wareham. The pity excited by his innocence and tragical fate caused him to be regarded by the people as a martyr, and miracles were said to be wrought at his tomb. His reign had continued four years. *Hume's Hist. Engl.—A.*

EDWARD, surnamed *the Confessor*, younger son of Ethelred the Second, at the death of his maternal brother Hardicanute the Dane, was called to the English throne in 1041, and thus renewed the Saxon line of kings. He was not, indeed, the true heir of this race, since his elder brother Edmund Ironside had left sons; but as these were absent in Hungary, the impatience of the English to free themselves from the Danish yoke, caused them to unite in favour of Edward; and the Danes in the island were obliged to acquiesce in the choice. The powerful earl Godwin concurred in acknowledging him, on the condition that their former animosity should be forgotten, and the king should marry his daughter Editha. Edward displayed a mildness and equity which conciliated the minds of his subjects of the different races; though his treatment of his mother, whom he stripped of her treasures, and confined to a monastery, incurred some censure. He was religious; but the circumstance which is said chiefly to have acquired for him from the monkish historians the titles of saint and confessor, betrays the weakness of superstition; this was, his abstaining from nuptial commerce with his queen—a blameable continence, which left the kingdom to be contended for after his death. Having been educated in Normandy, he introduced many of the natives of that country to his court, and the French language and manners

became prevalent in England. The favour shewn to those strangers excited the jealousy of earl Godwin and his sons, who promoted dissensions among the people. Dissensions arose which put on an alarming appearance. Godwin, after raising a rebellion, was obliged to take refuge in Flanders. He afterwards returned with a powerful fleet, and appeared in such strength at London, that the king was glad to enter into a compromise with him, and banish his foreign favourites. Godwin soon after died, but his son Harold succeeded to the greatest part of his power. In 1055 Edward had the honour, by means of Seward duke of Northumberland, of restoring to the throne of Scotland Malcolm, the son of Duncan, by the defeat and death of the usurper Macbeth. As he grew into years, the appointment of a successor to the crown engaged his cares. He had sent over to Hungary for the true heir, his nephew Edward, son of Edmund Ironside, who arrived in England with his family, and soon after died. The right remained in his son Edgar Atheling, but the youth and weakness of that prince rendered him little able to contend with the ambitious designs of Harold, who was plainly making preparations to secure the succession to himself. Edward, who was averse to the whole family of earl Godwin, turned his eyes towards his kinsman, William duke of Normandy, and took measures to make him his successor. It is even asserted that he executed a will in the duke's favour; but as this was never publicly produced, the fact may be doubted. In reality he had too little resolution, and was too much under the power of Harold, to act with decision, and he died while this great point was still undetermined. This event happened in 1066, in the twenty-fifth year of his reign, and sixty-fifth of his age. With him ended the Saxon line on the English throne. His character appears to have been feeble; but his memory is revered, not only for his piety, but for his care in the administration of justice, and particularly his compiling of a body of laws taken from those of Ethelbert, Ina, and Alfred, to which the nation was long fondly attached. He was the first English monarch who practised the royal superstition or imposture of touching for the king's-evil. *Hume's Hist. Engl.—A.*

EDWARD I. (of the Norman line), king of England, eldest son of Henry III. was born at Winchester in 1239. The contests between his father and the discontented barons of his kingdom early called him forth to active life, and his military and political talents proved the chief support of the tottering throne. At the

battle of Lewes he routed the Londoners who were opposed to him; but pursuing them with too much ardour, on his return to the field he found the royal army defeated, and the king made captive. He himself fell into the power of the earl of Leicester. He obtained his release some time after; and collecting an army, gave a decisive defeat to Leicester at the battle of Evesham in 1265, and entirely quelled all further resistance to the royal authority. In 1270 he was led by the persuasions of Lewis IX. of France, to make an expedition against the Saracens. On his arrival at Tunis he found the French king dead; but he himself proceeded with his forces to the Holy-land, where he signalised his valour in several actions. Such was the terror he excited, that an assassin was employed to murder him, who gave him a wound in the arm. This, as story relates, upon suspicion of its being poisoned, was sucked by his faithful spouse, Eleanor of Castile. The prince had reached Sicily on his return, when he received advice of the death of his father in 1272, and of his own unopposed succession to the crown. His first cares, after assuming the reins of government, were to restore order and justice throughout the kingdom, and to repress the violences of the great, and punish the corruption of the judges. He prosecuted these objects with vigour, but with somewhat of an arbitrary spirit; and it seemed no small part of his purpose to fill his coffers with the fines of culprits. His conduct towards the Jews was still more reprehensible. After executing a great number of them for alleged adulteration of the coin, he expelled all the remainder of this devoted people, and confiscated their effects. In his eagerness to improve the royal revenues, he issued a commission to examine into all encroachments, escheats, &c. and began to enquire into the titles by which the nobility held their lands. "By this," replied earl Warrene, putting his hand to his sword; and adding, that William the Bastard did not conquer the kingdom for himself alone. The king found it prudent to desist from further enquiries of this nature. In 1276 Edward summoned Lewellyn, native prince of Wales, to do him homage; and upon his refusal, except upon certain conditions, he marched next year into the country, and driving Lewellyn to the mountains, reduced him through want of subsistence to surrender at discretion, and imposed upon him very humiliating terms. The indignation of the Welsh soon after incited them again to take up arms; but the event of their struggle was, that Lewellyn was slain in battle, his brother David put into

the king's hands by treachery, and executed as a rebel, and the independency of the country completely destroyed, in 1283. It was thenceforth annexed to the English crown, by a community of laws and government; an important and mutually useful acquisition, which has conferred glory on Edward's name, though sullied by his barbarous massacre of the Welch bards, of the effect of whose animating strains in reviving the national spirit he was jealous.

Edward then spent three years abroad, in the honourable employment of mediating peace between the kings of France and Arragon, in which he was successful. Upon his return he found that several violations of justice had been committed in his kingdom, which he rigorously avenged; and he brought to trial, and convicted, upon charges of corruption, all the judges, except two, and levied a large fine upon the criminals. Soon after commenced that unjust and arduous attempt to destroy the independency of Scotland, which so much distinguished the reign of Edward. By the death of Alexander III. the right to the Scottish crown devolved to his infant grand-daughter Margaret, daughter of Eric king of Norway. It was Edward's first project to unite the two kingdoms by a marriage between Margaret and his eldest son Edward; and it would probably have succeeded, but for the untimely death of the young queen. This event left to Scotland the misfortune of a disputed succession. Several competitors arose, among whom, those who had the best claim were John Baliol and Robert Bruce. In order to avoid a civil war, the Scotch parliament agreed to refer the determination of this great cause to Edward; a trust which would have been highly glorious to him, had he preserved himself free from selfish views. But the temptation of using this opportunity to establish the long-disputed claim of the feudal superiority of the crown of England over that of Scotland, was more than he could resist. In 1291 the Scottish barons, by his invitation, met him at the castle of Norham in Northumberland, where, before they proceeded to the subject of the succession, he produced before them his claim of superiority. Though taken by surprise, they made no direct reply, but referred it to a future king. Edward, however, obliged all the competitors, nine in number, formally to acknowledge his paramount authority, previously to the award. He also required all the fortresses of Scotland to be put into his hands, and received an oath of fealty from all the prelates and barons of the country. In 1292 he gave sentence in favour of Baliol, and apparently with justice,

since according to the usually received laws of representation he had the preferable claim. Edward put the fortresses into his hands, and caused him to be acknowledged king of Scotland; but he took care, by various humiliating steps, to let him and his nation sensibly feel the state of subordination into which he had reduced them. A war with the French king, in consequence of mutual piracies practised by their subjects, succeeded in 1294. Various actions took place in Guienne and Gascony, chiefly to the disadvantage of Edward, whose force was divided by a threatened war with the Scots, who were highly exasperated by the indignities they had undergone from him. The French king made a secret alliance with John Baliol, which was the commencement of that union between the two countries, which so long prevailed to the disadvantage of England. In order to confront his difficulties with an adequate force, Edward was necessitated to use every expedient for raising supplies; and for this purpose, in the twenty-third year of his reign, he summoned to parliament representatives from all the boroughs in the kingdom, which is therefore reckoned by some the true epoch of the formation of a house of commons in England. In 1296 he marched into Scotland with a powerful army, and overran the whole country as far north as Aberdeen, every-where receiving the submission of the inhabitants, and reducing the king to renew the allegiance which he had renounced, and even to resign his crown into the hands of his liege-lord. Edward took back with him the famous stone of inauguration kept at Scone, as the palladium of the Scottish monarchy; and still further violated the independence of the country by giving an order for the destruction of all its records and monuments of antiquity. He broke the seal of Baliol, and carried him away as his prisoner. That weak and unfortunate king was kept two years in the Tower, after which he was restored to liberty, and banished to France, where he died in a private station. After his return, Edward was involved in a quarrel with his clergy, who, supported by a bull of pope Boniface VIII. refused to submit to a tax which he had imposed upon them. In order to force their compliance, Edward placed them out of the protection of the law; and the vexations and injuries they sustained in consequence, at length overcame their resistance. The king's want of money for the recovery of his foreign possessions urged him to various arbitrary expedients, which produced great discontents among the nobles and people; and after various subterfuges, he was

forced to grant a solemn confirmation of the great charter and the charter of forests, and to give other securities in favour of public liberty. He then made a campaign in Flanders against the French king, which terminated in a truce, and finally in a peace, by which Guienne was restored to Edward; who took for a second wife Margaret, sister to king Philip, while his son, the prince of Wales, was contracted to Isabella, daughter of that monarch.

Meantime new commotions had arisen in Scotland, where the oppressions of the English government roused the patriotic indignation of the hero Wallace, whose warlike successes inspired a large number of his countrymen with resolution to throw off the yoke. Warenne, who had entered the country with a powerful force, was obliged to retire; and Wallace, who had been declared by his party guardian of the kingdom, retaliated by an inroad into the north of England. The danger recalled Edward from Flanders, and with an army of 100,000 men he hastened to the borders. He penetrated to Falkirk, where the Scottish army, under the command of the steward of Scotland, of Cummin, and Wallace, were posted to stop his further progress. A battle ensued, in which the Scots were defeated with great slaughter, Wallace alone preserving his division unbroken. Edward afterwards was obliged to return for want of provisions; but first reduced all the southern part of Scotland to a state of submission. Two or three years passed, in which the Scotch insurgents were recruiting their strength, when, in 1303, they fell upon the English forces foraging in three divisions near Roslin, and successively defeated them. Edward, however, entering Scotland again with an irresistible force, reduced it to greater subjection than before. Wallace was betrayed into his power, and was ungenerously sent by him to London, where he was tried and executed as a traitor. But the spirit of the nation was still unsubdued; and Robert Bruce, grandson of the competitor for the crown, was able, in 1306, to place himself at the head of a new conspiracy for freeing his country. Edward, highly indignant at this determined and unceasing resistance to his authority, and vowing revenge against the whole Scottish nation, assembled another army, and was upon the point of passing the border, when he was stopped by sickness, of which he died, at Burgh-upon-Sands near Carlisle, on July 7, 1307, in the sixty-ninth year of his age, and thirty-ninth of his reign.

Few princes have exhibited more vigour in

action, or policy in council, than Edward I. or have obtained more of that glory which arises from success independently of justice. His enterprises, too, were rather directed to permanent advantage than temporary splendour; nor was he less attentive to the internal improvement of his kingdom, than to promote its consequence among its neighbours. The laws of the realm obtained so much additional order and precision during his reign, that he has been called the *English Justinian*. He first instituted the office of justice of the peace, and he made various alterations in the executive part of the law, which have continued to modern times. He was, indeed, arbitrary in his own disposition; but he was attentive to prevent acts of violence or injustice among his subjects towards each other. He was vigilant to guard against clerical usurpations, and is reckoned the first christian prince who passed an act of mortmain. He protected and encouraged commerce; and it was in his reign that the society called the Merchant-Adventurers had its origin. His manners were courteous; his person was majestic, though the length and smallness of his legs gave him the popular appellation of *Longshanks*. It is an amiable trait of his character, that he left many durable tokens of his gratitude and affection for his queen Eleanor, who died in 1290, by erecting, at every stage where her body rested, in its way from Lincolnshire to Westminster, a stone cross of elegant Gothic architecture. Of these a fine one, in perfect repair, is still extant near Northampton. The ancient Charing-cross was the last of the number. (Pennant's Chester to London, and London.) The posterity Edward I. left behind him was a son and three daughters by his first wife, and two sons by his second wife. *Hume's Hist. Engl.—A.*

EDWARD II. king of England, born at Caernarvon in 1284, succeeded his father, Edward I. in 1307. He was of an agreeable figure and mild disposition, but yielding, indolent, and fond of pleasure. After marching a little way into Scotland with the army his father had collected, he returned, disbanded his troops, and resigning all serious cares, abandoned himself to amusements. He recalled to court Piers Gaveston, a young favourite whom his father had banished, made him earl of Cornwall, and married him to his niece. He soon after went over to France to marry the princess Isabella, to whom he had been some time contracted, and who proved to be of an imperious

and intriguing disposition. Some of the first years of his reign passed in associations of the barons against the favourite Gaveston, whom they more than once obliged the king to banish the realm, upon oath never to recal him; but as soon as the immediate compulsion was removed, the fondness of Edward was too powerful for his promise. At length the barons broke out into open rebellion, and gaining possession of Gaveston, executed him as a public enemy. In 1314 Edward assembled an army estimated at 100,000 men, and marched into Scotland, where Robert Bruce had almost entirely recovered the country from the English dominion. Bruce, with about 30,000 men, posted himself at Bannockburn near Stirling, the relief of which place, still occupied by an English garrison, was Edward's first object. Here a battle ensued, terminating in a complete and shameful defeat of the English, who were pursued as far as Berwick, with great loss and slaughter. Edward with difficulty reached Dunbar, whence he escaped by sea. Bruce, following his blow, made an incursion into the north of England, and took Berwick. His brother Edward went over to Ireland, to aid an insurrection in that country, but after some success lost his life in battle. An insurrection in Wales, and factions among the powerful barons, were added to the calamities suffered by the kingdom in consequence of the weakness and pusillanimity of the king. He had adopted for his favourite, after the death of Gaveston, Hugh Spenser, a young nobleman, whose father was living. Upon him he lavished favours of every kind, the natural effects of which were, insolence in the minion, and envy in the barons. The arbitrary seizure of an estate in Wales at length produced a confederacy among the barons, which broke out into open rebellion. The estates of the Spensers were ravaged, a charge against them was given in to parliament, which produced a sentence of attainder, and perpetual exile; and the king was compelled to ratify these proceedings. Edward, however, when recovered from his consternation, levied troops, concerted measures with his friends, and, recalling the Spensers, proceeded to attack the barons, at the head of whom was Thomas earl of Lancaster, his own cousin. He surprised and routed them; and Lancaster, who had fled to the north, was taken prisoner, and executed at Pomfret in 1322. Several others suffered, and Spenser was enriched with their spoils. Edward made another fruitless attempt against Scotland, which ended in his concluding a thirteen-years' truce with Robert. In 1324 queen

Isabella went over to Paris, in order to settle with her brother, Charles the Fair, some disputes which had arisen in relation to Guienne; and it was determined that Edward should resign to the young prince, his son, the dominion of that province, and that the prince should do homage for it at Paris to the French king. In France, Isabella connected herself with several English fugitives who agreed with her in hatred of Spenser, and, among the rest, with young Roger Mortimer, a baron in the Welch marches. She became enamoured of him, and a criminal intercourse succeeded, in which she so far forgot all her conjugal duties as to resolve upon the ruin of her weak and unhappy husband. Having formed an association with all the English malcontents, and obtained succours from the count of Holland, to whose daughter Philippa she had affianced her son Edward, she embarked for England in September, 1326; and on her landing in Suffolk was joined by two princes of the blood, and other persons of rank and influence. Their party soon became irresistible. They gained possession of the Tower of London, and other fortresses, seized and put to death without trial both the Spensers, and at length made captive of the king, who had concealed himself in the mountains of Wales, after vainly attempting to escape to Ireland. He was first confined in Kenelworth castle; and, in January, 1327, a charge was exhibited against him in parliament for incapacity and misgovernment, and his deposition was unanimously voted. A resignation of the crown was soon after extorted from him by menaces. He was afterwards transferred to Berkeley castle; and when the most cruel indignities were found insufficient to put a period to his existence, more violent means were resolved upon. Lord Berkeley, who had always behaved to him with gentleness and respect, being disabled by sickness from attending his duty, two other ruffian-keepers, at the instigation of Mortimer, came and took possession of the king's person. The mode by which they dispatched him is said to have been the horrid one of thrusting up a red-hot iron into his bowels, that no external mark of violence might be perceptible. His agonising shrieks betrayed the deed to the guards and attendants. He died on September 21, 1327, in the twentieth year of his reign, and forty-third of his age. *Hume's Hist. Engl.—A.*

EDWARD III. king of England, son of Edward II. was born in 1313. At his father's deposition, in 1327, he was proclaimed king, under a council of regency, while his mother's

paramour, Mortimer, really possessed the principal power in the state. An incursion being made by a Scotch army into the northern counties, a powerful force was assembled to resist it; and the young king, who already felt that martial ardour which so much distinguished his character, placed himself at the head of his troops. Some vain attempts were made to bring the Scots to action, and they retired into their own country. A peace was soon afterwards made; in which the independence of Scotland was acknowledged, Robert Bruce was recognised as lawful king, and his son and heir David was contracted to Edward's sister Jane. This treaty, conducted by Mortimer, gave great disgust to the English nation; and a party was formed against him, headed by the princes of the blood. By his arts he drew the earl of Kent, uncle to the king, into a conspiracy, upon a charge of which he was executed. Many more of the nobility were prosecuted, and Mortimer enriched himself by fines and confiscations, and affected the state of a sovereign. A general confederacy was at length formed against him, which was joined by the king, now in his eighteenth year, whose spirit could ill brook the subjection in which he was held by the imperious minister. Mortimer was seized by stratagem in the castle of Nottingham, where he lodged with the queen-dowager, and met with the just reward of his crimes upon a gibbet. The guilty Isabella was confined to her house, with a reduced allowance, and, though treated with decency by her son, never recovered any degree of authority.

Edward now assumed the reins of government, and his first cares were to restore that order and submission to the laws which the late troubles had greatly impaired. His first foreign transactions were with Scotland. It had been stipulated by the late peace, that the nobility of each country who enjoyed estates in the other kingdom should be restored to the possession of them; but the performance of this condition had been evaded with respect to the English nobles who had lands in Scotland. In their discontent they looked towards Edward Baliol, the son of that John to whom the crown of Scotland had been awarded by Edward I. He was brought from his retreat in France; and, though not openly assisted by Edward, he was allowed to levy troops by the aid of the English nobles, with which he made a landing in Scotland. King Robert was now dead, and the country was governed, in the name of his minor son David, by a regency. Baliol defeated the Scots in a great battle, and pursued his

success with so much vigour, that he was crowned at Scone in 1332, and his competitor was obliged to take refuge in France. In the next year, Baliol, having parted with his English auxiliaries, was himself driven from his newly-acquired kingdom, and obliged to fly to England. Sensible that he could never regain permanent possession of the throne without the direct support of the king of England, he applied secretly to Edward, offering to renew the homage for the crown of Scotland, in case of being restored through his means. Edward yielded to the temptation; and levying a well-appointed army, marched to the border, and took Berwick. Douglas the regent gave him battle at Halidown-hill, July 19, 1333, and was defeated and slain, with a number of nobles, and near 30,000 common men; the loss of the English being extremely small. This action produced the restoration of Baliol, who recognised the superiority of the English crown, and put into Edward's hands several important fortresses, with all the south-east counties of Scotland. The Scots revolted as soon as the English army was withdrawn, and expelled Baliol. Edward again restored him; and the same scenes were acted in two successive years: the English being unresisted in the field; the Scots unsubdued in the resolution to maintain their independence.

But the ambition of Edward was now turned towards a more splendid object. The interruption in the lineal succession to the crown of France, which had now fallen to Philip de Valois, cousin-german to the deceased Charles the Fair, suggested to him the idea of putting in a claim to that crown, in right of his mother, Isabella, sister of the same Charles. This claim, indeed, was contradictory to the principles uniformly received by the French nation, which had never admitted female succession to the throne; and was likewise precluded by better claims on the same ground. But Edward's youthful passion for glory, his causes of complaint against Philip on account of interference in the Scotch affairs, and the persuasions of Robert of Artois, a discontented French prince of the blood, induced him to bring forward a title which could only be supported by force of arms. In order to prepare suitable means for his arduous undertaking, he engaged in his interests his father-in-law, the count of Hainault, subsidised the duke of Brabant, and several princes of Germany, and condescended to form an alliance with James d'Arteville, the brewer of Ghent, who had put himself at the head of the revolted Flemings. By these ex-

ertions Edward was enabled, in 1339, to appear on the north-east frontiers of France, with an army of 30,000 men, chiefly foreigners. Philip opposed him with one of double the number; and after some time spent in mutual defiance, Edward, without coming to action, withdrew into Flanders, and disbanded his troops. This unfavourable commencement did not shake his resolution. He caused a parliament to be summoned for the purpose of granting him new aids, which he did not obtain without some popular concessions; and he renewed his preparations with great ardour, as well in England as in the Low-countries. In the mean time Philip endeavoured to prevent the attack by fitting out a large fleet of 400 sail, manned with 40,000 men, which he stationed off Sluys, in order to intercept the king in his passage. The English navy consisted of 240 ships only; yet, in a battle in June, 1340, it was completely victorious, destroying the greater part of the French fleet, and their crews: and this naval fight, in which the king commanded in person, may contend in glory with any of the most celebrated triumphs in the maritime records of England. The king then marched to the frontiers with 100,000 men, and laid siege to Tournay; but after spending a considerable time before it, confronted by Philip at the head of his army, he thought proper to accept the mediation of Jane, countess-dowager of Hainault, for a truce. Edward returned deeply in debt, and in ill-humour, which he vented upon several of his officers at home, and especially upon Stratford archbishop of Canterbury, with whom he had a serious quarrel, relative to the rights and privileges of the church. He was also obliged to make further concessions to parliament in order to obtain supplies; against which, however, he entered a secret protest: thus giving an example of the insincerity with which princes, under the pressure of temporary necessities, usually consent to restrictions of their authority.

His attempts on France had hitherto met with little encouragement; but a disputed succession to the dukedom of Brittany, which caused him to receive an application from Montfort, the rejected competitor, opened to him new prospects. He made a treaty with Montfort; and when that count had fallen into the hands of his enemies, he sent succours to his countess, who was heroically supporting her husband's interest. Edward himself landed with an army in Brittany in 1342, and undertook the siege of Vannes; but before he could take it, Philip's son, the duke

of Normandy, arrived with a much superior army, and Edward willingly agreed to a truce for three years, mediated by the pope's legates. The truce was soon broken, and Edward, finding his territory of Guienne threatened, sent over his cousin, Henry earl of Derby, for its defence. The king himself, with all his chief nobility, his eldest son Edward (the famous Black Prince), and an army of 30,000 men, landed at La Hogue in Normandy, in July, 1346. He overran and ravaged great part of the province, took and pillaged Caen, struck an alarm even into Paris, and then proceeded towards Picardy, followed by the king of France with 100,000 men. He forded the Somme, and arrived at the village of Crecy, in Picardy, on August 25. He there drew up his army, with great skill, in three lines, and awaited the attack of the enemy. The ensuing battle is one of the most glorious achievements of English valour. Prince Edward (see his article), then only sixteen years of age, was suffered by his father to obtain the honour of first repulsing the foe with his line, unassisted. The rout was afterwards completed with prodigious slaughter, the loss of the French on that and the following day being computed at 36,000 men, many of them of high rank and distinction; while the number which fell on the side of the English was incredibly small. This victory was followed by the siege of Calais, which occupied the English arms nearly a twelvemonth. In the mean time, David Bruce, being recalled to the crown of Scotland, made an incursion with a great army into England, and penetrated as far as Durham. Here he was met by a much inferior force, raised by queen Philippa, and commanded by lord Percy, which gave him a total and bloody defeat. David himself was taken prisoner, with many of his principal nobles; and this success, while the king with the flower of his troops was abroad, is highly honourable to the martial spirit prevailing in England during that reign. Philippa went over to her royal spouse at Calais, where she was received with deserved triumph. That town, which all the efforts of king Philip were unable to relieve, was now reduced by famine to the greatest extremities. The governor offered to capitulate; but Edward, incensed by its long resistance, insisted that six of its principal citizens should be delivered to him, with cords about their necks, as sacrifices to his anger. After some hesitation in complying with this cruel and unjust condition, Eustace de St. Pierre, with five others, offered themselves as voluntary victims. They were led to the

English camp; and the entreaties of Philippa alone prevented the king from sullyng his character by putting to death men whose only crime was love to their country and fidelity to their sovereign. Edward caused all the French inhabitants to quit Calais, and substituted an English colony, which long possessed it as one of the keys of France. In 1348 a truce was concluded with the French king. During the truce the French made an attempt to recover Calais by surprise, but were repulsed with loss. On this occasion the king himself fought on foot as a private soldier, and engaging in a fierce combat with a French knight, took him prisoner. In the true spirit of chivalry he treated his antagonist with distinguished courtesy, threw a string of pearls about his neck, and liberated him without ransom.

The year 1349 was distinguished by the institution of the order of the Garter; the alleged origin of which, from the accidental dropping of the countess of Salisbury's garter at a ball, though trifling, is not unsuitable to the spirit of gallantry so prevalent in that age. From the splendour of Edward's court, the Garter soon became one of the most illustrious orders of knighthood in Europe. Philip king of France died in 1350, and was succeeded by his son John. That kingdom was soon disturbed by intestine commotions, chiefly excited by Charles king of Navarre, surnamed the Bad (see his article). Edward, disposed to take advantage of this circumstance, at the expiration of the truce in 1355, invaded France on the side of Calais, while the Black Prince did the same from Gascony. Both these expeditions were attended with much plunder and devastation; but the king was recalled to England by a threatened invasion of the Scots. He soon repelled it, and retaliated by carrying fire and sword through the whole country from Berwick to Edinburgh. In the mean time, the duke of Lancaster was supporting the king of Navarre in Normandy, while the prince of Wales penetrated from Guienne to the heart of France. He was opposed by the king of France, at the head of an army four or five times more numerous, which brought on, in September, 1356, the famous battle of Poitiers. Of this a more particular account will be given in the article of Edward the Black Prince. It suffices here to mention, that John himself was taken prisoner; so that Edward had the extraordinary good fortune of holding at the same time in captivity the persons of the kings of France and Scotland, his two most dangerous foes. John was taken to England, and received with the greatest respect

and courtesy by his brother monarch. David was soon after liberated upon ransom; and the influence of his wife, sister to Edward, prevented any further disturbance to England from that quarter. A truce had been made with France after the battle of Poitiers, at the expiration of which, in 1359, Edward passed over to Calais, with an army of near 100,000 men. He desolated the provinces of Picardy and Champagne, and appeared before the gates of Paris, the dauphin Charles not attempting to withstand him in the field. At length, finding himself, notwithstanding his military successes, as far as ever from the possession of the crown of France, Edward consented to a peace. This was concluded at Bretigni in May, 1360; and, besides the stipulation of a great ransom for king John, contained the cession of a number of provinces and districts in the south-west of France, and some places in the neighbourhood of Calais, to Edward; who, on his part, renounced for ever all claim to the crown of France, and to the provinces of Normandy, Maine, and Anjou. The peace was observed with good faith during the life of John; but his successor, Charles V. surnamed the Wise (see his life), having strengthened himself by his political conduct, encouraged the complaints of several lords, vassals of prince Edward, on whom his father had conferred the sovereignty of the ceded French provinces, and summoned the prince before him, as his lord paramount. The hero treated this summons with contempt; whereupon Charles took possession of the country belonging to the English near Calais, and, by means of his brothers, and the constable du Guesclin, invaded the provinces subject to prince Edward, whose declining state of health obliged him to resign military command. The king, his father, enraged with this breach of treaty, threatened to put to death all the French hostages, but did not put in practice this severity. He, however, with the advice of parliament, resumed the title of king of France, and endeavoured to send succours into Gascony. The earl of Pembroke, who sailed for this purpose, was taken prisoner, with his whole army, near Rochelle. The king embarked in person for Bourdeaux, but was so long detained by contrary winds, that he gave up the enterprise. His general, sir Robert Knolles, led an army from Calais to the gates of Paris, but was afterwards defeated, and obliged to take refuge in Brittany. The duke of Lancaster marched from Calais to Bourdeaux, but with the loss of above half his men. In conclusion, Edward had the mortification to

witness the loss of all his ancient French possessions, except Bourdeaux and Bayonne; and all his conquests, except Calais. The decline of his life was in other respects rendered unhappy. Being a widower, he fell under the management of an artful mistress, named Alice Pierce, whose influence gave so much disgust, that it was a subject of parliamentary remonstrance, and he was obliged to dismiss her. His administration became unpopular; and the people, no longer dazzled with his glory, regarded him with diminished attachment. He saw his heroic son, Edward, finally sink under a lingering illness. He survived the stroke about a year, and died June 21, 1377, in the sixty-fifth year of his age, and fifty-first of his reign.

Few English kings have left behind them a more splendid name than Edward III. He had, indeed, many of the qualities of a great king; valour, prudence, affability, and munificence: and the nature of his exploits was calculated to throw a lustre upon his reign. Yet the pretensions of the sovereigns of England to the crown of France, which he first established, have been the source of infinite mischiefs to both countries; and his own successes in pursuit of them terminated in nothing but disappointment and loss. He was involved in perpetual difficulties to raise the supplies for his expensive enterprises; and though he did not scruple arbitrary measures for this purpose, yet he was so often obliged to resort to parliament for legal subsidies, that that body, especially the House of Commons, acquired much additional consequence during his reign. One of the most popular laws in the statute-book dates from the 25th of Edward III. which is that accurately limiting the crime of high-treason to three principal cases. It is well known what an engine of tyranny an indefinite *lex majestatis* has been in all monarchies. The use of the French language in law proceedings was laid aside in this reign, as a badge of the conquest which it was now time to abolish. Legislation and police in general were much improved; and though commerce still lay under many impolitic restrictions, yet the staple of the nation, the woollen manufacture, was promoted by encouragement given to foreign weavers. The magnificent castle of Windsor was built by this king; a residence worthy the romantic splendour of a chivalrous court. English poetry, too, began to raise itself from barbarism, and the age of Edward is that of Chaucer. This king left behind him a numerous posterity by his queen Philippa. The line of his eldest son ceased in his unfortunate successor, Richard II.

The two rival houses of York and Lancaster were derived from two other sons. *Hume's Hist. Engl.—A.*

EDWARD IV. king of England, was born in 1441. His father, Richard duke of York, was grandson of Edmund earl of Cambridge and duke of York, fourth son of Edward III.; while the Lancaster branch descended from John of Gaunt, the third son of the same king. But the York line had intermarried with the female descendant of Lionel duke of Clarence, second son of Edward III. which, according to the established rules of representation, gave it the preferable right to the crown. Edward was brought up in scenes of civil contention. He succeeded, in the title of York, his father, slain at the battle of Wakefield in 1460; and soon after defeated the earl of Pembroke at Mortimer's cross in Herefordshire. After the battle of St. Alban's, gained by queen Margaret over the earl of Warwick, Edward, collecting the relics of Warwick's forces, advanced, and obliged the queen to retire to the north. He then entered London, where, by popular acclamation, he was declared king, in March, 1461, being then in his twentieth year. His person was uncommonly handsome, his disposition bold and enterprising, but unfeeling and unrelenting. Indeed, the savage deeds perpetrated on both sides, during this bloody contest, render it one of the most unamiable periods of the English character. Soon after his accession he had to fight for his crown against an army of 60,000 Lancastrians, assembled in Yorkshire; and the field at Towton, the most destructive in the course of those wars, confirmed his title by a decisive victory. He then summoned a parliament, which recognised in the most ample manner his hereditary right, and passed large attainders of the opposite party. The hopes of the Lancastrians were somewhat revived by an aid sent from Lewis XI. of France, which enabled the heroic and indefatigable Margaret again to appear in arms. But she was defeated in the battle of Hexham, May, 1464, and obliged to take refuge in Flanders; while her husband, the weak and insignificant Henry VI. fell into the hands of the Yorkists, and was thrown into the Tower. Edward, now freed from warlike cares, indulged himself in those pleasures of gallantry to which he was addicted, and which rather promoted his popularity than injured it; but a marriage of love, which he contracted with one of his subjects, produced very serious consequences. Elizabeth Woodville, widow of sir John Gray of Groby, a Lancastrian, whose estate had been confis-

cated, took the opportunity of an accidental visit of the king's at her father's house, to throw herself at his feet, and implore his compassion on her ruined children. The sight of beauty and loveliness in distress won the heart of Edward, who raised and comforted her, and soon proceeded to offer conditions for mutual favours. Her virtue, however, would not suffer her to listen to any dishonourable proposals; and the king could only gratify his passion by agreeing to a private marriage. A short time before, he had sent the earl of Warwick to negotiate for him a treaty of marriage with Bona of Savoy, sister of the queen of France, and his offer had been accepted. This circumstance occasioned an avowal of his new union; and besides the offence he gave to the courts of France and Savoy, he incurred the high indignation of the potent earl who had been delusively employed in the nuptial commission. He and the other great nobles were further disgusted by the favours lavished upon the queen's kindred, who were raised to titles and the highest posts in the state. Warwick succeeded in alienating from the king his second brother, George duke of Clarence, who married the earl's daughter. Edward, on the other hand, strengthened his interest abroad by marrying his sister Margaret to Charles the Bold, duke of Burgundy, and by forming a league with the duke of Brittany. While discontents among the great were secretly operating in England, an insurrection in Yorkshire, seemingly occasioned by a local quarrel, was inflamed to an open rebellion in 1469. It is probable that the intrigues of Warwick had some share in fomenting this, though he appeared to assist in quelling it. But in the next year, being employed with Clarence to levy troops, in order to oppose a new insurrection in Lincolnshire, they raised an army in their own name, and declared against the abuses of the government. Not being supported, however, as they expected, they fled to France, where Warwick was received with great distinction by Lewis, who was jealous of Edward's alliance with the house of Burgundy. He procured a reconciliation between the exiles and queen Margaret, cemented by the marriage of Clarence's daughter with the Lancastrian prince Edward. Lewis fitted out a fleet to escort Warwick with a body of troops to England. After a storm had dispersed the Flemish fleet which watched him, he sailed, and landed with Clarence and some other lords at Dartmouth. Such was his popularity and influence, that he soon saw himself at the head of 60,000 men, with which he marched to en-

counter Edward. They approached each other near Nottingham, where, by the treachery of the marquis of Montague, Warwick's brother, who was high in Edward's confidence, the king was near being surprised in his tent during the night. He had just time to mount on horseback, when, with a few attendants, he hastened to Lynn, and embarking on board some vessels which lay ready in that harbour, he set sail, leaving Warwick in full possession of the kingdom, within eleven days after he had set foot in it. Edward, with much difficulty, reached a port in Holland, and was coldly received by his brother-in-law, the duke of Burgundy. In the mean time, the Lancastrians were entirely triumphant in England. Henry's title was recognised by Parliament. All the attainders of his party were taken off, and transferred to the Yorkists. Warwick and Clarence were declared regents of the kingdom, under the incapable Henry, during the minority of his son; and Margaret, with all the exiles, prepared to return. The duke of Burgundy, however, who at first had shewed a disposition for changing with the change of fortune, at length resolved secretly to assist Edward; and he delivered to him, in March, 1471, a small squadron of ships, with which he immediately sailed, and landed at Ravenspur. He brought over a force only of 2000 men; but a number of partisans daily flocked to his standard. He was admitted into York, and was soon enabled to march to London. There, through the influence of many rich merchants who had advanced him money, and particularly, it is said, through that of the citizen's wives, with whom he had deeply ingratiated himself, he obtained entrance as king, while the unfortunate Henry again became a prisoner. Warwick advanced against him as far as Barnet, where, on Easter-day, April 14, another great battle between the two houses was fought, ending in a complete victory to Edward, and the death of Warwick in the field. On the very same day queen Margaret and her son, now eighteen years of age, landed at Weymouth. She advanced into Gloucestershire, where she was met by the victorious Edward, who gave her a total defeat at Tewksbury (May 4), Margaret and the young prince were taken prisoners, and brought before the victor. Edward asked the prince how he dared to invade his dominions? and receiving a spirited answer, basely struck him on the face with his gauntlet. At this signal the king's brothers and other nobles dragged him into the next room, and stabbed him. Margaret was thrown into the Tower, where Henry VI. soon

after died, whether by violence or a natural death is uncertain. Edward was now, by the destruction of all his foes, firmly seated on the throne, and he resigned himself to that course of pleasure and gaiety to which he was addicted. The ambition of French conquests, however, at length seized him; and in 1475, in consequence of a league with the duke of Burgundy, he crossed the seas with a powerful force, attended by the principal nobility of the kingdom. The duke of Burgundy failed in his promise of assistance; and the politic Lewis, trusting rather to negotiation than to arms, concluded a truce with him, by which he purchased Edward's return to his own dominions with a present payment of money, and an annual pension. He also bought the friendship of the venal English nobles by pensions, and he gave liberal treats to the greatest part of the army in Amiens. On the whole, the treaty of Pecquigni (so it was called) displayed in the English monarch a weak and inconsiderate levity, and in the French monarch the timid craft of meanness. Edward thenceforth ceased to interfere in continental politics, and suffered the French king, unresisted, to appropriate the spoils of the house of Burgundy after the death of the duke. His own attention was chiefly engaged with jealousy of his brother Clarence, who, though he had deserted Warwick at a critical time, had never been able to regain Edward's confidence. His artful brother, the duke of Gloucester, joining with the queen's kindred, aggravated all the suspicions which his unguarded behaviour excited in the king's mind; and at length, in 1478, he was capitally arraigned before the House of Peers; and though the charges against him were weak or trifling, was found guilty. The Commons concurred in a bill of attainder against him, and the unhappy Clarence fell a sacrifice to fraternal jealousy. He was indulged in the whimsical desire of being drowned in a butt of malmsey wine. An expedition of the duke of Gloucester to the borders of Scotland, in which he took Berwick, and forced the Scots to make peace, was the principal remaining event of this reign. Edward was making preparations for a French war, in order to revenge some injuries received from Lewis, when he was taken off by sickness on April 9, 1483, in the forty-second year of his age, and twenty-third of his reign. He left two sons and five daughters. *Hume's Hist. Engl.—A.*

EDWARD V. king of England, was in the thirteenth year of his age when he succeeded his father, Edward IV. in 1483. Of the short

reign of this innocent victim it suffices here to mention, that his uncle, the duke of Gloucester, the regent, after arresting and executing Edward's maternal uncle and half-brother, Rivers and Gray, proceeded to bastardise the late king's progeny, and assumed the crown. The young king, who, with his brother Richard, was lodged in the Tower, remained but a short time an obstacle to unprincipled ambition. Two months after his accession, he and his brother, while sleeping together, were smothered by ruffians, and buried at the foot of the stairs of their apartment. The bodies were supposed to be found in the reign of Charles II. who caused them to be interred in a marble monument. *Hume's Hist. Engl.—A.*

EDWARD VI. king of England, son of Henry VIII. by queen Jane Seymour, was born in 1538. At his father's death he was only nine years of age; and as he did not live to attain majority, the acts of his reign are to be considered only as those of his guardians and counsellors; whence we shall touch on them very slightly. From early youth Edward displayed great capacity for receiving instruction, and a mild and amiable disposition. His education was committed to men of the first character for learning, among whom were sir John Cheke and sir Anthony Cooke, and his progress in the languages and other parts of knowledge was extraordinary. After his father's death, when the reformed party were predominant, and the king's maternal uncle, Scymour duke of Somerset, became protector, great care was taken to inspire him with protestant principles, and with such success, that he zealously concurred in every measure to establish and secure the reformation. His reign, on the whole, was tumultuous and calamitous. One of the first public events was a quarrel with Scotland, proceeding from the projects of introducing the reformation in that country, and of marrying the young queen Mary to Edward, from both of which the nation was averse. The protector marched an army into the country, and gained the battle of Pinkey; but he failed in his main purpose, and the young queen was sent over to France, where she was contracted to the dauphin. Mean time his power at home was attacked by his own brother, the lord admiral, whose practices were deemed treasonable, and he was attainted by parliament, and executed. Formidable insurrections next broke out in various parts of the kingdom, owing in part to discontents from the changes in religion, in part from the oppressions the people suffered from being deprived of the right of commonage.

These were not suppressed without considerable bloodshed. The administration of Somerset at length raised up such powerful enemies against him, that he, in his turn, was brought to the scaffold; so that the young king had the affliction of being compelled to consent to the public execution of two of his uncles. That his nature must have revolted greatly from this severity may be concluded from the reluctance with which he consented to the death of a fanatical woman, one Joan Bocher, who was capitally condemned for an unintelligible heresy. When archbishop Cranmer (on whose memory this transaction is the greatest stain) urged Edward to sign the warrant for committing her to the flames, he long resisted; and when, overcome by his importunities, he at length signed with tears in his eyes, he told Cranmer, that, if it was wrong, the guilt should lie upon his head. He was, however, so strongly imbued with zeal against popery, that he was with great difficulty induced to tolerate his sister Mary in the exercise of her religion, and bewailed her obstinacy, and his own inability to control it, with many tears. After the death of Somerset, Dudley duke of Northumberland (see his article) became all-powerful, and he governed the king and kingdom with equal despotism. Through his influence Edward, now in an infirm state of health, was induced to set aside from the succession both his sisters, Mary and Elizabeth, and to settle the crown upon the lady Jane Gray. His approaching dissolution now became apparent. From the relics of the small-pox and measles he had fallen into a pulmonary complaint, which terminated in a decided consumption. His symptoms were aggravated by the medicines of a female empiric, and he sunk under his disease on July 6, 1553, in the sixteenth year of his age, and seventh of his reign. The promising qualities of this young prince, and the blow sustained by the protestant cause from his death, have rendered his memory peculiarly dear to the nation; and writers have fondly dwelt upon all the instances of his extraordinary acquirements, and his opening virtues. He is also advantageously remembered as the founder of some of the most splendid charities in the metropolis;—a merit, doubtless, properly belonging to his directors, and which was rendered easy by the recent dissolution of so many opulent religious foundations. *Hume's Hist. Engl.—A.*

EDWARD, prince of Wales, surnamed, from the colour of his armour, the *Black Prince*, one of the most truly heroical characters of his age,

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the eldest son of king Edward III. and Philippa of Hainault, was born in 1330. At the age of fifteen he accompanied his father on his invasion of France, and received from him the honour of knighthood. He well approved his youthful chivalry by his conduct at the battle of Creci in 1346, when, being placed at the head of the first line of the English, he fought with a valour which gave an example to the bravest men in the army. Being hard pressed, a message was sent to the king, who was posted on an adjacent hill, desiring succour. After being informed that his son was alive and unhurt, "Tell him," said he to the messenger, "that I reserve to him the honour of the day, and confide in his shewing himself worthy of the knighthood which he has received." The prince redoubled his efforts, routed the French cavalry, and decided the field. When the battle was over, the king flew into his arms, and gave him the praise his courage had so well merited. It was on this occasion that he assumed the crest of ostrich feathers, and motto of *Ich dien* (*I serve*), belonging to the slain king of Bohemia, which the princes of Wales have ever since borne. In 1355 he commanded an army which invaded France from Gascony, and he laid waste the greater part of Languedoc, crossed the Garonne, and brought back a vast spoil, and many prisoners. In the next year he took the field with 12,000 men, and penetrated to the heart of France. He was at length opposed by the king of France himself (John), at the head of 60,000 men, and was reduced to a situation for want of provisions which must probably have terminated in a surrender, had the French acted with prudence and moderation. But John's over-confidence brought on a battle, which the skill and bravery of the prince rendered extremely fatal to his adversaries. In this famous action, fought at Maupertuis, near Poitiers, September 19, 1356, many of the French nobility fell round their king, who was at length obliged to yield himself prisoner. When conducted to the victor's tent, the prince came forth to meet him with every expression of sympathy and respect. He caused a repast to be prepared for him, at which he waited behind his back, refusing to sit down in his presence; and in the whole of his treatment he behaved to him as to a king and a superior, rather than a captive. All the other prisoners experienced the prince's humanity and generosity; and in no instance have the noble manners of chivalry more softened the horrors of war. Edward conducted John to Bourdeaux, and thence

brought him over to England. They made their entry together into the metropolis, the French king royally clad, and mounted on a stately white courser, and the Black Prince at his side, riding on a palfrey. This contrast was in reality only seeming humiliation on the part of the prince, who must know, that his glory, as a conqueror, was in no danger of being obscured; and the delicacy of leading his captive in triumph through the streets of the capital has been questioned by French writers, who perhaps have, in this instance, too much adopted modern ideas of refinement. In 1361 the prince married Joan, daughter of Edmund earl of Kent, his father's uncle. She was then the widow of sir Thomas Holland. By the peace of Bretigni king Edward had obtained the provinces of Poictou, Saintonge, Perigoux, Limosin, and others, which he annexed to Guienne, and formed into a sovereignty for his son, under the title of the Principality of Aquitaine. There the prince took up his residence; and at his court Peter the Cruel, king of Castile, took shelter, when he was driven from the throne by his natural brother, Henry count of Trastamare. Though he was a tyrant, stained with every species of crime, Edward thought it not derogatory to his honour to attempt the restoration of a brother monarch; and, in 1367, he levied a great army, and proceeded upon the enterprise. Henry had obtained the assistance of those bands of mercenaries, who, under the name of the *great companies*, struck so much terror wherever they went. Of these many had served under Edward; and they bore him such reverence, that they obeyed his call, and leaving the banners of Henry, though under the immediate command of the famous Du Guesclin, they again enlisted with the Black Prince. Henry ventured to engage the prince, and was entirely defeated at Najara, with great slaughter. The cruel Peter would have massacred all the prisoners, but was restrained by his victorious ally. Edward seated Peter on the throne; but that unworthy sovereign refused the stipulated reward to the English troops, and Edward returned to Guienne with the glory of having successfully accomplished his enterprise, but with a ruined constitution. The taxes he was obliged to levy upon his subjects, in order to defray his expences, rendered his government unpopular, notwithstanding his noble qualities. Appeals were made by the nobles to their superior lord, the king of France, who summoned Edward, as his vassal, to appear before him at Paris. "I will come," said the spirited prince, "but it shall be at the head of

60,000 men." This, however, was a vain boast. His health grew daily more impaired. He was unable to take the command when the troops of the French king invaded his dominions; and having suffered the mortification of seeing his generals defeated, he at length withdrew into England. After lingering some time, he died on June 8, 1376, in his forty-sixth year, leaving an only son, afterwards king Richard II. *Hume's Hist. Engl.—A.*

EDWARDS, GEORGE, a naturalist of merit, especially in the branch of ornithology, was born in 1693 at West Ham in Essex. Being designed for commercial life, he was placed with a tradesman in London, who happened to be a man of a learned education. This circumstance, with that of his chamber's being made the repository of the library of a deceased physician, gave the youth a turn to literature and scientific enquiry, which detached him from the pursuit of gain. He passed some years in travelling at home and abroad, with no fixed purpose, as it should seem, but that of indulging his curiosity with the various objects of nature and art. On his return he closely applied to the study of natural history, and practised the drawing and colouring from nature of such animals as fell under his inspection; in which performances he first attended to correctness of imitation, rather than picturesque effect. His birds were admired by the curious, and brought good prices; and by his exertions in this branch he obtained a decent subsistence and a large acquaintance. In 1733, through the recommendation of sir Hans Sloane, one of his principal patrons, he obtained the place of librarian to the college of physicians. This post afforded him comfortable apartments, with access to a large collection of books, and to the acquaintance of many liberal and ingenious men. Dr. Mead was one of those, whose ample literary stores could not fail of being highly useful to our naturalist. In 1743 he published the first volume of his "History of Birds," in quarto, with fifty-two coloured plates from original drawings, and full descriptions in French and English. Of this splendid work successive volumes appeared in 1747, 1750, and 1751. The latter volume, in addition to the birds, contained sixteen plates of serpents, fishes, and insects. The author displayed the characteristic piety of his disposition, though in a manner somewhat singular, by a dedication of the concluding volume "To God," drawn up and subscribed in the customary mode of those formularies. As supplementary to this work, he published, in three successive parts, 1758, 1760,

and 1763, "Gleanings of Natural History," consisting of coloured plates of birds, fishes, insects, and plants, most of them non-descripts. The whole of his labours comprises upwards of six hundred subjects in natural history, first delineated and described by himself. For this valuable addition to the study of nature he justly obtained a high reputation among its votaries, and he was particularly esteemed by the illustrious Linnæus, who corresponded with him, and completed the general index to his works according to his own system. For his History of Birds he was honoured by the Royal Society, in 1750, with sir Godfrey Copley's medal; and in 1757 he was chosen a member of that body, whose memoirs he enriched with various occasional papers on subjects of natural history. He was likewise associated to several of the learned societies in different parts of Europe. In 1769 he withdrew from his office at the college of physicians, and purchased a small house at Plaistow in Essex. He had previously disposed of his large collection of drawings to lord Bute. He published, in 1770, an octavo volume of "Essays," chiefly collected from the prefaces and introductions to his books. He added some instructions for drawing and painting in water-colours, and for etching. After that period, though he occasionally made drawings of new and rare subjects in natural history, he chiefly attended to his amusement with books and friendly conversation. His temper was cheerful, open, and benevolent; his diffidence and humility disqualified him for shining in mixed company, but he was equally entertaining and communicative in intimate converse. His patience was tried in his latter years with the stone, and with a cancer which deprived him of the sight of one eye; but he bore all his sufferings with the greatest fortitude and resignation. He died at the age of eighty, in July, 1773. *Biog. Britan.*—A.

EDWARDS, JONATHAN, an Anglo-American divine of considerable talents, was born at Windsor in Connecticut, in the year 1703. He was entered a student at Yale college in 1716, where he took his degree of B.A. before he was quite seventeen years of age. He distinguished himself by the diligence of his application to the usual course of collegiate studies, and made considerable progress in his acquaintance with the sciences, and particularly natural philosophy, which he cultivated through life with pleasure, and that degree of discernment which he eminently possessed. But moral philosophy and theology were his favourite studies, which he prosecuted with much zeal, as well from incli-

nation, as on account of their more immediate connection with the profession for which he was designed. Soon after he entered on his collegiate exercises, he read Locke on the human Understanding with great delight and profit, and was led by it to contract an attachment to those metaphysical enquiries, by which he obtained considerable reputation in future life. Having continued at college for about two years after taking his first degree, preparing for the clerical function, he underwent the usual examination, and was licensed to preach the gospel as a candidate. In the year 1722, at the request of several ministers in New England who were entrusted to act on behalf of the English Presbyterians at New York, he went to that city, and preached there with great acceptability for eight months. But not considering the circumstances of the society to which he ministered to be such as would justify him in settling among them, at the end of the period just mentioned he retired to his father's house, where he closely applied himself to his studies. In the year 1723 he was admitted to the degree of M.A. Soon after this he received invitations from several churches to officiate among them, with a view to his settlement as their minister; but being chosen tutor of Yale college in the year 1724, he sedulously devoted himself to the duties of that office for above two years. In the year 1726 his maternal grandfather, the rev. Mr. Stoddard, minister of a congregation at Northampton, being from his great age under the necessity of calling in the aid of a colleague, Mr. Edwards was induced to resign his tutorship and accept of that situation, where he was ordained to the pastoral office in the following year. In this connection he continued respected, beloved, and happy for many years, until, in 1744, a sudden revolution took place in the disposition of the people towards him, which terminated in his formal dismissal from his ministerial charge. This change was occasioned partly by an alteration which Mr. Edwards was desirous of introducing into the terms of admission to church-membership, by which persons who did not give satisfactory evidence of their being in a converted state, were to be excluded from the Lord's Supper; and partly, by an injudicious, if not an inquisitorial exercise of church authority, in an endeavour to subject some young people of his congregation to ecclesiastical censures for reading some improper books, and engaging in obscene conversation. The disclosure of Mr. Edwards's sentiments on the former subject, and the steps which he took in the business respecting his young peo-

ple, gave so great offence to most of the considerable families in the town, that from that time his usefulness and happiness among them were at an end; and being afterwards involved in further contests by the measures which he took to justify his conduct, he was dismissed from his connection with them at a church meeting, in which twenty members only voted in his favour, and two hundred against him. This event, which took place in the year 1750, was a severe trial to his fortitude, as he had a numerous family, and little or no income, exclusive of his salary as a minister; but he was supported under it by a persuasion that he had followed what appeared to him to be the line of duty, and displayed great calmness and composure of mind under his unfortunate circumstances. In the year 1751 he accepted of an invitation to become Indian missionary at the town of Stockbridge, in the province of Massachusetts bay, where he discharged the duties of that office for six years, to the satisfaction of the inhabitants, both English and Indians, and was honourably supported by the commissioners of the society in London for propagating the gospel in foreign parts, who placed great confidence in his judgment and wisdom in all matters relative to that institution. In this quiet retreat he enjoyed more time to devote to the prosecution of his studies than during the preceding years of his life, and he diligently improved it in preparing different treatises for publication, and in digesting materials for numerous other theological works, which he intended to complete if he met with the necessary encouragement. In the year 1757, on a vacancy taking place in the presidency of the college of New Jersey, the trustees elected Mr. Edwards to that honourable station. When the information of this election was brought to him, he expressed considerable reluctance at undertaking so weighty a charge; but the advice of those respectable characters, on whose judgment and friendship he could rely, conquered his scruples, and finally determined him to accept of the appointment. He arrived at Prince Town towards the beginning of the year 1758, and was fixed in the president's chair, to the great joy and satisfaction of the college, and of its best friends and well-wishers, who flattered themselves with the hope that the interests of learning and religion would be essentially benefited by his promotion. He had, however, scarcely entered upon his new office, when the small-pox, which he had hitherto escaped, became prevalent in the Jerseys, and it was thought prudent that he should submit to inoculation, which at that time was

practised with great success in his neighbourhood. For some time the disorder appeared with favourable symptoms, and his friends entertained the hope that all danger was over; but he was seized by a secondary fever, attended with circumstances which precluded the application of medical remedies, and fell a victim to the disease in the month of March, 1758, in the fifty-fifth year of his age. That Mr. Edwards was a man of considerable learning, extensive reading, and strong judgment, is sufficiently apparent from his works which have been communicated to the public. He was so eager for the acquisition of knowledge, and so diligent in the pursuit of it, that, though of a tender and delicate constitution, he commonly spent thirteen hours every day in his study. He was also ardently pious and devout; strictly upright and moral in his conduct, and temperate to abstemiousness; and humane, benevolent, affable, and humble, in his deportment. In his religious principles he was a rigid Calvinist, and proved himself one of the ablest defenders of some of the peculiarities of the Genevan school. Besides a vast number of MSS. which he left behind him, on almost all subjects in divinity, and in scripture criticism, he was the author of a variety of single sermons, published during his life-time, and of a collection of "Sermons on various important Subjects," 8vo. published after his death in 1765. He also published "A faithful Narrative of the surprising Work of God in the Conversion of many hundred Souls in Northampton," 8vo. which was first printed at London in 1737, with a recommendation by Dr. Watts and Dr. Guyse, and afterwards reprinted at Boston in 1738, with five discourses prefixed to it; "Some Thoughts concerning the present Revival of Religion in New England, and the Way in which it ought to be acknowledged and promoted, &c." 8vo. 1742; "A Treatise concerning religious Affections," 8vo. 1746; "An Account of the Life of the Rev. Mr. David Brainerd, Minister of the Gospel, and Missionary to the Indians, &c. with Reflections and Observations thereon," 8vo. 1749; "An Enquiry into the Qualifications for full Communion in the visible Church," 8vo. 1749; "A Reply to the Rev. Mr. Williams's Answer to the same," 8vo. 1749; "A careful and strict Enquiry into the modern prevailing Notion of that Freedom of Will which is supposed to be essential to moral Agency, &c." 8vo. 1754, which is allowed to be one of the most able and acute productions in support of the doctrine of philosophical necessity; and "The great Doctrine of original Sin defended,

&c. containing, in particular, a Reply to the Objections and Arguings of Dr. John Taylor, &c." 8vo. 1758. *The Life and Character of the late Rev. Mr. Jonathan Edwards, &c. prefixed to the Collection of his Sermons, published in 1765.*—M.

EDWARDS, THOMAS, an English divine, and a zealot for the principles of presbyterian church discipline, was educated at Trinity college, Cambridge, where he took the degree of B.A. in the year 1605, and that of M.A. in 1609. He was also incorporated M.A. at Oxford in the year 1623. We learn from himself that he entered into orders in the established church, notwithstanding that he was always a puritan in his heart; but are not informed whether he obtained a presentation to any benefice. He appears to have officiated chiefly in the situation of a lecturer at Hertford, and other places in and about London; and to have sometimes incurred the rebukes of his ecclesiastical superiors by the puritanical style of preaching which he adopted, and the offences which he committed against the rules and orders of the church. When the long parliament declared against king Charles I. he became a zealous advocate for the changes in civil and ecclesiastical matters which were gradually introduced, and by his actions, sermons, prayers, and private conversation, endeavoured to support the views of the ruling party against the favourers of episcopacy and royalty. And when the Independents began to gain ground, his zeal was directed with equal fervour against their measures, and in support of the presbyterian discipline and government. The following is a list of the pieces which he wrote against the Independents: "Reasons against the independent Government of particular Congregations, &c." 4to. 1641; "Antapologia, or a full Answer to the Apologetical Narration of Mr. Goodwin, Mr. Nye, Mr. Simpson, and Mr. Burroughs, Members of the Assembly of Divines, &c." 4to. 1644; "Gangræna, or a Catalogue and Discovery of many of the Errors, Heresies, Blasphemies, and pernicious Practices of the Sectaries of this Time, &c." 4to. 1646; and the second and third parts of "Gangræna, &c." published in the same year. He also published "The casting down of the last and strongest Hold of Satan, or a Treatise against Toleration, part I," 4to. 1647; "The particular Visibility of the Church;" and "A Treatise of the Civil Power of Ecclesiasticals, and of Suspension from the Lord's Supper," 1642. The language and sentiments in these publications are bitter and violent in the extreme; and they would not be

worthy of notice were it not that they serve to display in a very striking manner the wretched absurdities that prevailed among the ignorant and enthusiastical sectaries of the times. Mr. Edwards was distinguished by all the zeal and bigotry of a Dominic; and if he had been possessed of power, would have proved as furious a persecutor of all non-conformists to presbyterianism, as that firebrand was of those whose religious scruples compelled them to quit the catholic pale. He died in Holland, whither he had fled to escape the resentment of the Independents, after Oliver Cromwell had overturned the power of the parliament, in the year 1647, when he had entered into the forty-eighth year of his age. *Biog. Britan.*—M.

EDWARDS, JOHN, a learned and pious divine of the church of England, and son of the preceding, was born at Hertford, in the year 1637. After receiving his grammatical education at Merchant-tailors' school in London, he was sent, in the year 1653, to the university of Cambridge, where he was entered at St. John's college, at the head of which was Dr. Anthony Tuckney, a presbyterian divine of great character and learning, who, by the wisdom and strictness of his discipline, had made his college flourish in an eminent degree. Soon after his admission, Mr. Edwards was chosen scholar of the house, and quickly recommended himself to notice by the manner in which he performed his exercises both in his tutor's chamber and in the college-hall. Towards the close of his under-graduate-ship, he was appointed one of the moderators for the year. When he was middle bachelor he was chosen fellow of his college; and, during the time of his senior bachelorship, was again appointed moderator in the schools, where his performances were so able as to be long spoken of with great commendation. In the year 1661 Mr. Edwards took the degree of M.A.; soon after which he was first ordained deacon, and then priest, by Dr. Sanderson, bishop of Lincoln. In the year 1664 he undertook the duty of Trinity church, in Cambridge; and, from the excellence of his pulpit-compositions, was frequently attended by many members of the university, among whom were persons of considerable standing and rank. In the year 1665, when the plague raged at Cambridge, he removed from the college into the town, that he might devote himself entirely to the edification and comfort of his parishioners in the time of that calamity. Soon after this he refused the offer of a good living in Gloucestershire, and chose to continue in his station at Cambridge.

In the year 1668 he was admitted to the degree of bachelor in divinity. About the same time he was chosen one of the lecturers of Bury St. Edmund's in Suffolk, whither he removed, and discharged the duties of the office with great reputation and acceptability for twelve months, when he resigned it, and returned to his college. Here, however, he met with some circumstances of disgust, which determined him to resign his fellowship, and remove to Trinity-hall, where he entered himself as a fellow-commoner, and performed the regular exercises in the civil law. Not being willing, however, to remain unemployed in his clerical profession, he accepted of an invitation to become minister of the parish of St. Sepulchre, in Cambridge, where his sermons attracted the same respectable audiences as had formerly attended him in Trinity church. In the year 1676 he became a married man; and, soon after that change in his situation, was offered the presentation to two considerable benefices in Norfolk; which, however, he generously declined, as he possessed a genteel independent fortune, and wished that those livings should be bestowed on some persons who stood in need of them. The same reasons did not prevent his acceptance of a presentation to the living of St. Peter's in Colchester, which was a less valuable preferment, but which offered to him a prospect of extensive usefulness. To that town he removed, and, during three years that he continued here, was highly acceptable to his parishioners. At the end of that term he quitted Colchester, and retired into Cambridgeshire, partly on account of his wife's ill health, and his own, which frequently unfitted him for the service of the pulpit; and partly because he conceived himself to be treated with unkindness by some of the clergy of the town. From this time he appears to have devoted himself to promote the interests of religion chiefly by his pen; and, about the year 1697, returned with his family to Cambridge, for the convenience of having access to the libraries in the university. In the year 1699 he was admitted to the degree of doctor in divinity. Having, in the year 1701, lost his wife, after a decent interval of time he married again, and, as had been the case after his first marriage, confined himself much to domestic retirement, that he might meet with as few interruptions as possible to the studious habits in which he delighted. It is remarkable, that Dr. Edwards, notwithstanding his numerous publications, was never possessed of a library, some bibles, lexicons, dictionaries, and other works of a similar nature, excepted. For

the ancient authors which he wanted to consult, he had recourse to the university and college libraries; and the modern books which he wished to peruse, it was his practice to borrow of the booksellers, paying the stipulated price of sixpence for the use of an octavo, one shilling for that of a quarto, and two shillings for that of a folio. It was also his method to make collections of extracts out of the books which he read, accompanied with notes, observations, and reflections, and to reduce them to particular heads and subjects on which he designed to treat. He continued in his course of diligent study till near his death, which took place in 1716, when he was in the seventy-ninth year of his age. That Dr. Edwards was a man of extensive learning cannot be denied; and that he was distinguished by ardent piety, and an exemplary moral conduct, there is not the least reason to dispute. He seems, however, to have derived from his father somewhat of his irritability of temper, which, if it did not lead him to the same indecorous method of displaying it, frequently involved him in unpleasant disputes with his brethren of the clergy, and was probably one cause of his suddenly quitting honourable and useful situations in which he was placed. He also rendered himself obnoxious to many of them by the zeal which on all occasions he displayed for the calvinistic doctrine; a zeal which he certainly carried to the excess of bigotry, by contending for the absurd notion of the old puritans, that there is a close connection between arminianism and popery. The following is a list of his works, which are written much in the scholastic manner, and, from the principles which pervade them, will be chiefly acceptable to readers of the calvinistic school: "An Enquiry into four remarkable Texts of the Old Testament," 8vo. 1692; "A further Enquiry into several remarkable Texts of the Old and New Testament," 8vo. of the same date; "Of the Truth and Authority of Scripture," 1693; "Of the Style of Scripture," 1694; "Of the Excellency and Perfection of Scripture," 1695; "Thoughts concerning the Causes and Occasions of Atheism," of the same date; "A Demonstration of the Existence and Providence of God," 1696; "Socinianism unmasked, or the Reasonableness of the Opinion concerning one Article of Faith only," "A brief Vindication of the fundamental Articles of the Christian Faith," and a discourse entitled "The Socinian's Creed," of the date of 1696 and 1697; and all intended to controvert the opinions in Mr. Locke's Reasonableness of Christianity as delivered in the Scriptures:

"Remarks on Mr. Whiston's Theory of the Earth," 1697; "Twelve Sermons, preached on special Occasions and Subjects," 8vo. 1698; "A Survey of the different Dispensations of Religion, from the Beginning of the World to the Consummation of all Things," in two volumes, 1699; "Exercitations, critical, philosophical, historical, theological, on several important Places in the Old and New Testament, in two Parts," 8vo. 1702; "The Preacher, Part I." 1705, and "Part II." 1706; "Veritas Redux, or Evangelical Truths restored," 1707; "A Treatise of Faith and Justification," 1708; "The Preacher, Part III." 1709; "An Answer to Dr. Whitby, concerning the Arminian Doctrine," 1711; "Observations and Reflections on Mr. Whiston's Primitive Christianity," 1712; "Animadversions on Dr. Clarke's Scripture Doctrine of the Trinity," of the same date; "A Supplement to the Animadversions," 1713; "Theologia Reformata, or the Substance and Body of the Christian Religion," in two volumes folio; to which was added a third volume folio, ten years after the author's death; "Remains," 8vo. 1713. To which might be added numerous single sermons, and a copious list of writings which were left in manuscript. *Biog. Britan.*—M.

EDWARDS, THOMAS, a learned divine of the church of England, in the eighteenth century, was born at Coventry in the year 1729. His grammatical education he received, partly at the free grammar school in his native city, but principally under the tuition of his own father, who was a clergyman there; and he early shewed an uncommon eagerness for acquiring knowledge. In the year 1747 he was entered at Clare-hall, in the university of Cambridge, where he took his degree of B.A. in 1750, and of M.A. in 1754. He was, likewise, chosen a fellow of his college. In the early part of his life he made some proficiency in music, without the aid of a master; but finding that his indulgence to that kind of amusement interfered too much with his studies, he entirely relinquished it. In the year 1751 he was ordained deacon, and in the year 1755, priest. Before Mr. Edwards had completed the twenty-sixth year of his age, he afforded a striking proof of the diligence of his application to the study of the learned languages, and the acquisition of sacred literature, by publishing "A new English Translation of the Psalms from the original Hebrew, reduced to Metre by the late Bishop Hare, with Notes, critical and explanatory, Illustrations of many of the Passages drawn from the Classics, &c." 8vo. The object of

Mr. Edwards in this publication was to make bishop Hare's system of Hebrew metre better known, and to shew the utility of a judicious application of it in elucidating the poetical parts of the Hebrew scriptures. His notes and illustrations afford proof both of extensive reading, and of his own respectable qualifications for the province of criticism. In the year 1758 he was appointed by the corporation of Coventry master of the free grammar school, and presented to the rectory of St. John the Baptist, in that city; soon after which promotions he entered into the marriage state. The next work which Mr. Edwards sent into the world was in the year 1759: it is entitled "The Doctrine of irresistible Grace proved to have no Foundation in the Writings of the New Testament." This work reflects great honour on our author's abilities as a scripture critic, on his liberality, and on his candour, and is of considerable importance in the controversy between the Calvinists and the Arminians. Without deciding how far he may be said satisfactorily to settle the questions respecting the reality and the manner of the divine agency on the human mind, in the acquisition of habits of virtue, we think it well calculated to overturn those extravagant notions respecting the influences of the Spirit of God, which tend to deaden the energy of human exertion, and do in fact attribute to the Deity the deficiencies and culpable conduct of his creatures. In the year 1762 Mr. Edwards published "Prolegomena in Libros Veteris Testamenti poeticos, &c. subjecitur metricæ Lowthianæ Confutatio, &c." 8vo. This work is an attack upon Dr. Lowth's *Metricæ Harianæ brevis Confutatio*, annexed to his excellent *Prælectiones de Sacra Poesi Hebræorum*. In the second edition of his *Prælectiones*, Dr. Lowth added a note, in which he strenuously maintained his former opinion in opposition to that of Mr. Edwards. In reply to this note, our author published, in 1765, "Epistola ad Robertum Lowthium S.T.P. &c." which called forth from the pen of Dr. Lowth, in 1766, A larger Confutation of Bishop Hare's System of English Metre, in a Letter to Dr. Edwards, in Answer to his Latin Epistle, 8vo. This treatise terminated the controversy, and, according to the general opinion of the learned world, with the weight of argument in favour of Dr. Lowth. In the year 1766 Mr. Edwards was admitted to the degree of doctor in divinity; and in the following year published two dissertations: the first, "On the Absurdity and Injustice of religious Bigotry and Persecution, their utter Contrariety to the

Temper and Conduct of Christ and his Apostles, and their mischievous and fatal Consequences ;" the second, " On the principal Qualifications, &c. necessary for the right and accurate Interpretation of the New Testament," 8vo. These dissertations are entitled to considerable praise, on account of the enlarged and liberal sentiments which they inculcate, and the useful assistance which they afford to theological students in attaining a critical knowledge of the christian scriptures. Dr. Edwards's regard for the honour of the sacred writings, and his capacity for illustrating their true meaning, were next advantageously displayed in a Latin publication, entitled "*Dux Dissertationes: in quarum priore probatur, Variantes Lectiones & Menda, quæ in Sacram Scripturam irrepsērunt, non labefactare ejus Auctoritatem in Rebus, quæ ad Fidem & mores pertinent: in posteriore vero, Prædestinationem Paulinam ad Gentilium vocationem totam Spectare,*" 8vo. 1768. In the year 1770 Dr. Edwards was presented by the crown to the valuable vicarage of Nuneaton in Warwickshire, whither he retired in 1779, after having resigned his school and rectory at Coventry, and where he resided during the remainder of his life. In the year last mentioned he published his last work, entitled "*Selecta quædam Theocriti Idyllia recensuit, variorum Notas adjecit, suasque Animadversiones, partim Latine, partim Anglice, scriptas immiscuit Thomas Edwards S.T.P.*" 8vo. This work reflects honour on the extent and accuracy of the author's classical literature, and will be found of great use to young students, for whose benefit it was chiefly designed. In the year 1784 Dr. Edwards met with a severe affliction, in being deprived by death of his wife, whose excellent understanding, endearing manners, and prudent management, had greatly contributed to his enjoyment and happiness. He was at the same time much enfeebled by a paralytic attack, which, previously to his melancholy loss, had for some time incapacitated him for the discharge of his parochial duties. He was indeed so far recovered from its effects as to be able to resume a part of his public functions; but in a few months after Mrs. Edwards's decease he had a second attack of that disorder, under which the remedies to which he had recourse afforded him no substantial relief. He died at Nuneaton, in 1785, in the fifty-sixth year of his age. Dr. Edwards is praised for his general mildness, benevolence, and humanity of temper. He possessed a generous spirit, and the most scrupulous and rigid integrity. As an instructor of youth he cannot be too highly praised for his

diligence and ability, any more than he can for the conscientiousness with which he discharged his duties as a parish priest. As a studious man he was fond of retirement, and his connection with the learned world was maintained more by correspondence, than personal intimacy with its members. The late excellent Dr. Edmund Law, bishop of Carlisle, whose sentiments were congenial with his own, and who, like himself, was a steady friend to the promotion of sacred literature, was the person among the distinguished men of his time with whom he had most conversed. *Biog. Britan.*—M.

EDWARDS, THOMAS, a critic and poet, born in 1699, was the son of a gentleman in the profession of the law in London. After receiving a good classical education, he was entered of Lincoln's-inn, and in due course of time was called to the bar, though a hesitation in his speech prevented him from ever engaging much in professional practice. It appears too that his favourite studies were of another kind, and the belles-lettres occupied more of his attention than books of law. Shakespeare, in particular, was the object of his study; and the appearance of Warburton's edition of that dramatist first induced him to become an author. He published, in 1744, "A Letter to the Author of a late Epistolary Dedication, addressed to Mr. Warburton." This was followed in 1747 by "A Supplement to Mr. Warburton's Edition of Shakespeare," a work which passed through several editions, and became famous under its subsequent title of "The Canons of Criticism." The idea of it was derived from a hint given by Warburton, that he had himself once intended to draw up a body of canons for literary criticism, but that he had dropt his design, as rendered unnecessary by occasional remarks in his notes. Edwards affects to take up this relinquished design, and has framed a set of canons drawn from Warburton's notes upon Shakespeare, and illustrated by the examples they afford. The canons in the last edition amount to twenty-five in number; and it is impossible to read them and their illustrations without extraordinary mirth at the expence of the reverend annotator, who, as a critic, has perhaps contrived to be more ingeniously and singularly in the wrong than any other of the profession. An "Essay towards a Glossary," also one of Warburton's abortive designs, is annexed, and drawn up in the same ironical manner. The whole work is equally humorous and acute, and has a serious value as tending to discredit the rash and fanciful mode of correcting and explaining authors, which has been too

much countenanced by critics of reputation. It was not to be expected that one of Warburton's haughty and irritable temper would acquiesce under such an attack. He took the occasion of a new edition of Pope's *Dunciad*, to introduce Edwards by name in a note written with his usual coarseness of invective. Edwards, who ought to have been prepared for such a retort, was hurt, and imprudently shewed that he was so, in a preface to a new edition of the "Canons." He particularly complained of what he took for a sarcasm upon his descent, but which upon explanation appeared to be only an obscure and clumsy metaphor. He received, however, a compensation in an ode addressed to him by his friend Akenside, who avenged his cause by some severe reflections upon Warburton; and thus the squabble seems to have ended.

As a poet, Mr. Edwards chiefly distinguished himself by his attempts to revive the sonnet, then a species of composition little used in English poetry, to which, indeed, it seems but indifferently adapted. He composed fifty of these pieces, of which several were printed in Dodsley's and Pearch's collections of poems. Their general character is serious, moral, and unaffected; correct in their formation, but cold and somewhat stiff. They are more creditable to the justness of his sentiments than to the powers of his imagination. He was likewise a skilful critic in the English language; and the seventh edition of his "Canons of Criticism," published in 1765, besides his fifty sonnets, contains "An Account of the Trial of the letter Y alias Y," in which are discussed the principles of English orthography. These he founds, as much as can well be done, upon etymology. A posthumous tract on the doctrine of predestination finishes the list of his performances. Mr. Edwards passed his life in literary leisure, and maintained a friendly intercourse with many of the most respectable characters of his time. He spent his earlier years chiefly in London and Middlesex. In 1739 he purchased an estate at Turrick, in the parish of Ellesborough, Buckinghamshire, which thenceforth became his residence. He died, unmarried, in 1757, on a visit to Mr. Richardson, at Parson's-green. *Biog. Britan.*—A.

EDWY, king of England, son of Edmund I. succeeded, at the age of sixteen or seventeen, his uncle Edred, in 955. His marriage with Elgiva, a beautiful princess of the royal blood, and within the prohibited degrees of kindred by the canon law, was a source of misfortunes that only ended with his life. As the monks had

strongly opposed this union, he regarded them with aversion, and was determined to withstand their project of expelling the secular clergy from the monasteries, and taking their places. But the young prince had not authority enough to prevail against so powerful a body, headed by the politic Dunstan. On the day of his coronation, when the nobles were assembled at a feast, Edwy withdrew from the company to his queen's apartment, and began to indulge in dalliance, in the presence of his mother-in-law. Dunstan and archbishop Odo, suspecting the cause of his absence, burst into the chamber, rudely upbraiding the young couple for their wantonness, and forcibly brought Edwy back to the banquet. The king did not forget the affront, and soon after called Dunstan to account for the administration of the public revenues during the reign of his predecessor. Dunstan refused to answer, and was banished the kingdom. His party, mean time, was active in extolling the sanctity of his character, and exciting disaffection against the king. At length they trusted so much to their ascendancy, that Odo sent a body of soldiers to the palace, who seized the queen, and branded her in the face with a red-hot iron, in order to disfigure her. They then carried her off to perpetual exile in Ireland, and obliged the unfortunate Edwy to consent to a divorce. Elgiva remained abroad till her scars were almost obliterated, and was then hastening to the arms of her desiring husband, when she fell into the hands of her enemies, who put her to a cruel death. Superstition had so far alienated the minds of the English from their sovereign, that instead of avenging his wrongs, they took up arms against him, placed his young brother Edgar on the throne, and drove him for refuge into the southern part of the kingdom. He was solemnly excommunicated, and was pursued with unrelenting hatred, till death terminated his calamities in 959. *Hume's Hist. Engl.*—A.

EECKHOUT, GERBRANT VANDEN, a painter of great merit, was born at Amsterdam in 1621. His father, a goldsmith by trade, meant to bring him up to the banking business, but his natural inclination was so decidedly bent to painting that he was placed as a pupil under Rembrandt. He adopted the style of his master, and acquired great reputation in portraits, which he painted with admirable truth and expression. His touch was bold and firm, his management of the chiara-scuro excellent, and he surpassed Rembrandt in the care with which he finished the extremities of his figures. Successful as he was in this branch, he preferred being employed

in history-painting, in which his compositions are rich and well disposed, his distribution of masses of light and shade admirable, and his expression strong and natural. His colouring, however, is accounted not equal to that of his master, though his back-grounds are clearer. He shared his master's defects of incorrectness in design, want of grace, and neglect of the costume. The slowness with which he worked kept him poor, notwithstanding his excellence, till he obtained the patronage of a burgomaster, who gave him a pension, and employed him on various scripture histories, which were much admired. One of his best pieces is Christ among the Doctors, in the Dusseldorp collection. Another, of the infant Jesus in the arms of Simeon, is much esteemed. This painter died at Amsterdam in 1674, at an age when he was still capable of improvement.

ANTONY VANDEN ECKHOUT, born at Brussels in 1656, became eminent as a fruit and flower painter. *D'Argenville Vies des Peintres. Pilkington's Dict.*—A.

EGBERT, first king of all England, was a descendant of the first Saxon princes who established themselves in Great Britain, and was, in particular, a branch of the royal family of the kingdom of Wessex. Bithric was in possession of that crown towards the close of the eighth century, and his jealousy of competitors caused Egbert to withdraw into France, and seek an asylum in the court of Charlemagne. He was well received by that great monarch, and served in his armies, during which time he acquired that civilisation, and those talents for war and government, which gave him a superiority over his Saxon countrymen. On the death of Bithric, the nobles, who detested the crimes of his widow Eadburga, united in an invitation to Egbert to ascend the throne of his ancestors: he accepted the offer, and became king of Wessex in 800. The first employment of his arms was against the Britons in Cornwall, whom he defeated in several battles. He was recalled from that quarter by an invasion of his dominions by Bernulf king of Mercia. This he repelled by a bloody victory, which he obtained over the Mercians at Ellandun in Wiltshire. While in person he pursued his success, he conquered the kingdoms of Kent and Essex by his son Ethelwolf. The East-Angles next threw off their dependence upon the Mercians, and put themselves under the protection of Egbert, who soon after reduced Mercia itself to submission, though he suffered a titular king to possess its throne as his tributary. The powerful kingdom of Northumberland, then in a state

of civil contention, was brought by him into the same dependent condition; and thus he finally united the whole heptarchy under his own sovereign authority. This important event, which gave to England all its political consequence among the European nations, took place in 827. Egbert met with no disturbance from his English subjects in his newly-acquired supremacy; but his reign was disquieted by inroads of the Danes, who at this period began those predatory enterprises against England, which were long the source of so much calamity. In 832 they plundered the isle of Shepey. In the next year they made a landing in Dorsetshire, where they were met by Egbert, who compelled them to re-embark with great loss. They afterwards made an alliance with the Britons of Cornwall, in conjunction with whom they invaded Devonshire, where they sustained a total defeat from Egbert at Hengesdown. But in the midst of his warlike cares, this able and active prince closed his life in 838, leaving the crown to his son Ethelwolf. *Hume's Hist. Engl.*—A.

EGEDE, HANS or JOHN, superintendant of the Danish mission to Greenland, was born in the month of January, 1686, and in 1707 became preacher at Bogen in Nordland. Soon after, he formed a resolution of converting the Greenlanders to the christian religion; for which purpose he went to Greenland in 1721, where he first established the Danish mission, and where he resided continually for fifteen years, employed with great zeal in endeavouring to accomplish his pious undertaking. He died on the 5th of November, 1758, at Stube-kioping, in the Danish island of Falster. Egede left behind him a tolerably good description and natural history of Greenland, which appeared first in Danish, in 1729, 4to. A new edition, improved by the observations of his son Paul, was published at Copenhagen, with plates, in 1741. A Dutch translation appeared at Delft in Holland, in 1746, 4to.; and a French, by Roches de Parthenay, at Geneva, in 1763, 8vo. with a map and ten plates. *Hirsching's Manual of eminent Persons who died in the Eighteenth Century.*—J.

EGEDE, PAUL, son of the former, missionary and bishop of Greenland, was born in the year 1708. From his twelfth year, that is 1721, he was one of his father's most active assistants; and Denmark was much indebted to him for the success of its Greenlandic colony. A desire to promote the welfare and happiness of the Greenlanders was the most ardent wish of his heart, as appears by his last publication, entitled "Efferetninger om Grönland, ud dragne af en

Journal holden fra 1721 til 1788;" *Kiopen*. 1789, large octavo, with plates. This journal, which the author began in his twelfth year, and continued to his eightieth, contains a great many curious facts respecting the Greenlanders, and the superstitious notions they entertain in regard to a kind of pretended conjurors whom they call *Angekok*. As it is carried down to a late period, it may serve to supply the deficiencies in what his father and Krantz wrote on the state of Greenland, and the manners and customs of its inhabitants. Egede died on the 3d of June, 1789. *Hirsching's Manual of eminent Persons who died in the Eighteenth Century*.—J.

EGERTON, THOMAS, viscount Brackley, lord-high chancellor of England, son of sir Richard Egerton, was born in Cheshire about 1540. He was educated at Brazen-nose college, Oxford, whence he removed to Lincoln's-inn, and pursued the study of law. He soon acquired professional reputation, and in 1581 was appointed solicitor-general. In 1584 he rose to the office of attorney-general, and was knighted. The mastership of the rolls was conferred upon him in 1593; and in 1596, from the queen's special favour, he received the seals, with the title of lord keeper. He was at the same time sworn of the privy-council. Few persons have enjoyed their advancement with more general approbation than this eminent lawyer, who may be considered as one of the worthiest of queen Elizabeth's reign, when great places were usually bestowed upon approved merit and abilities. He was consulted and employed on all weighty affairs of state, and he seems to have been more generous and amiable in his nature than some others of the men in power at that period. He acted as a true friend to the earl of Essex, in endeavouring to mitigate that impetuosity of temper which was continually hurrying him into imprudence, and to render him submissive to those chastisements which the queen seems always unwillingly to have inflicted upon him. (See DEVE-REUX, ROBERT.) At the crisis of that unfortunate man's fate, when he proceeded to open insurrection, the lord keeper Egerton was sent with other persons of rank to Essex-house to know the meaning of the tumultuous assembly held there. After some altercation, the lord-keeper commanded them all, upon their allegiance, to lay down their weapons and depart. Instead of complying, they uttered threats which obliged the delegates to take refuge in the house, where, by Essex's orders, they were held in custody, whilst he made his last attempt to raise the city; during his absence, however, they

were liberated. On the accession of James, Egerton was continued in his office, and created baron of Ellesmere. He was soon after created lord high-chancellor, which post he occupied above twelve years, with great dignity and reputation. He presided as lord steward at the trials of lords Cobham and Grey de Wilton. In 1610 he was elected chancellor of the university of Oxford, when he zealously occupied himself in checking the progress of popish and calvinistical opinions in that seminary, and in supporting the doctrine and discipline of the church of England, to which he was sincerely devoted. He distinguished the merit of Williams, afterwards the celebrated archbishop of York, made him his chaplain, and brought him into the king's notice. He was also a friend and favourer of the great sir Francis Bacon, with whom he lived several years in habits of intimacy. In 1615, when his health had begun to decline, he underwent a professional attack from lord chief-justice Coke, relative to an interference of the court of chancery in a matter of common law, which that great lawyer judged illegal. The case was heard before the king, assisted by several eminent lawyers, who decided in favour of the chancellor. He was soon after appointed high-steward at the trial of the earl and countess of Somerset for the death of sir Thomas Overbury; and after the earl's conviction, he steadily refused to affix the great seal to the pardon which the king's weakness granted him. His age and infirmities at length caused him earnestly to request his dismissal from his office of chancellor. The king, who appears greatly to have esteemed him, complied with some reluctance, and as a mark of his approbation, raised him in 1616 to the dignity of viscount Brackley. He further intended to honour him with an earldom and a pension, and sent his successor Bacon, with the earl of Buckingham, to acquaint him with this design; but the aged statesman, then on his death-bed, replied by saying that these things were now only vanities to him. He expired at York-house, in the Strand, on March 15, 1617, in his seventy-seventh year. The proposed earldom of Bridgewater was conferred upon his son. Chancellor Ellesmere (the name by which he is generally known) was of a highly venerable presence, and in all respects worthily filled the great station which he occupied. His disposition was open and sincere, his administration honest and upright. He was a zealous and faithful servant of the crown, and gave James some wholesome advice respecting those profusions to his favorites which exhausted his treasury. His private

character was virtuous and honourable. There was printed during his life-time his "Speech in the Exchequer Chamber," in Robert Calvine's cause, commonly called the case of the Postnati. After his death appeared his "Privileges and Prerogatives of the High Court of Chancery," and his "Observations concerning the Office of Lord Chancellor." There were likewise published, from some papers said to be written in his own hand, "Lord Chancellor Egerton's Observations on the Lord Coke's Reports;" but it is doubted whether these are his. He left to his chaplain Williams four MS. collections, relating to, 1. The prerogative royal; 2. The privileges of parliament; 3. Proceedings in chancery; 4. The power of the star-chamber; which are supposed to have been the source of that prelate's legal and political knowledge. *Biog. Britan.*—A.

EGINHART, the most ancient of the German historians, flourished in the ninth century, and was brought up in the court of Charlemagne, with whose sons he was educated. That great prince made him his secretary, and, it is said, even bestowed upon him his daughter Imma. A curious tale of gallantry relative to this circumstance has been recorded:—That Eginhart paid a visit by night to Imma, who received him in her apartment with great cordiality; but that in the morning the lovers were much embarrassed on observing that a fall of snow had taken place, which might betray Eginhart's returning steps;—that in this emergence, the princess took her lover upon her shoulders, and was crossing the court of the palace when her father happened to espy her from his chamber-window;—that after summoning a council to deliberate what was to be done in this delicate business, the emperor wisely as well as humanely determined to join the amorous couple in marriage. The story is however looked upon as a fable, and it is even doubted whether Eginhart was really son-in-law to Charlemagne. It is, however, certain, that he was much favoured by that prince, who made him superintendant of his buildings, and sent him to Rome in 806, as his agent with pope Leo III. He was in equal esteem with Lewis le Debonnaire, successor to Charlemagne, who confided to him the education of his sons, and settled upon him and his wife two estates in Germany. Eginhart soon after devoted himself to religious concerns, and separating from his wife, was chiefly occupied with the government of the monasteries, at the head of which he was placed. He governed, in succession, those of Fontenelle, and St. Peter and St. Bavon at Ghent. He fixed

his final residence in a monastery of his own foundation, named Selingestadt, of which he was the first abbot. He was, however, frequently obliged to quit his solitude, and repair to the court, where his assistance was often required. At length he entirely renounced secular affairs, and shut himself up in his monastic retreat, maintaining no other correspondence abroad but with a few men of letters. He died in 839, and was interred in the church of his abbey. His wife died about two years before him. Eginhart composed a life of Charlemagne, which is reckoned a curious and valuable memorial of the time, though different opinions have been entertained of its veracity and impartiality. It is written in Latin, with an elegance and purity much superior to the general taste of the age; it is, however, to be observed, that his first editor took the liberty of occasionally inserting ornamental language not found in the original. Eginhart is supposed to have taken Suetonius for his biographical model; and the relation in which he stood to his prince gave him the opportunity of much minute information. He also compiled annals of France from 741 to 829. Both these works have been inserted by Bouquet in his great collection of French historians. There are also extant sixty-two of his epistles, containing many curious particulars relative to the history of the time. These have been published in folio, at Frankfurt, 1714, and also in Du Chesne's collection of French historians. *Bayle. Moreri. Vossius de Hist. Latin.*—A.

EGMONT, LAMORAL, count of, a distinguished victim to despotism, was a nobleman of one of the first houses in Flanders. He was born in 1522; and following the profession of arms, accompanied the emperor Charles V. into Africa in 1541, and afterwards to the siege of St. Dizier, where he was made captain-general of lances. In 1546 he went to the emperor's assistance against the protestant princes of Germany; and he attended him to the diet of Augsburg in 1554. He was employed as ambassador to England for concluding the marriage between queen Mary and Philip II. That king appointed him governor of Flanders and Artois, and made him general of cavalry. He had a great share in the victory over the French at the battle of St. Quintin, and was commander-in-chief in that of Gravelines. In 1559 he concluded the third marriage of Philip, with Isabel, the daughter of Henry II. of France. He was thus, at the commencement of the troubles in the Low-countries, one of the greatest subjects, in point of office and reputation,

resident in those parts; and from his services to the crown, and his attachment to the Roman-catholic religion, might have been supposed to possess the favour of the court. But he had the unpardonable fault of being attached to the rights and liberties of his country, and was therefore soon regarded as an enemy by the ministers of a tyrant. He had the military frankness and openness of character, was confident and somewhat boastful, and affected popular manners, but rather with the soldiery than the citizens. He entertained some jealousy of the prince of Orange, who alone equalled or surpassed him in authority, but united with him in opposition to the Spanish councils by which the Low-countries were now to be governed. They began with exciting discontents against the administration of cardinal Granvelle, who was at the head of the government, under the regent duchess of Parma, and zealously promoted the introduction of the inquisition and other arbitrary measures. A party was formed among the Flemish nobles, which adopted a livery, invented by count Egmont. This gave great offence, as indicating a league or union which might prove of dangerous consequence. Orange, Egmont, and Horn, wrote, in conjunction, letters to the king, containing weighty accusations against Granvelle, who was at length removed, but the council still resolved to pursue his plans. Egmont then went to the court of Spain, in order to give the king full information of the state of affairs, and was received with every mark of esteem and confidence. He returned fully satisfied with Philip's gracious intentions towards his Flemish subjects; but the more wary prince of Orange, who looked deeper into the minds of men, was not cajoled by these court flatteries. Egmont seems afterwards to have taken a middle course between the malcontents and the court; and he was probably sincerely offended with the violences which broke out on the part of the reformers against the Roman-catholic religion. He did not scruple taking a command in the Walloon troops raised by the gouvernante, and adopting the required oath of supporting the royal authority against all persons, without exception. Upon further discovery of the designs of the Spaniards, he, however, attended a convention of nobles at Termond, though he there opposed every motion for resistance. His moderation, however, could not obliterate the crime of having shewn himself in any degree a friend to the liberties of his country. When the duke of Alva was sent over for the express purpose of quashing by force all opposition, the prince of

Orange in vain attempted to persuade Egmont to withdraw from the storm. One of the first measures of Alva was to seize the persons of the counts Egmont and Horn by perfidy. They were immediately sent out of the province to be kept in custody, contrary to the privilege of the meanest subjects, and were tried at Brussels by a special commission. Their condemnation was a matter of course; and, to the terror and indignation of the whole Flemish people, they were publicly beheaded in June, 1568. Egmont was then in his forty-sixth year. His wife, Sabina of Bavaria, was come on that very day to Brussels to console the countess of Aremberg on the death of her husband. The French ambassador wrote on the occasion to his court, "I have seen that head fall which twice made France to tremble." Such was the gratitude and justice of a tyrant! *Bentivoglio Guerre de Fiandra. Grotii Annal. Belg. Nouv. Dict. Hist.—A.*

EGNAZIO, BATISTA, a learned Italian, whose true name was *Giambatista Cipelli*, was born at Venice of poor parents about 1478. He received a literary education under Benedetto Brognolo and Francesco Bragadino; and at the persuasion of the latter, opened a private school of belles-lettres at Venice, when only eighteen years of age. His rising reputation and success excited the jealousy of Marcantonio Sabellico, public professor in the same city, who began to use all means of discrediting his rival. Egnazio retaliated by a severe censure of the labours of Sabellico on various ancient authors, which he published in 1502, under the title of "*Racemationes*." He afterwards undertook to write new annotations upon the authors commented on by Sabellico; and still further to vex him, opened a public school in the vicinity of his. It is to the honour of both these learned adversaries, that Sabellico on his death-bed, in 1506, sent for Egnazio, asked him pardon for the enmity with which he had treated him, and committed to his care his ten MS. books of "*Examples*," in order for their publication; and that Egnazio not only complied with this request, but pronounced his funeral eulogy. The Venetian republic mean time had conferred upon him the right of citizenship, with the title of notary; and as he had early embraced the ecclesiastical state, he was presented with the benefice of Gelarino, in the diocese of Trevigi. In 1511 he was appointed parish priest of St. Basso, and prior of the hospital of St. Mark in Venice. In 1515 he accompanied to Milan, four procurators of St. Mark, sent to compliment king Francis I. to whose honour Egnazio composed a panegyric, for which he was re-

warded with a gold medal. On the death of Regio, public professor of eloquence at Venice, in 1520, he was elected, against several competitors, to the vacant chair, and was allowed to hold his school in the hospital of which he was prior. Such was the concourse from various parts of Italy to hear him, that he had sometimes more than five hundred daily auditors. He was also frequently consulted upon important affairs by the senators, who had a great opinion of his wisdom. By his publication in 1540 of "A Panegyric in Heroic Verse upon Francis I." he incurred the resentment of Charles V. who complained of it to the pope; and such a storm was raised against him that he was near sinking under it. Francis generously offered him an advantageous retreat in France; however, the matter was compromised, and he remained quietly at Venice. When he grew into years, he was desirous of resigning his employ; but the senators, by an augmentation of his salary, persuaded him to continue his labours. He gave a proof of the impatience of his temper in his old age, by drawing his sword upon Robertello, who had censured his writings, and, as is said, giving him a wound which had nearly proved fatal to the critic. He at length obtained his dismissal, but still enjoyed his salary without deduction. He died in 1553, at the age of seventy-five, bequeathing his property and library to three noble Venetian families. Egnazio was an author in various walks. He composed "Orations" on several occasions; "Epistles;" the "Panegyric" above mentioned; a treatise "De Romanis principibus vel Cæsaribus," containing the lives of Roman emperors, from Julius Cæsar to Constantine Palæologus, and from Charlemagne to Maximilian I.; a treatise "On the Origin of the Turks;" and a work in nine books, "De Exemplis Virorum illustrium." But he principally employed himself in correcting and commenting upon the works of the ancients, in the editing of which he was of great use to the elder Aldus. His "Racemationes" have been inserted in Gruter's Lampas, vol. I. *Tiraboschi. Moreri.*—A.

EHRET, GEORGE-DIONYSIUS, a very excellent botanical painter, son to the gardener of the prince of Baden-Durlach, was born in that country in 1710. At a very early age, without instruction, he took to drawing and painting flowers, and had executed five hundred pieces with wonderful accuracy, when he was made known to Dr. Trew, of Nuremberg, who purchased the whole at double the price he set upon them. Having, with the thoughtlessness of a young man, dissipated the sum which he

had thus raised, he went to Basil, where, stimulated by necessity, he resumed his labours, and produced many admirable specimens of his skill. He then visited France and England, supporting himself by the practice and the teaching of his art. In 1736 he was employed in the garden of Mr. Clifford in Holland, where he met with Linnæus, who instructed him in his system. His fine taste and botanical accuracy of delineation were publicly displayed in the figures of the "Hortus Cliffortianus," which appeared in 1737. He returned to England about 1740, and spent the remainder of his days in this country. He was employed by various lovers of natural history, whose cabinets he enriched with his works. The late duchess of Portland possessed near three hundred paintings of exotics, and five hundred of English plants, upon vellum, highly finished by his hand. Several of his pieces are in the British Museum, probably from the collections of Sloane and Mead, both of whom employed him; the latter generously advanced his price. He was accustomed for several years to pass some of the summer months at the seat of Ralph Willett, esq. of Merly, Dorsetshire, in the library of which is a copious collection of his performances. For his first patron, Dr. Trew, he painted a number of figures of rare plants in the English botanical gardens, of which one hundred have been engraved, and published under the title of "Plantæ Selectæ, &c." in ten decads, from 1750 to 1773, with the illustrations of Dr. Trew and Dr. Vogel, forming one of the most splendid works in botany. Ehret drew the figures of "Brown's History of Jamaica," in forty plates. He both drew and engraved a set of fifteen plates of exotics, each containing two or three plants, with a foreign butterfly. Various of his figures likewise appear annexed to botanical descriptions in the Philos. Transact. and other works. He was elected a fellow of the Royal Society, a distinction he deserved for the scientific knowledge which he possessed, and which greatly contributed to the truth of his pencil. He married a sister of Philip Miller, of Chelsea, and obtained a moderate independence by the practice of his art, which he continued as long as he lived. He died in 1770. *Pulteney's Sketches of Botany in England.*—A.

ELEANOR of GUIENNE, queen of France and England, was daughter and heiress of William, last duke of Guienne, who possessed, besides that province, Gascony, Saintonge, and Poitou. She married, in 1137, when of the age of fifteen, Lewis VII. king of France, to whose dominions her estates made a very im-

portant addition. She had two daughters by Lewis, whom she accompanied in his crusade to the Holy-land. Contempt of her husband's monkish manners, and a natural inclination to gallantry, caused her to form connections derogatory to her honour, and she was suspected of intriguing with her uncle Raymond, prince of Antioch, and with a handsome young Turk named Saladin. The king's jealousy, which she treated with haughtiness, brought on a separation, which terminated in a divorce, on the pretext of consanguinity. This took place in 1152, and was followed the next year by her marriage with Henry duke of Normandy, who succeeded to the English throne in 1154, under the name of Henry II. His acquisitions by this marriage rendered him a most formidable rival to the French king; and Lewis's impolitic divorce may be reckoned the source of all those calamities which so long afflicted France during the competition between the two crowns. Eleanor had not learned from her own weaknesses to pardon the infidelities of a husband. Her jealousies gave Henry much disquiet; and her conduct towards the fair Rosamond, daughter of lord Clifford, has been a favourite topic with English chroniclers and romancers. It is said that she obtained admission to the sequestered habitation of this lady, in the midst of a verdant labyrinth, by means of a clue of silk, and that she obliged her unfortunate rival to swallow poison. Though it is probable that much of this story is fabulous, yet it implies a prevalent opinion of Eleanor's conjugal jealousy, which is given as a reason for her blameable behaviour in exciting her sons, of whom she had four, to rebellion against their father. Her ill offices in this respect caused her to be seized as she was upon the point of making her escape to France, and put into confinement, in which she remained fourteen or sixteen years. On the accession of her son Richard I. in 1189, she was set at liberty; and when he departed upon his crusade she was left regent of the kingdom. She went over to Navarre in order to procure him, for a wife, Berengaria, daughter of the king of that country; and when Richard, on his return from the Holy-land, was basely imprisoned in Germany, she proceeded thither with his ransom, accompanied by the chief justiciary, in 1194. After his death in 1199, she supported the succession of her son John in prejudice of her grandson Arthur; and notwithstanding her great age, she made a voyage to Spain, in order to bring her grand-daughter Blanche, of Castille, into France, where she was to be married to Lewis, son of king Philip-Augustus. In 1202

she was besieged in Mirebeau in Normandy, by her grandson Arthur, but was relieved by her son John, who, on that occasion, took Arthur prisoner. Some writers place her death in the same year; others say that she took the veil at the abbey of Fontevrault, and there finished her busy and checquered life in 1204. *Moreri. Hume's Hist. Engl.—A.*

ELEAZAR, high-priest of the Hebrew nation, was the third son of Aaron and his successor in that office. His elder brethren, Nadab and Abihu, were struck dead during their father's life-time for presuming to burn incense in the tabernacle with strange fire, contrary to the divine command. On the death of Aaron on Mount Hor, about the year 1452 B.C. Eleazar was invested by Moses with the robes belonging to his father's dignity. We have little information concerning him, excepting that he continued to discharge the duties of the high-priesthood during the remainder of the life of Moses, and the whole of the administration of Joshua; and that he survived the latter but a short time, dying most probably about the year 1427 B.C. *Levit. x. 1, 2. Numbers xx. 27, 28. Josh. xxiv. 33. Usseri Annal. in Vet. et Nov. Test.—M.*

ELEAZAR, high-priest of the Jews, was raised to that office on the death of his brother Simon the Just, about 292 years B.C. It was during his pontificate, according to the testimony of Aristæas, which was implicitly received by Josephus, and after him by Justin Martyr, Irenæus, Cyril, Chrysostom, Epiphanius, and others of the christian fathers, that Ptolemy Philadelphus king of Egypt sent an embassy to Jerusalem, with rich presents, in order to obtain a copy of the sacred books of the Hebrews. There is much of the marvellous introduced into this story, which the ablest critics now concur in treating as a fable, invented by some Hellenist Jew, in order to raise the credit of his nation. It is not improbable, however, that in the time of Eleazar the books of Moses at least, if not the whole of the Old Testament, were translated into Greek, for the Hellenist Jews. And it is not at all unlikely that a copy of such a translation was either presented to the king by Eleazar, or obtained from some of the many Hellenist Jews who were settled in Egypt, and placed in the library at Alexandria. Eleazar died after he had filled the station of high-priest about thirty-two years. *Joseph. Antiq. lib. xii. c. 2. Du Pin. Simon's Crit. Hist. Old Test. book ii. ch. 2. Moreri.—M.*

ELEUTHERIUS, pope, or bishop of Rome, in the second century, was a native of Nicopolis,

and was deacon of the church of Rome when Hegesippus came to that city in 168. On the death of Soter in 177, Eleutherius was elected bishop in his room, and appears to have discharged the duties of the place with satisfaction to the church over which he presided until his death, which took place in the year 192. During the first year of his episcopate, letters were addressed to him by the martyrs of Lyons, then in prison, on the subject of the peculiar tenets of Montanus, and his followers; the object of which was to recommend temperate and healing measures in the treatment of that sect, that the peace of the church might not be broken. We are not informed what steps Eleutherius took upon this occasion; but they were probably conformable with the advice which he had received, since it is recorded that in his pontificate the church enjoyed much peace and tranquillity, and received considerable accessions at Rome from among persons of rank and quality, as well as the great body of the people. It is true that wide differences in opinion subsisted among its members; and, besides the Montanists and other sects of an older date, a new party now rose under Florinus and Blastus, both presbyters of the church of Rome, who, among other tenets, maintained that God is the author of evil. According to Eusebius they were both degraded for their heresy, and cut off from the communion of the faithful. Eleutherius added two laws to the pontifical code, which reflect credit on his good sense and liberality. By the first it was enacted, that no one should superstitiously abstain from any sort of meat that was commonly eaten; and by the second, that sentence should not be pronounced against any person accused of crimes, unless he were present to make his defence. In his pontificate, according to Bede, and the monkish writers, an embassy was sent by Lucius king of Britain to Rome, to request that the pope would send proper persons to convert him and his people to the christian faith. They are very exact in informing us of the names of the ambassadors and of the legates à latere who were sent to Lucius, and of the progress which they made in converting the Britons, together with the wonderful circumstances attending the holy mission. As that story, however, is entirely unnoticed by Eusebius, and the earliest authentic historians of that period, there is little reason to doubt of its being entirely fabulous. *Euseb. Hist. Eccl. lib. iii. cap. 3. lib. v. cap. 14—21. Platina de Vit. Pont. Moreri. Bower.—M.*

ELI, high-priest of the Israelites, and judge of that people for forty years, was of the family

of Ithamar, the younger branch of Aaron's house, and appears to have united the priestly and judicial character about the year 1156 B.C. During almost the whole of his administration, and for some time afterwards, the Israelites were in a state of vassalage to the Philistines, into whose hands they were delivered as a punishment for their national vices and degeneracy; and Eli, notwithstanding that he appears to have been a pious and good man, contributed much to that degeneracy, by his want of fortitude and resolution in reproofing and punishing immorality, and by suffering even his own sons to countenance, by their practice, the excesses of debauchery and irreligion, without correcting them for their crimes. During his administration also appeared Sampson, who sustained a share in the government of Israel for twenty years, and performed many wonderful events, by which the independent spirit of that people was in some measure revived, and a foundation was laid for the recovery of their liberties some time after the death of Eli. The circumstances attending the death of Sampson, which proved so fatal to the Philistine nobility, would most probably have aroused them to an immediate revolt from the yoke of their oppressors, had they possessed sufficient virtue and public spirit to unite in a common cause on just and honourable grounds. But the corruption and dissoluteness of manners into which they had fallen quite unfitted them for such an union. At this period Eli was far advanced in life, and, if possible, more remiss than ever in the exercise of his duties as a magistrate; and his two sons, Hophni and Phineas, carried their profligacy to the most scandalous lengths, by which they not only brought religion into contempt, but encouraged the people to the commission of the most abominable wickedness. Eli was not uninformed of their conduct, and remonstrated with them, but in a tone too gentle and indulgent to produce any impression on their minds. This remissness in his duty was so offensive to God, that a prophet was commissioned to upbraid him for his ingratitude and indifference, and to predict the approaching ruin of his house. Young Samuel was also apprised in a vision of the punishment which would shortly be inflicted upon Eli's family; and, when solemnly adjured not to conceal what had been revealed to him, related the particulars of the divine denunciation. On hearing them, the old man, deeply sensible how justly he merited the threatened calamity, could only exclaim, "It is the Lord, let him do what seemeth him good." Not long after this, the Israelites, hav-

ing sustained considerable loss in an attempt to emancipate themselves from their thralldom, brought the Ark of God into their camp, to invigorate their people with fresh courage, and to strike a terror into their enemies. But this extraordinary measure was only a prelude to their complete defeat, in which the two sons of Eli, who bare the Ark, were killed, and that sacred symbol of the divine presence fell into the hands of the Philistines. When the fatal tidings of these disasters were brought to Eli, on hearing that the Ark of God was taken, he was unable to bear up under the afflicting intelligence, and falling backwards from his seat, broke his neck, and died. At the time of his death he was ninety-eight years of age. 1 Sam. chap. i.—iv. Joseph. Antiq. lib. v. cap. 11, 12. Usser. Anal. Vet. & Nov. Test.—M.

ELIAS LEVITA, a learned Jewish rabbi, who flourished in the sixteenth century, was a native of Germany, but spent the greater part of his life at Rome and at Venice, in which cities he taught the Hebrew language to numerous christian pupils, among whom there were even some cardinals. He was one of the most learned and enlightened critics of whom the modern Jews have to boast, who judiciously exploded many of their unfounded traditions; and, among others, that which refers the invention of the vowel points to so high an antiquity as the time of Ezra, ascribing it, with great probability, to the Jewish doctors of the school of Tiberias, about the sixth century of the christian era. A work of his, entitled "Massoret Hammassoret," and his "Sepher Zickroneth," or collection of Massoretic observations from ancient authors, will be found of essential service in illustrating the difficulties of the Massora. He has also contributed more than any other of the learned Jews to facilitate our acquaintance with the Targums, or Chaldee paraphrases, by drawing up "A Chaldaic, Talmudic, and Rabbinic Lexicon," which was published in 1541, in folio. Besides the treatises above mentioned, R. Levita was the author of a Hebrew glossary, entitled "Thisbi," which was published by Paul Fagius, in Hebrew and Latin, in 1542, 8vo.; several works on Hebrew grammar, besides illustrations of Kimchi's valuable performance on the same subject, highly useful to those who would thoroughly understand the Hebrew tongue; "Traditio Doctrinæ," 4to. in Hebrew, 1538, and with the version of Munster, in 8vo. 1539; "Collectio Locorum in quibus Chaldæus Paraphrastes interjecit Nomen Christi, Lat. versa

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a Genebrardo," 8vo. 1572, &c. Simon's Hist. Crit. Old Test. chaps. xxiv. xxxi. Moreri. Nouv. Dict. Hist.—M.

ELIEZER, said to have been a Jewish rabbi, and the author of a work, entitled "The Chapters of Rabbi Eliezer," which is a compound of history and allegory. It is held in much esteem among the Jews, and considered to be one of the most ancient books in their possession. Some of them have placed the author in so early a period as the year 73 or 75 of the christian era, and represent him to have been one of the compilers of the Mishna. Father Morin, however, has shewn, that the writer of that book did not compile it before the year 700; and that he was most probably an impostor, who assumed the name of Eliezer, and collected the fabulous materials which are plentifully dispersed through it from the Talmud and other rabbinical writings. Vorstius, in the preface to his translation of it, gives it also as his opinion, that it is of a much later date than the Jews pretend, and allows that it is replete with absurd tales and fables; but he contends at the same time, that it furnishes us with many valuable interpretations, which serve to illustrate the history and the traditions of the Jews. Moreri. Nouv. Dict. Hist.—M.

ELIJAH, sometimes called ELIAS, one of the greatest of the Hebrew prophets, had the surname of *the Thisbite*, most probably from the town or district in which he was born, and was a resident among the inhabitants of Gilead, if not a native of their country. He commenced his prophetic office nearly 920 years B.C. under the reign of Ahab, who was a prince of an impious character and introduced among the Israelites the abominable rites of the Sidonian idolatry. The first commission which the prophet received was to appear before Ahab, and, after severely reproving him for his apostacy from the worship of the one true God, to threaten him with a long drought, in which there should be no rain, unless it were in answer to the prophet's prayers. For this reproof and threatening Ahab was so incensed against Elijah, that he determined to make him feel his vengeance; but the prophet, on receiving a divine admonition, withdrew from his power, and retired to a secret place, where he was for some time miraculously sustained, as is particularly related in the Sacred Text. Afterwards he was commanded to remove to Zarephath, or Sarepta, a town in the territory of Sidon, where a poor widow was enabled to make provision for him by a miraculous interposition of

Heaven, which multiplied her little store, in recompence for her hospitality, and where the widow's son, who had died, was restored to life, in answer to the prophet's prayers. At the expiration of three years of famine, which had been occasioned by the excessive drought, Elijah was commanded again to present himself before Ahab, and to exhort him to that reformation of conduct which so signal a display of the divine anger demanded. He first appeared before Obadiah, the governor of Ahab's house, who was a truly religious man, and had been instrumental in preserving, at the hazard of his life, many of the zealous worshippers of God, and particularly such as belonged to the schools of the prophets, from the persecutions of Jezabel, Ahab's queen, who endeavoured to destroy them. Obadiah was at this time about to traverse a part of the kingdom in search of fresh springs of water, to save alive some of the cattle which were yet left, while Ahab was himself to be employed on the same business in other parts. When the prophet met Obadiah, he said, "Go tell thy lord, behold Elijah is here." Obadiah, who revered the prophet, was apprehensive that the delivery of such a message would either prove fatal to Elijah, whose retreat the king had spared no pains to discover, or to himself, for not securing him when he was in his power; and therefore endeavoured to be excused from complying with the prophet's desire. Being encouraged, however, by assurances that Elijah was determined to shew himself to Ahab that day, he went to the king, and informed him of his coming. When Elijah came into Ahab's presence, mutual invectives passed between the haughty monarch and the undaunted prophet, who appears to have promised rain to the king upon his complying with a proposition which he made to him. That was, to call an assembly of the people of Israel at mount Carmel, at which all the priests of the Sidonian deities should be summoned to attend; when Elijah meant to afford a decisive evidence of the power of the God of Israel, and the nullity of those fanciful beings who had been worshipped instead of him. We refer to the Sacred Books for the particulars that took place at that assembly, the narrative of which cannot be abridged without injury to its beauty and effect. The result was a conviction and public acknowledgment from the assembled Israelites of the unrivalled claims of Jehovah to the honours of deity, and the destruction of the priests of Baal, whom the people immediately put to death, as perverters of the divine law, and teachers of idolatry. To

this event succeeded an abundant fall of rain, in answer to the prayers of Elijah, and as a further indication of the interposition of that God in whose name he acted. But when Ahab informed Jezabel of the victory obtained over the pretended power of her false deities, and of the destruction of the priests, she was enraged to madness against Elijah, and threatened to take away his life. To avoid the effects of her rage, he withdrew into the kingdom of Judah, and afterwards into the wilderness, where he was miraculously supported until he was employed on new commissions in obedience to the divine commands. His first commissions were to announce to Hazael his future designation to the throne of Syria, and to Jehu the divine pleasure that he should be king over Israel; and also to select and prepare Elisha the son of Shaphat to become his successor in the prophetic character. Of these three persons it was disclosed to him, that they should prove scourges in the hand of Heaven to punish the Israelites for their vices and idolatry. From this time Elisha became the servant and companion of Elijah. The prophet was next sent to Ahab, at Samaria, to denounce a dreadful sentence of the divine vengeance against him and his posterity, and against Jezabel, for the complicated acts of treachery, oppression, and murder, by which he had obtained possession of Naboth's vineyard. So great was the effect produced upon Ahab by the prophetic message and reproof, that he exhibited marks of the truest remorse and repentance for the crime which he had committed, and obtained a delay of the full execution of the divine threatening till after his own death. The last divine mission on which Elijah was employed was to meet the messengers of Ahaziah, the successor of Ahab, who, in consequence of an accident, was confined to his bed, and had sent to enquire of the oracle of Baalzebub, the god of Ekron, whether he should recover from that disaster. The prophet ordered them to return to the king, and inform him, that since, in his extremity, he had chosen to have recourse to a vain idol, instead of the God of Israel, he should not outlive the accident which had befallen him, but should surely die. When the king found, by his enquiries after the person who had been so bold as to send him that message, that it proceeded from Elijah, he ordered a captain and fifty men to force him into his presence. After Elijah had given signal proof of the power of that God who protected him, by the destruction of that party, and of a second of equal number, who were sent on the same business, he received

the divine command to accompany a third captain, who acknowledged the hand of God in those terrible events and threw himself on the prophet's mercy, and went with him to the king. On entering the royal presence, he undauntedly repeated the message which had been before delivered, and pronounced that doom on the idolatrous monarch which was speedily verified by the event. Elijah having now discharged the duties of his prophetic appointment, was instructed to repair to a proper scene in which the last memorable event in his history was to take place, by his translation into heaven without being subjected to the common lot of mortality. Elisha still faithfully accompanied him, notwithstanding that the prophet would have tenderly taken his leave of him some time before his change; and after passing through different places, and across the river Jordan through a dry path miraculously formed amidst its waters, they approached the spot in which the separation was to take place between them. Before they parted, Elisha, as the last request that he was encouraged to make to his master, prayed that a double portion of his spirit might rest upon himself; which was promised him if he should be permitted to be an eyewitness to Elijah's departure from the world. "And it came to pass, as they still went on, and talked, that behold there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven." Such is an abstract of the Scripture history of this eminent prophet, as recorded in *1 Kings, ch. 17, 18, 19, 21, and 2 Kings, ch. 1, 2*. Elijah's translation took place in the year 896 B.C. The Jews, by misconstruing the prophecy in Malachi iv. 5. had very generally entertained the opinion, that before the advent of the Messiah, Elijah would again personally appear on the earth, as the harbinger of that illustrious character. But if they had interpreted the prophetic language in this passage in the same manner which they were obliged to adopt in others, where a future prophet was promised in the name of a preceding one, as, for instance, the Messiah himself under the name of David, they could not have fallen into such an error. They would only have expected the coming of a prophet, as the forerunner of the Messiah, who should appear in the spirit and power of Elijah, or animated by the same sanctity, courage, and zeal for reformation, which distinguished that celebrated prophet. As to the numerous apocryphal tales and reveries which some of their writers, as well as some Christians and Mahometans, have related

concerning this prophet, we have no room for their insertion in our pages. The curious reader may find specimens of these fables in Bayle. Origen has cited a book, entitled "The Assumption, Apocalypse, or the Secrets of Elias," which he seemed to consider in the light of a genuine production; but it is now generally allowed to be supposititious. *Bib. Sac. in Loc. sup. citat. Du Pin. Bayle. Anc. Univ. Hist. vol. IV. Blair's Chronol. Tables.—M.*

ELIOT, JOHN, a pious divine of the seventeenth century, and not undeservedly called the Apostle of the North-American Indians, was a native of England, and born in the year 1604, but we are not informed of the place of his birth. He appears to have been educated in the university of Cambridge; after which he engaged in the employment of an usher to a school, with the design of entering upon the work of the ministry when a proper opportunity should offer. Having connected himself, however, with the puritan party, he became involved in the severities and oppressions exercised towards them during the reign of Charles I. and determined, like many other worthy men, to remove to America, that he might be enabled to follow the dictates of his conscience in matters of religion without molestation. This resolution he put in practice in the year 1631; and arriving at New England, became a member of the congregational or independent church at Boston. As the pastor of that church was then on a visit to England, for the sake of settling his affairs, Mr. Eliot was chosen to supply his place; and on his return would have been elected his colleague, if such a situation had been consistent with his engagements. But, before he quitted England, he had promised several of his friends, that, if they should emigrate after him to the new world, before he had entered on the pastoral care of any other people, he would reserve himself for their service. These friends having, in the year 1632, removed to New England, and fixed their settlement at a town which they called Roxbury, a church was formed in that place, of which he was ordained minister a little time afterwards. In this situation he spent the greatest part of his life, highly respected for the diligence and acceptableness with which he discharged the pastoral functions, for his piety, prudence, exemplary moral conduct, humility, and benevolence. In matters relating to religious liberty, however, Mr. Eliot had not become enlightened by a recollection of the restrictions and inconveniences to which he had been subjected. For, notwithstanding that he had smarted under the effects

of spiritual power in England, and was a declared enemy to the authority claimed by an episcopal hierarchy, or the presbyterian constitution, yet he was an advocate for the establishment of frequent synods, in which delegates and messengers from the churches should have full power to suppress all damnable heresies, or pernicious opinions, to extinguish all dangerous divisions and scandalous contentions, and to rectify any disorders into which particular churches should be plunged. In other words, he maintained the divine right of congregational church authority, while he denied that of episcopacy or presbyterianism. Many other worthy men, who, for the sake of enjoying uncontrolled freedom of conscience, had emigrated to America, entertaining similar views, formed religious associations in conformity with them; and the reader of the ecclesiastical history of New England, subsequently to this period, will find, that though the form of spiritual domination in that country was different from the appearance which it made in the old world, yet, in its essence and exercise, it was often equally unfriendly to individual freedom and liberty of enquiry. On this point Mr. Eliot partook in the narrow turn of thinking which distinguished the times. But he deserves to be remembered with honour for his spirited and liberal exertions towards the establishment of a free grammar-school at Roxbury, which has proved a very useful nursery of knowledge in the New England States, and, from its beneficial effects, the incentive to the formation of many other institutions of the same kind. Mr. Eliot's greatest glory, however, arises from the disinterested zeal and indefatigable labours by which he endeavoured to introduce the advantages of civilisation and christian knowledge into the barbarous Indian tribes. To this work he began to devote a considerable part of his time in the year 1646, having been encouraged to the undertaking by many well-wishers to the interests of humanity and virtue, and particularly by his brethren in the ministry, who engaged to supply his place in the church at Roxbury whenever he should be absent among the Indians. The first step which he took was to learn their language, and reduce it to the form of a grammar, which he afterwards published. Having conquered this difficulty, he paid his first visit to an assembly of Indians, to whom he preached in their native tongue, in the year above mentioned. The success which he met with encouraged him to persevere in his truly philanthropic and generous undertaking during the remainder of his life; dividing his time be-

tween the Indians and his flock at Roxbury, and not disheartened by the incredible hardships to which he was obliged to submit, the obstacles which he met with in the prejudices, suspicions, and brutal manners of the savages, and the terrible dangers to which he was exposed. His zeal and diligence likewise prompted him to engage in the arduous task of translating the whole Bible into the Indian language. When this work was completed, it was printed for the first time at Cambridge in New England, in 1664, and a little time after Mr. Eliot's death, a second time, with the corrections of Mr. Cotton, minister of Plymouth, who was a fellow-labourer in the Indian mission. Mr. Eliot afterwards translated into the same tongue several English treatises in practical divinity, catechisms, grammars, primers, &c. By his influence many of the wandering Indian tribes were collected into regular societies, and formed into congregations, which were instructed by him, and others who joined him in the work, in the manner best suited to their capacities; and schools were appointed, in which great numbers soon became proficient in reading and writing, and several were qualified for a more liberal education, which they afterwards received at college. To aid and encourage these measures for humanising and converting the Indians, large contributions were made in England, with which estates were purchased, and placed in the hands of trustees, who were afterwards incorporated by charter, under the name of "The Society for the Propagation of the Gospel in Foreign Parts." Mr. Eliot's missionary labours were continued as long as his bodily strength permitted; and even when he was in the eighty-fourth year of his age, we are informed, that he was occasionally engaged in preaching to his Indian converts. He died at Roxbury in the latter end of 1689, or the beginning of 1690, when he had nearly attained to the advanced period of eighty-six years. *Cotton Mather's Ecclesiastical History of New England, book iii. Neal's Hist. of New England, passim.—M.*

ELIOTT, GEORGE-AUGUSTUS, lord HEATHFIELD, a military officer of singular merit, was the youngest son of sir Gilbert Elliott of Stobbs, in Roxburghshire, Scotland. He was born about 1718; and after receiving the rudiments of education under a domestic tutor, was sent at an early age to the university of Leyden, where he improved himself in classical learning, and acquired a knowledge of the French and German languages. As he was destined to a military life, his father properly resolved to give

him that professional course of instruction, which is too much neglected in the British army. At the royal military school of La Fere, in Picardy, he made himself master of the theory of tactics, and of fortification and engineering in all their branches; and then proceeding to the practice of the art, he made a tour through those parts of the Continent which afforded the most instruction, and concluded with serving some time as a volunteer in the Prussian army. Returning to Scotland in his seventeenth year, he was entered as a volunteer in the 23d regiment of foot, then lying at Edinburgh, in which station he continued above a twelvemonth. He afterwards went into the engineer corps at Woolwich; and at length, fully accomplished in discipline of various kinds, was presented by his uncle, colonel Eliott, with an adjutant's commission in the second troop of horse grenadiers. He diligently employed himself in perfecting the discipline of this body, with which he went to Germany in the war which ensued. He was in several actions, and received a wound at the battle of Dettingen. He rose through the gradations of captain, major, and lieutenant-colonel; and having now decided for this branch of the service, he resigned the commission as engineer which he had hitherto held. He was afterwards appointed aid-de-camp to king George II. and became distinguished as an able and steady officer. In 1759 he was appointed to raise the regiment of light horse which made itself so well known, under the name of Eliott's, for activity, discipline, and enterprise. This he commanded in Germany, where he acted as a staff-officer, and on all occasions maintained his reputation. He was recalled from the Continent, in order to be sent as second in command on the expedition against the Havannah. There he not only distinguished himself in his military capacity, but displayed a disinterestedness and regard to justice, which, perhaps, were not the most prominent features of some of the conquerors of those times. At the peace his regiment, the 15th of light dragoons, obtained from the king the honorary appellation of *Royals*. The general continued to pay that attention to military affairs which became his ruling passion; and, in 1775, he was thought a proper person for the post of commander-in-chief of the troops in Ireland. But presently finding that there were political interferences in this department which he could not brook, he solicited to be recalled, without noise; and was soon after appointed to a station in which he might exercise his talents for command without control. This was the

important place of governor of Gibraltar, which proved the chief theatre of his glory. For this he was excellently fitted by a habit of unremitting vigilance and undeviating regularity, in addition to his thorough knowledge of all the detail of fortification and gunnery. He had, moreover, accustomed himself to a mode of life which rendered him superior to all the inconveniences and privations that can occur in a besieged fortress. No eminent man of his time, perhaps, unless it were the benevolent Mr. Howard, equalled him in sobriety and disregard of animal gratifications. His food consisted solely of vegetables; his drink, of water. He never slept more than four hours at a time, and thus was a personal witness of the performance of the garrison duties at those hours when most commanders depend upon other eyes than their own. The siege of Gibraltar, which began soon after the declaration of hostilities by Spain, was one of the most remarkable events of the war, and attracted the notice of all Europe. With a very moderate number of men, Eliott foiled all the attempts of a numerous foe; and when the operations of the siege were quickened, and rendered more formidable, by the aid of a more active enemy, he still maintained that superiority of defence which kept danger at a distance. The final very serious attack by the famous floating batteries only afforded one of the most magnificent spectacles of destruction ever beheld. Besides the spirit of exact discipline which he infused into his garrison, and his judicious management of the means of defence, he was very assiduous in his attention to the preservation of the health of his men, under their long privations of fresh and wholesome diet. His own partiality for vegetable food suggested to him extraordinary efforts to form gardens on the scanty soil, which succeeded to a degree that proved highly beneficial. On his return after the peace, the general was received with great applause by the public; and the king, besides conferring upon him the order of the Bath, raised him to the peerage in 1787, by the style of lord Heathfield, baron Gibraltar. He was meditating a return to his government, with the intention of ending his life on the rock he had so well defended, when he was prevented by a paralytic stroke, which carried him off at Aix-la-Chapelle, in July, 1790, in his seventy-third year. By his lady, the daughter of sir Francis Drake, of Devonshire, he left a son and a daughter.—A.

ELIPAND, archbishop of Toledo in the eighth century. He was the friend of Felix

bishop of Urgella, and held with him that Jesus Christ was the son of God, not by nature, but by adoption. This opinion he maintained both by disputation and by his writings, and appears to have made many proselytes to it, not only in Spain, but in France and in Germany. It was, however, vigorously opposed by the friends to the orthodox faith; and the contest gave rise to a variety of productions concerning the person or nature of Christ, which afforded little proof of learning, precision, or diligence in their authors. It also engaged the attention of the councils of the church, and was condemned in that held in the Friuli, under Paulinus patriarch of Aquileia, in the year 791. In the following year it was condemned, together with its author, in an assembly of prelates which had been convened by Charlemagne at Ratisbon. This condemnation having been confirmed by pope Adrian, Felix was induced to retract his opinion for a while, but afterwards embraced it again; while Elipand still defended it with unabated attachment, and wrote anew in its support. His writings on this subject were condemned by pope Adrian, by a council held in Italy, and by the council assembled at Frankfort in 794. The council last mentioned wrote letters to Elipand, and the other Spanish bishops, endeavouring to convince them of the truth of the orthodox doctrine; which were seconded by a letter from Charlemagne himself to the two bishops, strongly urging them to renounce their heresy, and to unite in a common creed with the other prelates of the catholic church. Felix having been persuaded to yield to the remonstrances of the councils and the emperor, Elipand directed his pen against him in the year 799, and died a little while afterwards. *Du Pin. Mosb. Hist. Eccl. Sac. VIII. Moreri.*—M.

ELISHA, the son of Shaphat, a Hebrew prophet, and the successor of Elijah, was taken from the plough to be initiated in the duties of the prophetic character. From the particulars, however, which are recited by the sacred historian, he appears to have been a person of some weight in the community; for when Elijah found him, "he was ploughing with twelve yoke of oxen before him, and he with the twelfth." The number of working cattle and servants employed by him lead us to conclude that he was a wealthy agriculturist, who, according to the manners of ancient times, took himself an active part in the labours of the field. Elijah's manner of informing him that he was selected to become his servant and disciple was by casting his mantle upon him; after which he

devoted himself entirely to his new calling. We have already seen him present when Elijah was translated; upon which event he entered on the exercise of the prophetic office, and soon gave proof of the authority which was transferred to him, by miraculously correcting the pernicious qualities in the waters at Jericho, and curing the barrenness of the soil. The following is a summary of the Scripture account of the subsequent transactions of Elisha:—From Jericho he proceeded to visit the sons of the prophets at Bethel; at which place he inflicted a terrible punishment on the idolatrous inhabitants, by devoting to destruction several of their young people, who had been encouraged to offer insults to his character, and, very probably, to defy the vengeance of that Deity for whose honour he was concerned. The next occasion on which he signally exerted the divine power communicated to him was when the combined armies of Judah, Israel, and Edom, in a campaign against the Moabites, were brought into a situation of great distress and apparent ruin for want of water. In this emergency Jehoshaphat king of Judah, Jehoram king of Israel, and the king of Edom, waited upon Elisha, who appears to have been at no great distance, to entreat his advice and assistance. The prophet, after severely reproofing the king of Israel for his idolatry, and indignantly assuring him, that were it not for the presence of Jehoshaphat, whom he esteemed on account of his piety, he would not interfere on their behalf, directed them to dig ditches, which he promised should be filled with water by means of a sudden land-flood, and also encouraged them with the assurance that they should prove victorious over the Moabites. On the morning after he had given them these promises, they were fulfilled. Elisha's next memorable transaction was his occasioning the miraculous increase of a small quantity of oil belonging to the widow of one of the sons of the prophets, who had maintained the worship of the true God in the midst of the idolatrous Israelites; by which means she was enabled to redeem her two sons from slavery, into which they would otherwise have been sold for the payment of their father's debts. After this we find the prophet a frequent guest at the house of an hospitable Shunamite, who was possessed of great wealth, but had no child to inherit it; to whose wife he promised, in return for the kindness which they had shewn to him, the birth of a son at a certain period. And when, some time after that prediction was accomplished, the child was cut off by the attack

of a sudden disorder, in answer to the prophet's prayers he was restored to life, and delivered to his grateful parents. Elisha then went to Gilgal, where he afforded proof of his divine mission, by changing into wholesome nutriment some food prepared for the sons of the prophets, which, by mistake, had been composed of poisonous ingredients; and by increasing a small quantity of bread and corn, which had been presented to him in a time of dearth, so as to be sufficient to satisfy the hunger of a numerous company. The next miracle which he performed was on the person of Naaman, commander-in-chief under the king of Syria, who came with a splendid retinue, and costly presents, to entreat the prophet to cure him of an inveterate leprosy. That cure Elisha effected by such simple means as convinced Naaman of the certainty of a divine interposition, and determined him thenceforwards to acknowledge and worship no other god but the God of Israel. He wished also to shew his gratitude, by bestowing ample gifts upon the prophet, which the latter would not receive. His servant Gehazi, however, instigated by a covetous propensity, privately followed Naaman upon his departure, and by a fictitious tale obtained, in his master's name, some rich presents, which he concealed, and hoped to enjoy without being found out in the dishonourable procedure. But, to his confusion, the prophet disclosed to him his perfect knowledge of what he had done, and, reproaching him for his covetousness and baseness, transferred to him that disease of which he had cured the Syrian general. Elisha afterwards gave a new proof of his power before the sons of the prophets in Gilgal; and rendered great service to the king of Israel, in a war which broke out between him and the king of Syria, by discovering the hostile intentions and secret movements of the Syrians, by which means the Israelites were enabled frequently to defeat them. The king of Syria knew not how to account for the disappointments to his projects, excepting on the ground of treachery among his counsellors, until it was suggested to him by one of his courtiers, that it was to Elisha's extraordinary means of information such effects were to be attributed. Upon this the king of Syria determined, if possible, to get the prophet into his power; and learning that he was then at Dathan, not far from Samaria, he sent a great body of troops by night to surround that place, and to bring him away captive. When, on the morrow, they were flattering themselves with the easy accomplishment of their expedition, Elisha

went out to them, confiding in the divine protection, after he had prayed to God to smite them with mental blindness. When he found them in that state, he took advantage of their confusion, and conducted them into the midst of Samaria, where they were surrounded by the Israelitish troops, and found themselves, when their recollection was restored, incapable of making the least resistance. At this moment the king of Israel wished for the prophet's sanction to put them to death; but he ordered them to be treated with kindness, and, after receiving proper refreshment, to be sent unhurt to their master. By this act of humane policy, a temporary peace was brought about between the kingdoms of Syria and of Israel. But some time afterwards they were again involved in war; when the king of Syria collected a numerous army, which the Israelites were unable to meet in the field, and laid siege to Samaria. The distresses to which that city was reduced on this occasion by famine were shocking in the extreme. The king's mind, however, was so far from being properly affected by them, that, at first, they only exasperated him against Elisha, because he did not exert his extraordinary power to remove them, and he solemnly swore that he would put him to death. But when his fury was checked by the prophet's intrepid declaration, that these evils were inflicted upon the Israelites as a just punishment from Heaven, and the king was brought to acknowledge the hand of God in them, Elisha assured him, that the period of their calamities was approaching, and that, on the next day, the greatest plenty should succeed to their present scarcity and wretchedness. Incredible as such a prediction appeared, it was exactly accomplished; for such a panic was supernaturally infused into the Syrian army, who were made to believe that the neighbouring nations had combined for the deliverance of Samaria, and were approaching to attack them, that they deserted their camp, and, leaving behind them all their stores and provisions, fled away in the night, glad to escape with their lives. By this event not only relief was afforded to Samaria, but its inhabitants were enriched with the treasures left by their invaders. We next find Elisha warning the Shunammite to depart from the land of Israel into some other country, where she might sojourn with her family for seven years, during which a famine would prevail, as a punishment of the people's increasing wickedness. Afterwards he took his departure for Damascus, to announce to Hazael his approaching elevation to the throne of Syria, to which he had

been nominated by the prophet Elijah. When Benhadad king of Syria, who was sick, heard of his arrival, he sent Hazael to him, with presents, and to enquire of him whether he should recover from his disease. Elisha informed him, that the king's disease was not mortal, but that nevertheless he should surely die; and taking a prophetic view of the evils which Hazael would prove the instrument in the hand of God of inflicting as chastisements upon the Israelites, wept, like a man of goodness and humanity, at the thought of their depravity, which called for such severe correction. He then discovered to Hazael the dignity at which he would soon arrive, and the success which would attend his warlike exploits. Having discharged the commission which brought him to Damascus, Elisha returned to his own country, where, soon after his arrival, he sent one of the children of the prophets to anoint Jehu king over Israel. The last predictions which Elisha delivered were on his death-bed, when Joash king of Israel came to him, and lamented over the calamities which they had reason to apprehend after the loss of so powerful a defender. In that conference with the king he promised him three victories, which he afterwards obtained, over his enemies; and thus ended his prophetic mission, at a very advanced age, about the year 830 B.C. *1 Kings, ch. 19. 2 Kings, ch. 2—9, 13. Blair's Chron. Tables. Ann. Un. Hist. vols. II. and IV. —M.*

ELIZABETH, queen of England, one of the most celebrated of the females who have worn a crown, and inferior in glory to few of the sovereigns of her country, was the daughter of Henry VIII. by his queen, Anne Boleyn. She was born in 1533, and early sustained the loss of her mother, with the disgrace of her execution for adultery. She was educated in the principles of the protestant religion, and also in those classical studies which it was then the custom to render familiar to females of distinction. At the death of her father she was, by his testament, placed the third of his children in the order of succession; but her brother Edward, though he loved her tenderly, was induced, by the influence of Northumberland, to join her with her sister Mary in the exclusion which was to make way for Jane Grey. In the reign of Mary she was placed in circumstances of peculiar difficulty and danger. That bigotted princess, who sacrificed every other affection to her zeal for the restoration of the catholic religion, could not but regard with great jealousy and displeasure a presumptive

successor, the daughter of her mother's most hated rival, and known to be attached to the reformation. She therefore treated Elizabeth with much harshness and indignity; and, after the suppression of Wyatt's rebellion, committed her to the Tower, with the hope of discovering something which might involve her in the guilt of that enterprise. She, however, so well cleared her innocence, that no pretext was left for her confinement in that fortress; and she was sent under a milder custody to Woodstock. Her sufferings, however, together with the unpopularity of her sister, rendered her highly dear to the nation; so that Philip of Spain, when the husband of Mary, was induced through policy to become her protector, and procure her complete liberation. She, however, found it advisable to pass her time in retirement in the country, where she pursued her favourite studies, and inured herself to the practice of that caution and cool discretion which afterwards secured the prosperity of her eventful reign. She displayed entire submission to her sister's will; and when the Swedish ambassador made proposals of marriage to her on the part of his king, she would give him no answer till he had first applied to the queen. Mary consulted her inclination on the subject, and Elizabeth declined the offer, as she had before done that of the duke of Savoy, expressing, at the same time, her determined preference of a single life. Attempts had been made to entrap her into some heretical declaration respecting the real presence, the usual net in which Protestants are caught; but she eluded the snare by an artful ambiguity of phrase, and consulted her safety by external compliance with the catholic ceremonials.

On the death of Mary, in 1558, Elizabeth was immediately proclaimed queen, and was received in the metropolis with the warmest acclamations. She repaired to the Tower, where on her knees she returned thanks to Heaven for her deliverance from the dangers which had long surrounded her. She magnanimously consigned to oblivion all the affronts she had received during the late reign, and assumed the gracious demeanour of the common mother of her subjects. Philip of Spain, who was unwilling to lose the influence he had acquired over England as husband to Mary, immediately sent proposals of marriage to her; but she knew his character, and the aversion borne him by the nation, too well, to think of accepting them. She proceeded with prudence and moderation in the arduous task of settling religion, though she very soon displayed her purpose of

bringing back the reformation. This was effected by the first parliament which she summoned, and thenceforth England took the decided station among the protestant countries of Europe which it has ever since maintained. As toleration was a principle then unknown, it is not to be wondered at that she was well pleased to arrogate to herself that supremacy over the religious faith and worship of her subjects, which before resided in the court of Rome.

It was not long before Elizabeth, by advice of her council, began that interference in the affairs of Scotland which produced some of the most singular events of her reign. Mary, the young queen of that country, who had been educated in France as the destined spouse of the dauphin, was brought up in all the political and religious principles of her uncles, the Guises. She was the next heir in blood to the English crown; and as the zealous Romanists considered both the birth of Elizabeth as illegitimate, and her succession as rendered invalid by the papal excommunication she had undergone, Mary was regarded by them as the true sovereign of England. Through the influence of the Guises, she and the dauphin, on the death of queen Mary, openly assumed the ensigns and title of English royalty; and thus committed an act of hostility against Elizabeth, which she was not of a temper ever to forget. Moreover, she saw the crown of Scotland drawn into that close union with France, which, during several centuries, had been the source of so much mischief and disadvantage to England. These were certainly *political* causes of an enmity against the queen of Scots, which, even if not influenced by female rivalry, was likely to be rancorous and durable. The first step taken by Elizabeth with regard to Scottish affairs was to conclude a treaty of mutual defence with the *congregation*, or that party which supported the reformation; and she sent a fleet and army to aid their cause, which, in 1560, effected a treaty at Edinburgh, whereby the French were compelled entirely to evacuate Scotland. This transaction took place before Mary's arrival in her kingdom. When she came over, some ineffectual attempts were made to procure Elizabeth's recognition of her title as presumptive successor to the crown of England. During her whole reign Elizabeth displayed the greatest aversion to the nomination of a successor, even when she might have done it with perfect safety. The matter was at present suffered to rest, and the two queens lived in apparent

amity, though it was probably very hollow on both sides. Meantime Elizabeth employed her cares in the improvement of her kingdom in arts and arms, and laid a solid foundation for that high character of political wisdom which has ever adhered to her name. She had many suitors among the princes of Europe, and some of her own subjects were not without hopes of obtaining her hand; but though, either through policy or coquetry, she was not displeased with addresses of this kind, she seems from the first to have adopted an unalterable resolution of passing a single life.

Elizabeth was now considered as the head of the protestant party in Europe; and in this character she made a treaty of alliance with the French Hugonots, and gave them aids in men and money. In return, the port of Havre-de-grace was put into her hands, which was for some time held by an English garrison, but was at length obliged to surrender. At home her government grew more rigorous against the Catholics, and a severe act passed, denouncing the penalties of treason against all who should twice assert the pope's authority in England. She still kept a vigilant eye upon Scotland, and thwarted every attempt that was made to unite Mary in a second marriage with a foreign potentate. She began also at this time to shew a weak jealousy of Mary's superior personal charms, and to affect a competition in that respect as mean as it was hopeless. Another sexual weakness (if it may be so termed) that she displayed, was a propensity to adopt court favourites, who were selected rather with a view to their exterior accomplishments than their merit. This foible always in some measure adhered to her, and was occasionally detrimental to her affairs, though, for the most part, she gave her ministers and counsellors, who were chosen for real merit, a due superiority in state affairs over her favourites. But one of the most conspicuous of the latter class, Dudley earl of Leicester, who now began to be distinguished among the courtiers, seems to have attained as great an ascendancy over her judgment as over her affections. (See his article.) He aspired to her hand; but she checked his presumption in that point, and proposed him as a husband to the queen of Scots. She does not appear, however, to have been sincere in this proposal; and indeed her whole conduct towards that unfortunate princess was so full of duplicity and contradiction, that no other principle in it can be discerned except the desire of mortifying and thwarting a detested rival. It

cannot be doubted that the political dissensions which gave Mary so much disquiet were greatly fomented by the artifices of Elizabeth and her ministers; yet it was her own misconduct that brought on the terrible crisis, which threw her entirely into the power of the English queen. The circumstances of Mary's second marriage, of the murder of her husband, of her subsequent marriage with Bothwell, and of the troubles that fatal step excited, will be more properly related under her article. It suffices here to mention, that, in the summer of 1568, she was induced, through fear of her own subjects, to take refuge in England, without having previously acquainted Elizabeth with her determination. The occurrence was undoubtedly an important and perplexing one; and a sovereign more generously disposed than Elizabeth might have hesitated how to treat a fugitive of such a character, and a claimant of the crown of that country into which necessity had driven her. To keep her in perpetual confinement was the expedient that suggested itself to the English ministry as the safest and most politic. A pretext was given for it by Mary's incautious offer to submit her cause to the judgment of her sister-queen; in consequence of which the regent Murray personally laid an accusation against her before a court of English commissioners. Mary, either unable to justify herself, or unwilling to submit to their award, refused to reply, and demanded either to be restored to her kingdom, or to be sent to France. Elizabeth, however, could not resolve to suffer such a pledge to escape her, and continued to detain her in a kind of honourable captivity. One of the first consequences of this measure was a secret negotiation between Mary and the duke of Norfolk, the head of the catholic party, who proposed marriage to her, and was supported in his views by the kings of France and Spain. The discovery of this project caused the duke to be committed to the Tower; and this was followed by an open rebellion in the North, raised by the earls of Northumberland and Westmoreland, who had made treasonable engagements with the duke of Alva in the Low-countries, and were conscious of their danger. Their insurrection was, however, speedily suppressed, and they were obliged to take refuge in Scotland. Another rebellion, raised by Leonard Dacres, was quelled with equal ease. The duke of Norfolk had prudently avoided any participation in these rash measures, and was therefore set at liberty. It would seem as if these events impressed Elizabeth with a sense of the danger of keeping her royal captive; and various ne-

gociations were carried on with the Scots for her restoration; but want of sincerity, and the selfish views of both parties, rendered them abortive.

The puritanical party at this time began to give some uneasiness to the queen, who was warmly attached to the ceremonial of religion, and could not bear any attack upon that hierarchy of which she was the head. The spirit of civil liberty also, which early distinguished the puritans, was highly offensive to her; for she inherited all the exalted maxims of regal authority which had been maintained by her father, and was little less haughty and arbitrary in her temper, though more under the control of prudence. In the parliament of 1571 various things occurred which produced a contest between freedom and prerogative; but Elizabeth well knew how to make concessions in practice, while she supported her dignity in language; and so well did her interests in general coincide with those of her people, that she retained their warm affections while she ruled them with a vigorous hand. The wise frugality of her administration relieved her from the necessity of being burthensome to them. She never required supplies but in cases of manifest urgency, and she is, perhaps, the only sovereign who ever returned a portion of the people's grants. The principal cause of complaint given in her reign with respect to pecuniary matters, arose from her custom of rewarding her courtiers by monopolies, which were often highly unjust, and hurtful to commerce and manufacture. These were a frequent subject of parliamentary remonstrance; and though she maintained the right of granting them, as a privilege of the crown, she frequently found it prudent to revoke them.

As the league between the French and Spanish courts, for the extirpation of heresy, was now a matter of notoriety, Elizabeth thought it justifiable, by way of self-defence, to give aid to the cause of Protestantism wherever it was in danger of being suppressed by force; and she not only gave a favourable reception to the Flemish exiles who took refuge in England from the tyranny of the duke of Alva, and brought over their arts and industry, but she ventured upon the stroke of stopping a large loan of money which some Genoese merchants were sending by sea to the duke, and which some Hugonot privateers had seized and brought into the English ports. The Spanish court made heavy complaints of this measure, which was, in fact, highly detrimental to the progress of Alva in the Low-countries; and, by way of retaliation,

it promoted a new conspiracy among the English catholics. This was chiefly conducted by one Rodolphi, a Florentine merchant, and the bishop of Ross, Mary's resident in England. The duke of Norfolk suffered himself to be drawn in to a participation in this plot, one part of which consisted of a projected invasion of the kingdom from Flanders. It was discovered when almost ripe for execution, and the duke was apprehended, and tried for high-treason. He was convicted by an unanimous jury of peers; and after considerable hesitation on the part of the queen, the warrant for his execution was signed, and he suffered in June, 1572, acknowledging the justice of his sentence. Though the queen of Scots was in reality the soul of these conspiracies, and the English nation was sufficiently exasperated against her to proceed to any extremities, yet, as she had the plausible pretext of a natural desire to escape from imprisonment, Elizabeth was at present contented with watching over her with more vigilance. The entire ruin of Mary's party in Scotland, and the succession of the earl of Morton to the regency, rendered her tranquil with respect to the politics of that country. The horrid Paris massacre, in August, 1572, was an event calculated to excite the fears and suspicions of all Protestants, and especially of Elizabeth. She put herself and her court into mourning upon the occasion, and received in silent solemnity the French ambassador sent to apologise for the deed. Yet her prudence so far overcame her feelings of abhorrence, that she still maintained external amity with the French court, and even suffered negotiations to be carried on for her marriage with the king's brother, the duke of Alençon, the youngest of the sons of Catharine de Medicis.

One of the most honourable circumstances of her reign was the offer she received, in 1575, of the possession and sovereignty of the revolted Dutch provinces, on condition of becoming their protectress against the Spaniards. An unwillingness to draw upon herself the open hostility of the whole Spanish monarchy, together with other prudential reasons, induced her to reject this flattering offer; and it was not till January, 1578, that she ventured to sign a treaty of alliance with the United States. This did not immediately bring on an open quarrel with Spain; but Philip retaliated by sending over a body of troops to Ireland, in the pope's name, in order to excite a rebellion in that country; they were, however, all put to the sword by the deputy lord Grey.

One of the most singular instances of con-

tention between the sexual weakness and the political prudence of Elizabeth, was her conduct with respect to her suitor, the duke of Alençon, now advanced to the title of Anjou. This prince, about twenty-five years younger than herself, had been encouraged to come over to England, and prosecute his courtship in person. The most serious negotiations were carried on for settling the terms of marriage, which was apparently to take place in a short time; and, in the midst of a public solemnity, the queen was seen to take a ring from her own finger, and put it upon his, as a pledge of their union. The measure was universally concluded to be determined upon, notwithstanding the general dislike of the nation to the match, and the earnest remonstrances of her counsellors and favourites. At length, after much internal struggle between inclination and prudence, she suddenly broke off the affair, and sent back the enraged prince to his government of the Netherlands. In this case her coquetry proceeded much further than to admit of its usual plea of regard to the good of her country; and, indeed, her amorous propensities seem to have gained upon her as she advanced in years, and to have been less under the control of discretion.

An extraordinary instance of attachment to the queen's person was shewn in 1584, when an association was entered into by her subjects of all ranks, for the purpose of defending her from all attacks, and of revenging any violence that might be offered to her. This was principally levelled against the queen of Scots, from whom all dangers to Elizabeth and the protestant cause were thought to proceed, and who was about this time committed to the rigorous and vigilant custody of sir Amias Poulet and sir Drue Drury. Laws of additional severity were also enacted against Jesuits and popish priests. The animosity of the nation against the catholic party was further inflamed at this time by the discovery of a plot to assassinate the queen, which was favoured by the papal court. In 1585 Elizabeth ventured openly to defy the hostility of Spain, by entering into a treaty with the revolted Low-countries, by which she bound herself to assist them with a considerable force, on the condition of having some ports put into her hands for her security. She refused the renewed offer of the sovereignty of these provinces, but stipulated for the admission of her general into the council of the States. The person she chose for this high trust was her favourite, the earl of Leicester (see Dudley), who by his conduct did little honour to

her choice. She at the same time sent a powerful armament against the Spanish settlements in the West Indies, under sir Francis Drake, whose former expeditions she had rather connived at than authorised. She likewise made a league of mutual defence with James king of Scotland, whose friendship she courted, whilst she kept his mother in prison.

In 1586 a conspiracy against the life of Elizabeth was formed, the detection of which had very important consequences. It originated in Ballard, a Romish priest, who influenced Anthony Babington, a Derbyshire gentleman of family and fortune, of the same religion, to undertake the queen's assassination. There seems to be no doubt that he corresponded with the queen of Scots, and warmly acted in her service; but whether she was acquainted with the intended murder of Elizabeth has been questioned. He engaged several other zealous catholics of rank and connections in the conspiracy; but among the persons entrusted were some spies of the vigilant Walsingham, who by that means obtained full knowledge of all their proceedings. He suffered the design to be carried on till he had completely detected all the confederates, and particularly had entangled Mary in such a manner, by letters under her own hand, as to render her participation a matter of judicial proof. All the inferior conspirators were then seized, and fourteen of them were convicted and executed. It remained to determine what was to be done with the grand criminal, as she was regarded; and it was finally resolved to bring her to an open trial, upon the charge of compassing the death of the queen. It is to be observed, that Elizabeth's principal counsellors, as well as the nation at large, were firmly of opinion, that her security and the safety of the state demanded this sacrifice; so that, whatever be thought of the justice of the transaction, it cannot be imputed to mere feminine jealousy and hatred of a rival. We shall not in this place enter into the particulars of the trial. The commissioners, consisting of forty noblemen and privy-counsellors, declared their full conviction of Mary's guilt, and pronounced and signed a sentence of death against her. Elizabeth, sensible of the invidious light in which the execution of a queen and a near kinswoman would be considered throughout Europe, probably felt real hesitation in resolving upon the measure. She certainly, however, wished to remove from herself as much as possible the odium of it; and for that purpose she practised all the artifice and dissimulation which belonged to her character. She procured an

earnest application from parliament for executing the sentence, and was solicitous to make her compliance appear to be as it were forced from her by a maternal regard for the good of her people. She even adopted the much more culpable policy of practising with Mary's keepers, to induce them to find some method of taking away the life of their prisoner privately; and there is extant a letter to this purpose to sir Amias Poulet, signed by Walsingham and Davison, with his reply, honourably refusing, in his own name, and in that of his colleague, sir Drue Drury, to be concerned in any such criminal and illegal act. (See article DAVISON in *Biog. Britan.*) At the same time that she was acting the part of hesitation, she replied with firmness and decision to the interferences of foreign courts in Mary's behalf, and particularly to the warm and menacing remonstrances of her son James. At length she ordered Davison to draw up a warrant for the execution, which she afterwards said she intended to keep by her, merely to serve in case of an attempt to rescue Mary. Davison, according to her order, had got the great seal affixed to it, when he received an order countermanding the former. In this perplexity he applied to the council, who, knowing the queen's real wishes, persuaded him to send off the warrant to Fotheringhay-castle, the place of Mary's confinement, with directions for its being immediately carried into execution. This sad catastrophe accordingly took place on February 8, 1586-7. As soon as the news of it came to Elizabeth, she affected the utmost grief and astonishment. She wept and lamented, and put on all the appearance of one who had lost the dearest friend through violence or treachery. She stormed at her council, committed Davison to custody, and had him afterwards tried, and a ruinous fine inflicted upon him. Upon the whole, her hypocritical conduct on the occasion, while it could deceive no one, was carried to such an absurd extreme, that it was equally derogatory to her good sense and to her moral principles. Her dissimulation, however, had the effect of giving the king of Scotland a pretext for gradually laying aside the resentment which decency obliged him to shew on the occasion, and falling again into an amicable correspondence with the English court.

The next great event of this reign was the famous expedition undertaken against the kingdom by the Spaniards, which had nothing less in view than its entire conquest. After vast preparations by land and sea, the *Invincible Armada*, as it was denominated, set sail in the

summer of 1588, and presented a more formidable spectacle in the English channel than it had witnessed for many centuries. The English nation was not wanting in spirit and efforts adequate to the danger. Animated by loyalty and patriotism, all orders of men zealously concurred in the plans of defence which the queen and her ministers adopted. Elizabeth herself exerted all the energy of her character to infuse confidence and attachment into her subjects. She appeared on horseback in the camp at Tilbury, rode through the ranks with a cheerful and undaunted demeanour, and addressed the troops in heroic language. She always possessed the art of connecting her own cause with that of her country; and in this instance few would doubt that they were the same. Even the English Catholics, towards whom on this emergence she behaved with moderation and lenity, were in general zealous in her service. Her judgment has been questioned for giving at this critical time the chief command of her land-forces to her favourite, the earl of Leicester, who had obtained little reputation for generalship in the Low-countries; but, probably, there was no other officer of high rank more equal to such a trust, and he would, doubtless, have been assisted by all the military experience in the kingdom. Happily, his abilities were not put to the test; and the English fleet, aided by the winds, proved sufficient to dispel the danger before it reached the coasts of this fortunate island.

The legal succession of Henry IV. to the crown of France, from the possession of which he was withheld by the religious bigotry of the party of the League, gave occasion to a further instance of Elizabeth's prudent interference in the affairs of the Continent. She assisted that prince with a sum of money and a body of troops, which were of great service to him in his difficulties, and produced a continued friendship between these distinguished personages. For some years the English auxiliaries served in France; while various expeditions by sea, undertaken partly by individuals, partly by the queen herself, inflicted severe wounds upon the Spanish navy and commerce, and raised the reputation of England to an extraordinary height. In these enterprises, as well by land as by sea, no one distinguished himself more than the gallant earl of Essex, Robert Devereux (see his Life), who, on the death of Leicester, succeeded to the first place in Elizabeth's favour. This favour had always something personal for its basis; but the splendid qualities and heroic valour of Essex seemed to justify the partiality

with which he was treated. The queen, however, had too high a sense of her own dignity not to check the presumption to which he was naturally inclined, and keep him within the bounds of dutiful respect. It is a trait of her character, that once, in a debate, when he had been led, in the heat of contradiction, contemptuously to turn his back upon her, she resented the affront by a sudden box on the ear. She afterwards mollified his deeply-injured pride by gracious condescensions; and when Tyrone's rebellion in Ireland broke out, in 1599, he was sent over as lord-lieutenant, with a powerful army, and very extensive authority. The events of this expedition are related in his Life. It suffices, in order to illustrate Elizabeth's sentiments towards him, to mention, that, upon his unpermitted return in order to justify himself, she received him at first with the graciousness of a mistress, who, after an interval of absence, again views a face long dear to her; but, upon reflection, she suffered him to feel the anger of an offended sovereign. When this treatment had thrown him into a serious illness, she sent physicians and broths to him, and by kind messages endeavoured to restore his hopes of future favour. Her rigour afterwards returned; and Essex, urged by the ill offices of his enemies, and by his own impetuosity of temper, was impelled to that ill-concerted rebellion (if it could be so called) which proved his ruin. Elizabeth's long hesitation in signing the warrant for his death was probably much more the result of real feeling than in the case of the queen of Scots; and she seems to have been open to an application for mercy to the very last, had it been made to her.

Few events remain to be mentioned in the life of Elizabeth. She held, in 1601, a conference with the marquis de Rosni (afterwards the celebrated Sully), who came over from Henry IV. for the purpose of establishing, in concurrence with England, a new system of European power, which was to control the preponderance of the house of Austria, and produce a lasting peace. Elizabeth readily concurred in the project, and the minister departed in admiration of the solidity and enlargement of her political views. By the vigour and abilities of deputy Mountjoy and other commanders, the Irish rebellion was nearly quelled, and the Spanish troops, who had been sent to assist the natives, were obliged to quit the island. The queen gained additional popularity by promising to suppress a number of burthensome monopolies; and never was she in a condition of more safety at home and respect abroad than

just at the termination of her reign. But the last scene was darkened by a deep melancholy which occupied her mind, and threw her into the most deplorable state of despondency. Whether this had any other cause than the progress of an active mind sinking at length into infirmity, and unable to free itself from the disquiets inseparable from a crown, is uncertain; but an incident relative to the unfortunate Essex has been suggested as its immediate occasion. The earl, departing for one of his expeditions, and lamenting to the queen the possibility of being injured by the artifices of his enemies, had been presented by her with a ring, as a pledge of affection, at the sight of which she would always be ready to give him a favourable hearing, with whatsoever offences he might be charged. This ring, it is said, after his condemnation for treason, he had entrusted to the countess of Nottingham, in order to deliver to the queen. Persuaded by her husband, the inveterate foe of Essex, she proved unfaithful to her trust, and retained the pledge. Afterwards, falling into a mortal disease, she was seized with remorse, and requested an interview with the queen, to whom she revealed the secret, at the same time humbly craving her pardon. The queen, in a violent rage, shook her in her bed, exclaiming, "that God might pardon her, but she never could." From that time, it is affirmed, she gave herself up to the deepest grief, rejected all consolation, refused sustenance, and, throwing herself on the floor, passed days and nights without changing her place. Nature at length began to sink; and as her end manifestly approached, she was urged by her council to declare her successor,—a measure she had hitherto with the utmost jealousy always avoided. She said, she had held a regal sceptre, and would have none but a king to succeed her; and who should that be but her nearest kinsman, the king of Scots? She soon after quietly expired, March 24, 1602, in the seventieth year of her age, and forty-fifth of her reign.

If the character and conduct of Elizabeth be estimated from the public events of her reign, it will justly place her high in the rank of sovereigns. The protestant religion established, factions restrained, government strengthened, the power of Spain withstood, oppressed neighbours supported, a navy created, commerce rendered flourishing, the national glory aggrandised, are the striking features which mark the period of Elizabeth, and endear it to the remembrance of Englishmen. Nor can it be said, that, like Anne, she only lent a name to dis-

tinguish a splendid portion of her country's history: on the contrary, her personal qualities were materially instrumental to the prosperity of her administration. These consisted in prudence, judgment, fortitude, steadfastness, vigour, and industry; and their final preponderance corrected, in important concerns, the influence of those foibles which were not less conspicuous in her composition. These were, a violence and haughtiness of temper, impatience of contradiction, an insatiable desire of admiration, which made her accessible to the grossest flattery, capricious affections, and petty jealousies. She was frugal to the borders of avarice; but as she was free from the passion of hoarding, and was as economical of the nation's money as of her own, her frugality may rather rank among her virtues than her defects. No sovereign was ever more jealous of her power and prerogative, and her claims were as despotical as those of her father, though not maintained with that bloody and inexorable rigour. Yet she studied to gain, and possessed, the general affections of her people, to whom she freely shewed herself, tempering her dignity with courteousness and condescension. No prince made more frequent progresses, or paid more domestic visits, which were partly the result of policy, partly of economy; as her hosts maintained her whole court during these expensive compliments. She was fond of literature, but by no means a generous patroness of it; and no sovereign received more incense at less cost. Her language and manners were somewhat coarse, and she displayed little feminine delicacy. She had always male favourites; but whether she ever violated the rules of chastity was, in her own time, reckoned problematical; and all circumstances considered, it is not improbable that, according to her own boast, she "lived and died a maiden queen." The laxity of her morals in many material points has been noticed in the transactions of her reign; and it is impossible, upon any principles of justice or humanity, to vindicate her conduct towards the queen of Scots. Upon the whole, she was great as a sovereign, but neither amiable nor estimable as a woman. *Hume's Hist. of England.*—A.

ELIZABETH PETROVNA, empress of Russia, second daughter of the czar Peter the Great, was born in 1709. She was early admired for her personal charms, and for the affability and sweetness of her temper. These qualities, together with her high rank, caused many proposals of marriage to be made her, none of which, however, took effect. During the several revo-

tutions in the Russian government, she conducted herself with such prudence as to give no occasion for any charge against her; yet she felt the injustice by which she was excluded from the throne in violation of the testamentary disposition of her father. She was indolent and extremely voluptuous, and would probably have contented herself with the pleasures of a private life, rather than have struggled for an empire, had not some of her partisans and dependents strongly urged her to avail herself of the infancy of Ivan, who had been declared emperor in 1740, under the regency of his mother, Elizabeth of Mecklenburg, and her husband, Antony prince of Brunswick. Her surgeon and favourite Lestof was the principal instrument in fixing her resolution, which wavered after she had proceeded some length in forming a conspiracy. As she was surrounded with spies, he conveyed to her a picture, representing her on one side as seated upon the imperial throne, on the other as beheaded on a scaffold, and her confidants broken on the wheel. This contrast decided her; and at the head of eight grenadiers she proceeded on the night of December 5-6, 1741, to the quarters of the Preobraschenki regiment of guards, which immediately declared in her favour. The guards accompanied her to the palace, where she arrested the regent prince and princess, and the counts Osterman and Munich. She entered the chamber of young Ivan, kissed him, and committed him to trusty persons, who were ordered to treat him with the greatest tenderness. By six in the morning Elizabeth was universally acknowledged empress; and a revolution was completed which had not cost a single drop of blood. She displayed the natural humanity of her temper by a vow which she made on her accession never to inflict a capital punishment for any crime whatsoever; but by this she did more honour to her intentions than to her judgment; for, as it was impossible that in so vast an empire, and such a depravation of morals, great crimes should not often be perpetrated, her resolution only substituted perpetual imprisonment in dungeons, exile in the remotest deserts, and the knout with all its horrors, to immediate death, often a much more merciful doom. Her humanity did not prevent the shocking scene of the countesses Bestuchef and Lapookin knouted and deprived of their tongues in the great square of Petersburg. Yet the example of a possibility of abolishing capital punishments might be, upon the whole, salutary; and, no doubt, prepared the way for the mild administration of Catharine II. and the improved code of some European potentates. Elizabeth

likewise resolved to pass her days in celibacy; and the year after her accession she nominated her nephew Charles Peter Ulric (afterwards Peter III.) successor to the throne. She was, however, far from renouncing the pleasures of love, and she openly indulged in that succession of personal favourites which seems to have become part of the regular establishment of the Russian empresses. Some of these had a great influence in the politics of her reign, and arrived at high rank and opulence. It is asserted that she had eight natural children, none of whom were acknowledged, but passed for the progeny of an Italian woman, her confidante. With this dissoluteness of morals she joined a warm and scrupulous devotion, confessing her failings with great contrition at the stated periods, and practising with punctilious exactness all the ceremonies and injunctions of her church.—Aware of the rapidity with which revolutions are effected in Russia, she was always very suspicious of her intended successor, whom she surrounded with spies, and debarred from any participation in the government. To this unworthy jealousy is to be attributed the mean and narrow education which that prince received, and which was the eventual cause of his ruin. Her indolence and sensuality rendered her reign actually that of her favourites and ministers. Russia, in 1756, joined Austria and France in the league against the king of Prussia; and it was particularly by the Russian troops that he was so hard pressed as to be upon the brink of destruction, when affairs were suddenly changed by the death of Elizabeth on December 25, 1761, O.S. in the fifty-second year of her age. In her last illness she ordered the release of a great number of persons confined for debt and smuggling, and a diminution of the duties upon salt to a great amount;—an easy mode of acquiring posthumous popularity! *Coxe's Trav. in Russia. Mém. de Duclos. Mod. Univers. Hist.—A.*

ELLWOOD, THOMAS, an early writer among the people called Quakers, was born at the village of Crowell, near Thame in Oxfordshire, in the year 1639, and educated for some time at the free school in that town. His father however, finding it difficult to support the expences to which his manner of living subjected him, and the maintenance of an elder son at Oxford, as a fellow-commoner, removed this his younger son from school, when he had made a good progress in the Latin language, and was entered into the Greek; by which removal young Ellwood soon lost the little learning he had obtained. Walter, the father of our Ell-

wood, was acquainted with Isaac Penington, a considerable person among the people called Quakers; who, about the time of young Ellwood's attaining his twenty-first year, resided at Chalfont, Bucks; and W. E. sometimes went from Crowell to Chalfont to visit him and his family. At one of these visits the guests were invited to attend a meeting which was to be held in the neighbourhood; and at this meeting young Ellwood received indelible impressions in favour of the way of the friends, very much by means of the preaching of Edward Burrough. This made him seek another opportunity of attending a meeting, in which the impressions he had received before were confirmed, and he gradually became conformed to the faith and practices of the friends. But this alteration occasioned great offence to his father, particularly when young Ellwood appeared before him covered, or used the term thou or thee. On these occasions the anger of the father was vented not only in reproaches but in blows, and the son passed great part of the winter ensuing his conversion, a sort of prisoner in his chamber; the parent not being able to bear the mortification, to which the change in the manners of the son subjected him. At length Ellwood was freed from this domestic persecution by an invitation to visit at Isaac Penington's, where he stayed some time, and on his return home passed many of his hours in the kitchen, to avoid offending his father with his hat. In 1660 he published his first piece, entitled "An Alarm to the Priests, or a Message from Heaven to warn them;" and the same year he was imprisoned at Oxford on the following account: Being zealous for the profession he had assumed, he had written to a preacher among the friends, inviting him to come and hold a meeting in the village. This letter happening to be intercepted, and the nation being then in alarm on account of the fifth-monarchy men, young Ellwood was arrested; and the preacher to whom his letter was addressed having been also imprisoned (as were many of the society of friends on that occasion), it heightened the suspicion that the meeting which he had proposed was of a political nature. His confinement was not rigorous, nor of long duration. He was, not long after, taken up at a meeting at Isaac Penington's, and examined by a magistrate, who behaved favourably and did not commit him.

Ellwood now began to lament the loss of his learning, and applied himself sedulously to regain it; and by the means of his steady friend Isaac Penington, he procured the employment of reader to the poet Milton. This employment

seems to have been confined to the reading of Latin books. He says that Milton taught him to read in the foreign manner; and, by his description of the pronunciation, it appears to have been that of the Italians. Milton could tell by Ellwood's manner of reading when he did not understand his author, and would in such cases stop him, and explain difficult passages. Ellwood soon perceived the benefit of so able an instructor; but London not agreeing with his health, he was obliged to quit his studies, after having pursued them not two months. In the memorable year 1665, Ellwood procured a lodging for his master Milton at Chalfont; and was the occasion of his writing *Paradise Regained*, by the following observation on his master-piece. Milton had entrusted Ellwood with the manuscript of his *Paradise Lost*; and when Ellwood returned it, and had given his opinion on it, he added, "Thou hast said much here of *Paradise lost*, but what hast thou to say of *Paradise found*?" Milton mused, and turned the discourse to another subject; but on a subsequent visit from Ellwood in London, he shewed him the *Paradise Regained*, saying, "This is owing to you; for you put it into my head, by the question you put to me at Chalfont; which before I had not thought of." In 1662 Ellwood was imprisoned a second time. He was apprehended at a meeting in London, and with many more of the friends confined in Bridewell. At the sessions the oath of allegiance was tendered, and for refusing to swear he was sent to Newgate. This prison being crowded, and one prisoner having died, those who came from Bridewell were sent back thither, without any guard or keeper. They remained there also, without any care to prevent their escape, until the next sessions, when they were called to the bar and discharged.

Ellwood next became tutor to Isaac Penington's children, in which employment he continued until the year 1669. During his residence in this family, both he and his patron were taken up at Amersham, whilst attending the corpse of a deceased friend to the quakers' burial-ground at that town, and committed to Aylesbury gaol. At the assizes the judge referred the case of these and some other prisoners on the same account to the magistrates who had committed them. By these they were fined six shillings and eight pence each, and, on refusing to pay, were committed for one month longer. Shortly after he was again taken out of a meeting, and imprisoned near a quarter of a year at the house of correction at Wycomb. In 1669 he married, with his father's consent, who

voluntarily offered to provide for him; but on hearing that the marriage was not according to the liturgy, but in the manner of the friends, he disengaged himself from his promise. After his marriage he resided at Hungerhill, near Amersham, Bucks, and his principal employ seems to have been attending to the affairs of the rising Society of Friends, of which he had become a zealous member. The year following his marriage, was passed the law commonly known by the title of *The Conventicle Act*; which putting it into the power of ill-disposed persons to get money by informing against such of their peaceable neighbours as frequented the meetings of dissenters, soon let loose numbers of needy wretches to prey on their property; of which molestation the Quakers had an ample share. But Ellwood, by his vigilance, checked the trade of informing in Buckingham, by first proving an alibi in the case of a friend who had been sworn to be at a certain meeting in that county, and then indicting and convicting the informers of perjury; one of whom fled the county, and the punishment of the other was averted by the clemency of Ellwood; who asserts that the man thereon (from a suspicious, if not notorious character) became diligent and industrious.

About the year 1674 Ellwood was engaged in a dispute on behalf of the Quakers with the Baptists; which was carried on both by word and writing; and not long after, a book being published, entitled *A Friendly Conference between a Minister and a Parishioner of his inclining to Quakerism*, Ellwood, who perceived its tendency to be injurious to the cause which he espoused, replied to it in the year 1676, in a treatise, entitled "*Truth prevailing, and detecting Error.*" One of the chapters of this reply, relating to tithes, produced a distinct animadversion, anonymous, as was also the Conference, called *The Right of Tithes* asserted and proved; and in 1678 Ellwood published a reply to this, and so much of another nameless book, called *A Vindication of the Friendly Conference, as related to tithes*, under the title of "*The Foundation of Tithes shaken.*" This is a pretty large piece of controversy, and is not without a considerable seasoning of that wit, for which some of the writings of Ellwood are remarkable. In 1682 the troubles on account of the conventicle act continuing, or having been renewed, Ellwood published a small tract, entitled "*A Caution to Constables and other inferior Officers concerned in the Execution of the Conventicle Act*; with some Observations thereon humbly offered by Way of Advice to such well-meaning and moderate

Justices of the Peace as would not willingly ruin their peaceable Neighbours." For the publishing of this book Ellwood was summoned to appear on a certain day before two magistrates, and was informed that they were directed to commit him to prison until the next assizes. Ellwood anticipated the day of summons, on account of an express he had received from the wife of William Penn, who, her husband being absent in America, lay dangerously ill at a house of theirs in Sussex. The two magistrates, who were acquainted with Juliana Penn, and respected her, were unwilling she should lose the satisfaction of Ellwood's company (who, previous to her marriage, had had some care of her estates in Sussex), and therefore proposed to him the giving of bail for his appearance at the next assizes. Many of the early friends thought the giving of bail carried a reflection on their innocence; and Ellwood, acting in conformity with this opinion, declined to enter into a recognizance, and refused to give any other security than his word or promise as a christian. The magistrates were friendly, and accepted his engagement in the following words: "I do promise you, that when I shall have received a fresh command to appear before you, I will (if the Lord permit me life, health, and liberty) appear when and where you shall appoint." Ellwood pursued his journey to Sussex, but heard no more from the justices.

It is not necessary, nor would it now be interesting, to mention all the publications in which Ellwood was engaged. George Fox dying in 1690, left behind him a voluminous journal of the events of his life. This Ellwood transcribed, and fitted for the press. It was published in 1694. It has a long preface, written by William Penn, which has been several times separately printed under the title of *The Rise and Progress of the People called Quakers*. It is generally known that George Keith, the friend of Robert Barclay, who had long been in profession with the Quakers, at length differed with them on some points, entered into controversy, and, neither prevailing nor being himself convinced, quitted their communion, or was disowned by them. With him Ellwood entered the lists of written dispute. It seems to have lasted about two years; when the controversy was taken up by the author of *The Snake in the Grass*, who also wrote some animadversions on one of Ellwood's books against Keith, with the nameless title of *Satan disrobed from his Disguise of Light*.

In 1705 he published the first part of "*Sacred History, or the Historical Part of the Holy*

Scriptures of the Old Testament, &c.;" and in the year 1709, "Sacred History, &c. of the New Testament." This work hath been well received, and will probably be considered as his principal production. Thomas Ellwood was certainly a man of abilities, possessed much of what has been termed mother-wit, and was not without a share of learning. His reading in ecclesiastical history appears considerable from his book on tithes; but Fox's Martyrology probably was at that time the source of much of the knowledge which English Protestants possessed. With, however, many real qualifications to instruct and entertain the public, he seems to have thought himself in possession of one more, for which he will not obtain so general a credit.—He attempted verse; and besides many lesser compositions, in which piety is always more conspicuous than poetry, he published, in 1712, a book called "Davideis, the Life of David, King of Israel," a sacred poem, in five books. He also once wrote a controversial book in rhyme, in answer to a rhyming adversary named Rogers. Accordingly the title was "Rogeromastix." He died of the palsy, the 1st day of March, 1713, aged about seventy-four.—*From private communication.*

ELLYS, ANTHONY, a learned prelate of the church of England in the eighteenth century, was born in the year 1693, but at what place we are not informed. After passing through the usual course of a grammar-school education, he was entered at Clare-hall, in the university of Cambridge, where he took his degree of B.A. in 1712, and that of M.A. in 1716. Having been admitted into orders, he was in the year 1724 presented to the vicarage of St. Olave, Jewry, in the city of London, and to the rectory of St. Martin, Ironmonger-lane, which is united to the former benefice; and in the following year was promoted to a prebendal stall in the cathedral church of Gloucester. Besides these preferments, he was afterwards vicar of Great Marlow in Buckinghamshire. In the year 1728, when king George II. paid a visit to the university of Cambridge, Mr. Ellys was one of the persons who were created doctors of divinity on that occasion. In the year 1736 he commenced author, by publishing a treatise in opposition to the attempt which was then made by the protestant dissenters to obtain the repeal of the test and corporation acts, entitled "A Plea for the Sacramental Test, as a just Security to the Church established, &c." 4to. which was afterwards reprinted among his posthumous pieces. This treatise is an elaborate and learned performance, and deserves to be classed among the

ablest which appeared on that side of the question. Dr. Ellys's next publication, of any importance, was entitled "Remarks on an Essay concerning Miracles, published by David Hume, Esq." 4to. 1752; which is a sensible and candid work, but, from its being published anonymously, and at a time when other admirable treatises on the same subject particularly interested the public attention, was less noticed than its merits deserved. In the year last mentioned Dr. Ellys was promoted to the see of St. David's, which advancement he owed to the reputation of having been employed for many years in preparing for the press a grand work, the design of which should be to illustrate, confirm, and vindicate the principles of religious liberty, and the reformation from popery as founded upon those principles. Why this work did not make its appearance during the bishop's life-time, has not been satisfactorily explained. After his promotion to St. David's, Dr. Ellys continued to hold his prebend of Gloucester, and his city preferment *in commendam*. The late Dr. Kippis has stated, in his edition of the Biographia Britannica, that he well remembered how regularly the good bishop went every Sunday morning in the winter season to preach to his parishioners. He died at Gloucester in 1761, aged sixty-eight years, and is characterised by the editors of his posthumous works as "not only eminent for his fine parts, extensive knowledge, and sound judgment," but for "a heart so overflowing with benevolence and candour, as never even to conceive terms of acrimony towards the opinions or persons of those who differed from him;—and he always thought a person, though on the right side of a question, with principles of persecution, to be a worse man than he that was on the wrong." Besides the articles already mentioned, Dr. Ellys published some single sermons, preached on public occasions: one before the House of Commons on the 30th of January, 1749; another before the House of Lords on the 30th of January, 1754; another before the same house on the 29th of May, 1758, being the anniversary of king Charles II.'s restoration; and a discourse before the Society for propagating the gospel in foreign parts, in 1759. After his death, in 1763, was published the first part of the great work which had been the principal object of the bishop's life, entitled "Tracts on the Liberty, spiritual and temporal, of Protestants in England, &c." 4to. The second part appeared in 1765, entitled "Tracts on the Liberty, spiritual and temporal, of Subjects in England," 4to. The design of the former is partly to vindicate the

establishment of the church of England against the objections of the protestant dissenters; but principally to examine and confute the tenets of the church of Rome. In the latter respect it furnishes much important information and reasoning on the questions in debate between the Roman-catholics and the church of England. The second part is chiefly employed in discussions relating to civil liberty, in which the author vindicates the principles of moderate whiggism, and has collected a large fund of historical, constitutional, and legal knowledge. *Biog. Britan.*—M.

EL-MACIN, GEORGE, an Egyptian of Syrian descent, was the son of a secretary to the council of war under the sultans of Egypt, and succeeded his father in the same post in 1238. He is known as the author of a chronicle of the Mahometan caliphs, written in Arabic, which commences with Mahomet, and goes down to the reign of Mostader-Billah, who died in the year of the hejira 512, A.D. 1118. From the manner in which this historian mentions the Christians, it is concluded that he was of their religion. His work was printed in Arabic, with a Latin version by Erpenius, at Leyden, in 1625, under the title of "*Historia Saracenica.*" *Bayle. Moreri.*—A.

ELPHINSTON, WILLIAM, an eminent Scotch prelate and statesman in the fifteenth and the beginning of the sixteenth century, was born at Glasgow about the year 1431. He was educated in the university of that place, where he greatly distinguished himself by his proficiency in the learning of the times. Afterwards he went to France to study civil and canon law in the university of Paris, where he became a professor of that faculty, and continued to deliver lectures with considerable reputation and popularity for the space of six years. He then returned to his native country, where he entered into orders, and was at first promoted to be official of Glasgow, and afterwards official of St. Andrew's. He was also admitted a member of the king's council. Soon after this, a misunderstanding having taken place between James III. king of Scotland, and Lewis XI. king of France, which threatened to dissolve the close amity that had long subsisted between the two kingdoms, he was nominated joint commissioner with the bishop of Dunkeld, and the earl of Buchan, who repaired to the court of France, and succeeded in terminating the differences which had occasioned their appointment. For the prudence and eloquence which Elphinston displayed on this occasion, he was, on his return home, promoted to the bishopric

of Ross; whence, about the year 1484, he was translated to the see of Aberdeen, and at the same time made chancellor of the kingdom. In that high office he conducted himself with so much equity and moderation, that he gained universal reverence and esteem. But when the troubles which took place between James and his discontented nobility had involved the kingdom in a civil war, he appears to have taken his leave of all public affairs, and to have retired to his bishopric. On the accession of James IV. however, his talents as a statesman were again called into exercise, and he was appointed ambassador to the emperor Maximilian, to endeavour to bring about a marriage-treaty between his daughter and the king of Scotland; but he found that the princess was already promised elsewhere, and returned home, not without rendering beneficial service to his country by the negotiations which he carried on for terminating an enmity of long standing between the Dutch and Scotch. The able manner in which he conducted that business procured him such favour with the king, that no matters of moment respecting either internal or foreign policy were transacted without his advice and concurrence. Bishop Elphinston also shewed himself as great a patron of learning, as he was eminent in the management of state affairs. By his influence, most probably, was the bull obtained from the pope for establishing a university at Aberdeen, with as ample privileges as were enjoyed by any of the most favoured seats of learning; and to his personal exertions and superintendence was it chiefly owing that the building of King's college was undertaken and completed. To that foundation he proved himself a munificent benefactor during the remainder of his life, and at his death, when he bequeathed large sums of money for its support. He died in 1514, about eighty-three years of age, when he had much constitutional vigour left, and was in the full possession of his faculties, but was heart-broken by the losses in the fatal battle of Flodden-field. He was the author of a history of his native country, of which the best if not the only entire copy is among sir Thomas Fairfax's MSS. in the Bodleian library at Oxford. *Spotswood's Hist. of the Church of Scotland, b. ii. Nicholson's English, Scotch, and Irish Historical Libraries, pt. ii.*—M.

ELSHEIMER, ADAM, a painter of great merit, was born in 1574 at Frankfort-on-the-Mein. A decided inclination for the pencil caused him to be placed for instruction under Philip Uffenbach, who was soon surpassed by his scholar. A laudable ambition to excel in-

spired Elsheimer with the resolution of completing his studies in Italy. Attentive to nothing but his improvement, he avoided society, and employed himself assiduously in copying the various objects of art and nature presented by that country, in which he was assisted by a happy memory, which enabled him to copy with great exactness in the morning what he had viewed the preceding evening. He formed to himself a peculiar style of painting, consisting of landscapes, with historical figures in small, which he finished with exquisite neatness. The diminutive size of his pictures did not prevent a grand taste in his designs, and no one better understood the management of lights and shadows, and all the magic of colouring. His drawing is correct, his touch light and fine, and his pieces will bear the minutest examination. He purchased these excellences by the renunciation of fortune; for he worked so slowly, that though in his life-time his pictures bore an extraordinary price, he was unable to live by his profession. He resided in Italy, where he married, and had a large family. He was received into the academy of St. Luke, and was patronised by the pope; yet he became overwhelmed with debt, and was thrown into prison. His friends soon released him from his confinement; but the disgrace so preyed upon his spirits, that he soon after died at Rome, in 1620, at the age of forty-six. He left several capital performances, which are highly valued. His master-piece is reckoned a flight into Egypt, of which there is a print by his friend and benefactor count Goud. Several others of his works have been engraved. It is said to have been from the study of his manner that David Teniers and Bamboccio acquired their excellence. *D'Argenville Vies des Peintres. Pilkington's Dict.—A.*

ELSNER, JAMES, doctor of theology, a counsellor of the consistory to his Prussian majesty, first preacher in the reformed parochial church of Berlin, and director of the philological class in the Academy of Sciences, was born in March, 1692, at Saalfeld in Prussia, where his father, a rich citizen originally from Bohemia, destined him for trade, and therefore treated him with great severity on account of his attachment to letters. When he had received the rudiments of his education in the provincial school, he was sent to the university of Konigsberg; and after being private tutor to some young noblemen, he became co-rector of the reformed school in that city, and chaplain in the garrison to field-marshal count Alexander von Dohm. Two years after, he quitted these employments and went to Utrecht and Leyden,

where he formed an intimacy with the most eminent literary characters of these two cities. In the year 1719 he published, at the former, a dissertation, in which he maintained that the words of the law were delivered to the Israelites on Mount Sinai by the ministry of angels; but he caused to be printed, at the latter, a much more important work, which raised him to the distinguished rank he afterwards held in the republic of letters, and particularly among the commentators on the Bible. This work was the first volume of his "Sacred Observations on the New Testament," comprehending the Gospels and the Acts of the Apostles. It contains incontestable proofs of great erudition, and of an extensive acquaintance with profane authors, which he employed in an able manner to assist him in explaining the sacred text. This work was attacked, and even with some severity; but Elsnér always asserted that his opponents had misunderstood his meaning; and he proposed to shew it in a new edition, which he gave reason to expect. In the year 1720 he left Holland, in consequence of an invitation from his Prussian majesty to be professor of theology and of the oriental languages at Lingen; but before he quitted Utrecht he got himself admitted to the degree of doctor; and on taking possession of his new office delivered an excellent oration on the zeal proper for a divine. At the same time he was appointed pastor of the church in that city; but he had scarcely remained two years in this situation, when he was made first master of Joachim's school at Berlin, which had fallen into great disorder under the preceding rector, who was of too mild a disposition to retain that authority over the students necessary to command obedience. Elsnér, however, restored the proper discipline; and, being endowed by nature with an imposing air and tone of voice, made himself be feared as well as respected. On the 28th of October, 1722, he pronounced an inaugural discourse on the obligation of uniting piety to learning; and the month after was chosen a member of the Royal Academy of Sciences. During his rectorship he wrote several dissertations on different subjects; and the second volume of his "Sacred Observations," containing the Epistles and the Revelations, was published in 1728. These occupations did not prevent him from appearing sometimes in the pulpit, and his discourses were heard with great approbation. As he had a strong predilection for the ministry, he resigned his rectorship in 1730, and accepted the place of pastor of the parochial church of the Cloister, to which he had been elected by the congrega-

tion. He was also made a counsellor of the Consistory, and he retained the inspection of the school in which he had been rector. A Greek archimandrite, named Athanasius Dorostamos, who was collecting money for the christian slaves in Turkey, having come to Berlin, an intimacy took place between him and Elsner; and the result was a work, printed in German, in 1737, under the title of "A new Description of the State of the Greek Christians in Turkey." Some doubted the good faith of the guide whom Elsner had followed; but the care he took to compare the accounts of Dorostamos with those of the most respectable authors, rendered the imposition, if there was any, of little consequence. In 1742 Elsner became director of the class of the belles-lettres in the Royal Academy; and when the society was renewed in 1744, he retained the same office, and maintained the character which he had always supported, both by attention to his academical duties and by the learned dissertations with which he enriched the memoirs of the institution. He died of a violent fever on the 8th of October, 1750. His principal works are: "Observationes sacre in Novi Testamenti Libros, Tom. i. Libros historicos complexus;" *Utrecht*, 1720, 8vo.: "Tom. ii. Epistolas Apostolorum & Apocalypsin complexus;" *ibid.* 1728, 8vo.: "Dissertat. in Locum Actor xiii. 48;" *Lingen*, 1721, 4to.: "Dissertat. in Locum vexatum Deut. xxix. 18;" *ibid.* 1721, 4to. Both these are to be found in *Thesaurus Hollandicus*. "Commentatio in illustré Jacobi Oraculum, Genes. xlix. 10, eminentissimum Veritatis Christianæ Propugnaculum, nova Ratione communitum:" *Berol.* 1729, folio: "New Description of the State of the Greek Christians in Turkey, with Annotations;" *ibid.* 1737, 8vo.: "The Epistle of Paul to the Philippians explained, in a Series of Sermons, with Notes and an Introduction;" *ibid.* 1741, 4to.: "Schediasma criticum, quo Auctores aliaque Antiquitatis Monumenta, Inscriptiones item & Numismata emendantur, vindicantur & exponuntur, ad Continuationem, Tom. vii. Miscellaneorum Regiæ Societatis Scientiarum Berolin;" *ibid.* 1744, 4to.: "Continuation of the Newest Description of the State of the Greek Christians in Turkey;" *ibid.* 1747, 8vo. Besides these works he wrote also several dissertations on different subjects, which may be found in the Transactions of the Academy of Sciences at Berlin. *Eloges des Academiciens de Berlin, par Formey*. *Hirsching's Manual of eminent Persons who died in the Eighteenth Century*.—J.

ELSTOB, WILLIAM, an English divine and antiquary, was born at Newcastle-upon-Tyne

in the year 1673. His grammatical education he received at Eton, whence he was sent to Catharine-hall, in the university of Cambridge; but the air of that country not agreeing with him, he removed to Queen's college, Oxford. In this seminary he acquired so much reputation by the diligence with which he applied to his studies, that he was chosen fellow of University college, and appointed one of the tutors of that institution. In the year 1697 he was admitted to the degree of M.A. In the year 1701 he translated into Latin the Saxon Homily of Lupus, with notes, for Dr. Hickes. About the same time he translated into English sir John Cheke's Latin version of Plutarch, "De Superstitione," which translation was printed at the end of Strype's Life of Cheke. In 1702 Mr. Elstob was appointed rector of the united parishes of St. Swithin and St. Mary Bothaw, in the city of London; which appears to have been the only ecclesiastical preferment that he ever obtained. In the following year he published an edition of "Roger Ascham's Latin Letters." He was also the author of "An Essay on the great Affinity and mutual Agreement between the two Professions of Law and Divinity," which was printed at London, with a preface written by Dr. Hickes. In the year 1704 Mr. Elstob published two sermons, preached on public occasions: one, a thanksgiving sermon for the victory at Hockstet; the other, on the anniversary of the queen's accession. In 1709 he published, in the Saxon language, with a Latin translation, "The Homily on St. Gregory's Day." He had also compiled an Essay on the History and Use of the Latin tongue; collected materials for a History of Newcastle, &c.; the MSS. of which are now lost: and he had projected several literary designs, the execution of which was prevented by his death, which took place in 1714, when he was only forty-one years of age. The most considerable of his designs was an edition of the Saxon laws, with great additions, and a new Latin version by Somner, together with the notes of various learned men; and a prefatory history of the origin and progress of the English laws, down to the Conqueror, and to Magna Charta. This great plan was completed, in 1721, by Dr. David Wilkins, who, in his preface, speaks in very handsome terms of Mr. Elstob's proficiency in Saxon lore, and the loss which the lovers of antiquarian learning sustained from his early death. He intended also a translation, with notes, of Alfred's Paraphrastic Version of Orosius; of which his transcript, with collations, was in the possession

of the late Dr. Pegge; and another transcript by Mr. Ballard, with a large preface on the use of Anglo-Saxon literature, is in the library of the Society of Antiquaries. In the preface to the edition of Alfred's version of Orosius, which has been since published, with an English translation by the Hon. Daines Barrington, that gentleman informs us that he made use of Mr. Elstob's transcript, and that he has adopted from it the whimsical title of *Hormesta*. *Biog. Britan.*—M.

ELSTOB, ELIZABETH, sister of the preceding, and attached to the same learned pursuits, was born at Newcastle in 1683. The rudiments of her education she is said to have received from her mother, of whose instructions she was deprived by her death when Elizabeth was only eight years of age. Upon that event, her guardians endeavoured to discourage as much as possible her application to literature, considering it to be an improper pursuit for her sex; but their efforts were fruitless, and she was permitted to indulge to her favourite propensity. During her brother's continuance at Oxford, she appears to have resided in that city, where Mr. Rowe Mores describes her as having been the *indefessa comes* of her brother's studies, and jocularly calls her a female student of the university. Upon her brother's removal to London, it is probable that she accompanied him; and it is certain that she assisted him in his antiquarian undertakings. When in the year 1709 Mr. Elstob published the *Homily on St. Gregory's Day*, she accompanied it with an English translation, and a preface, in which she answers the objections made to female learning, by producing the example of the celebrated Anna Maria Schurman, whom she calls the glory of her sex. Her next publication was a translation of "*Madame Scudery's Essay on Glory*." She likewise assisted her brother in an edition of Gregory's *Pastoral*, which was probably intended to include both the original and the Saxon version; and she had transcribed all the hymns from an ancient MS. in Salisbury cathedral. By the encouragement of Dr. Hickes, she undertook a *Saxon Homiliarium*, with an English translation, notes, and various readings. And to promote that design, Mr. Bowyer printed for her, in 1713, "*Some Testimonies of learned Men, in favour of the intended Edition of the Saxon Homilies, concerning the Learning of the Author of these Homilies, &c.*;" and the lord treasurer obtained for her queen Anne's bounty towards printing that work. But the queen's death soon deprived Mrs. Elstob of that benefit; and she was not otherwise

sufficiently patronised so as to be able to complete her design. A few only of the *Homilies* were printed at Oxford in folio. In the year 1715 she published a "*Saxon Grammar*," the types for which had been cut at the expence of lord chief-justice Parker, afterwards earl of Macclesfield. She had other literary designs in view, which the narrowness of her circumstances and the want of the necessary encouragement prevented her from prosecuting; and after her brother's death she became so far reduced, that she was obliged to retire to Evesham in Worcestershire, where she, with difficulty, obtained a livelihood by keeping a small school. When she was in this situation, Mr. Ballard and some other worthy friends endeavoured to procure for her some annual provision, and, by a recommendation of her to queen Caroline, obtained for her a pension of twenty guineas a-year. On the death of that princess, however, she was again involved in difficulties, and, though mistress of eight languages besides her own, was obliged to solicit employment as a preceptress of children. It was her good fortune, at length, in the year 1739, to be received in this capacity into the family of the duchess-dowager of Portland, where she continued till her death, in the year 1756. According to Mr. Mores, she was originally possessed of a genteel fortune, which was gradually wasted in consequence of her devoting her whole attention to learning, and becoming a stranger to management and economy: and he adds, that upon visiting her in her sleeping-room at Bulstrode, he found her surrounded with books and dirtiness. If her friend Mr. Ballard had lived to have given a new edition of his *Memoirs of learned British Ladies*, he would unquestionably have added Mrs. Elstob to the number. *Biog. Britan.*—M.

ELSWICH, JOHN HERMAN DE, a learned and industrious German lutheran divine, was born at Rendsburg in Holstein, in the year 1684. He prosecuted his studies successively at Lubeck, Rostock, Leipsic, Jena, and Wittenberg; and in the latter university took his degree of M.A. In the year 1717 he was settled in the exercise of the ministry at Stade, at which place he died in the year 1721. Though so young at the time of his death, he left behind him various works, which reflect credit on his literary diligence; and plans of others which he did not live to complete. Among the former are, an edition of Peter Simonius's treatise "*De Literis Pereuntibus*," with notes; "*Epistolæ familiares varii, theologici potissimum, Argumenti*;" an edition of Launoy's treatise "*De Varia Aristotelis Fortuna in Schola Pa-*

risiensi," to which he added "Schediasma de varia Aristotelis in Scholis Protestantium Fortuna;" "Commentatio de Reliquiis Papatus Ecclesiæ Lutheranæ temerè afflictis;" "Dissertationes de Melchisedecho;" "Formula Concordiæ in Dania non combusta;" "Recentiorum in Novum Fœdus Critica;" "Fanaticorum Palinodia;" "Observationes Philologicæ super Witteri Commentationem in Genesim;" and "Vindiciæ Diascepsos Hunnianæ." *Moreri*.—M.

ELSYNGE, HENRY, a person eminent for parliamentary knowledge, was born at Battersea in 1598. His father, of the same name, was clerk of the House of Lords. Henry was educated at Westminster-school and Christ-church college, Oxford, and afterwards spent seven years in foreign travel. He was highly valued for his accomplishments; and by the interest, it is said, of archbishop Laud, obtained the place of clerk of the House of Commons, which he filled with singular ability and good conduct. He acquired the esteem of all parties in times of great turbulence and faction, and kept his post under the long parliament till December, 1648, when he desired permission to resign. A decline of health was the pretext; but it was understood that he was unwilling to take any part in the trial of the king. He retired to his house at Hounslow, and there died in 1654. The principal work of Mr. Elsynge is entitled "The ancient Method and Manner of holding Parliaments in England," printed first in 1663. It is a small piece, but valuable from its matter and method. A. Wood supposes that it was chiefly transcribed from a MS. of the author's father; but, doubtless, it must have received additions from his own experience. It has been several times reprinted: the last edition, in 1768, is the most correct, and is enriched by a large addition taken from the author's original MS. in the British Museum. He left a tract concerning proceedings in parliament, never published; and also several other imperfect tracts and memorials. "A Declaration and Remonstrance of the State of the Kingdom, agreed on by the Lords and Commons assembled in Parliament," 1642, is attributed to him by Wood; but, as it is a public paper, his share in composing it could be only official. *Biog. Britan.*—A.

ELVIUS, PETER, junior, secretary of the Royal Academy of Sciences at Stockholm, was born at Upsal in 1710, and applied to mechanics under Triewald and Polheim, and to the higher mathematics under Klingstierna, who first introduced them into Sweden. In the

year 1738 the Royal College of Mines entrusted him with the care of its collection of machines. In 1740 he constructed a fulling-mill according to a theory of his own; and in 1743, in company with M. Olof Hamren, he undertook a tour through the kingdom of Sweden, to examine where the best situations could be found for works to be driven by water; and on this occasion he drew plans of those places which seemed most convenient for the above purpose. On account of this service he obtained a place in the academy of Upsal, and applied soon after to the calculation of chances and probabilities, which led him to consider the bills of mortality, and the means of rendering them more generally useful. In some other papers he united experience with calculation, in order to determine the effects of machines driven by water. He purchased an edifice for the purpose of surveying the heavens; and in 1748, in conjunction with baron C. Harleman, went to survey the position of some of the Swedish lakes. During this excursion, he determined the situation of Gottenburgh and the adjacent coast, of which he constructed charts; examined the declination of the needle; and on the island of Huen searched out with great labour the ruins of the residence of Tycho Brahe, and made some celestial observations amidst the venerable remains of Uranienburg. Much might have been expected from the zeal and activity of this eminent man, had he not been carried off soon after his return by a premature death in the 38th year of his age. This event took place on the 27th of September, 1749. The Academy of Sciences caused a medal to be struck in honour of his memory, and the journal of his last tour to Trollhätta was published, in the Swedish language, at Stockholm, in 1751. *Gezelii Biographiska Lexicon. Hirsching's Manual of eminent Persons who died in the Eighteenth Century.*—J.

ELXAI, or ELCESAI, the reputed founder of the sect of the Elcesaites, or Sampsæans, was a Jew by nation, who appears to have propagated his opinions in the beginning of the second century, under the reign of the emperor Trajan. According to Epiphanius, it is doubtful whether he is to be classed among Jews or Christians in his religion. But from what that writer has himself further related of the respect paid to him by the followers of four sects, who, in some measure, borrowed their opinions from him, viz. the Ebionites, two sorts of Nazarenes, and the Ossenes, and the most credible judgment that can be formed concerning their tenets, we conceive that he is clearly to be ranked among Christians. It seems most probable that his

followers concurred generally, if not entirely, with the sects above named in their distinguishing opinions. Under the article EBION we have already stated the impossibility of exactly ascertaining what all those distinguishing opinions were. The following, however, we may venture to state as having been some of the leading points in their creed—that there is one unbegotten Being, who is the master of all things, and that Jesus Christ was from God, or divinely commissioned, but born of the seed of Joseph by ordinary generation; with which opinions it is not unlikely that they connected some absurd notions, and the observance of superstitious practices. It appears that they regarded many parts of the Old Testament, and the Gospels at least in the New, as sacred books, but that they rejected some, if not all, of the apostolical writings. Epiphanius says, that they made use of the same book with the Ebionites and Nazarenes; by which he means a copy of the Gospels differing in some measure from that in common use: and that they paid a regard to another book, the author of which they said was the brother of Elxai. It does not appear that this sect ever spread much beyond the confines of Palestine. Eusebius says, that their heresy was stifled in its birth; but, according to Epiphanius, there were some remains of the sect existing at the time when he wrote, towards the latter end of the fourth century, which were composed of persons who were few in number, and for the most part in great obscurity. *Euseb. Hist. Eccl. lib. vi. c. 38. Cler. Hist. Eccl. Sac. secund. sub Anno CIII. Lardner's Hist. Heret. ch. 22.—M.*

ELYOT, sir THOMAS, a learned man in the reign of Henry VIII. was the son of sir Richard Elyot, of Suffolk, and was born about the commencement of the sixteenth century. He was educated at St. Mary's-hall, Oxford, and afterwards travelled abroad. On his return he was knighted, and employed by the king in various embassies. He was at Rome in 1532, negotiating the affair of the divorce of queen Catharine; and in 1536 was sent to the emperor Charles V. He lived in habits of intimacy with several of the learned men of his time, among whom were sir Thomas More, and Leland the antiquary, the last of whom addressed a copy of Latin verses to him in his *Encomia illustrium Virorum*. He died in 1546. Sir Thomas Elyot was the author of a number of works, which appear to have been chiefly translations and compilations, but had their use at the time in promoting knowledge and enriching the English language. One of

the most noted of these was his "Castell of Health," several times reprinted. In it he adopts the Galenical opinions, and lays down various rules for diet and regimen, many of them founded on good sense and observation. Some curious circumstances relative to the state of medicine in that period may be found in this work. In its preface he gives an account of a course of medical reading which he went through when a young man, though without any professional view, the extent of which would startle many modern students. Another work, entitled "The Governor," became popular. Its purpose was to give moral instructions to the higher orders of society. Its satirical vein is said to have given some offence; but the book was much applauded by the king. He also wrote on education; on remarkable events in English history; on good women; and a library or dictionary. It ought not to be omitted, that he is ranked among literary impostors, on account of his "Image of Governance compiled of the Acts and Sentences notable of Alexander Severus," which he pretended to have translated from a Greek manuscript of Encolpius, lent him by a Neapolitan gentleman, but which is proved to have been taken from Lampridius and Herodian, with misrepresentations and additions from his own invention. (*Bayle, art. Encolpius.*) *Biog. Britan. Aikin's Biog. Mem. of Medicine.*—A.

ELZEVIRS, famous printers of Amsterdam and Leyden, deserve commemoration for the many valuable books they printed, and the perfection to which they carried their art, at a comparatively early period. LEWIS, the first of the family, was distinguished for his editions from the year 1595. He was succeeded by BONAVENTURE, ABRAHAM, and DANIEL, the latter of whom died about 1680. The Elzevirs were less learned than the Etiennes (Stephenses), but they equalled them in the choice of books and the knowledge of business, and surpassed them in the beauty of typography. Their small types, in particular, have a clearness and elegance which perhaps have never been equalled. Their Virgil, Terence, Greek Testament 1633, and some other books distinguished by characters in red ink, are reckoned master-pieces; and the best of their Classics still maintain a high value. The last catalogue of their editions was printed by Daniel in 1674, in seven parts, but it contains many books not of their own printing. *Baillet Jugem. des Savans. Moreri.*—A.

EMANUEL, king of Portugal, surnamed *the Fortunate*, grandson of king Edward, and son of the infant don Ferdinand duke of Visco,

succeeded his cousin John II. in 1495. He was then in the twenty-sixth year of his age, and was in high reputation for his generosity and affability. He began his reign with restoring to the nobility that consequence in the state of which it had been the policy of his predecessor to deprive them. He shewed a disposition to act justly towards the Jews, who were numerous in the kingdom, and who, by the contrivance of John, had all been reduced to a state of slavery. He restored them to their liberty, and fixed a new term for their leaving the country, as they had in the last reign been ordered to do. When that period arrived, however, Emanuel, who had been stigmatised by bigots as the protector of the Jews, took measures to prevent them from embarking, and thus obliged them again to incur the penalty of loss of liberty. This was commuted for the obligation of turning Christians, which they were required to do in name immediately, though a period of twenty years was allowed for their thorough conversion. Most of these unhappy people complied with the condition, but many put an end to their own lives, having first murdered their children who were demanded from them. Emanuel, however, when religion was not in question, was capable of liberal and generous conduct. He treated with great favour Don George, natural son of the late king, for whom his father had endeavoured to procure the succession to the crown; and he restored to their titles and estates the Braganza family, who had suffered attainder and confiscation in the late reign. In 1496 he espoused Donna Isabella, daughter of Ferdinand and Isabella of Spain, and then princess-dowager of Portugal, being widow of the late king's son. She died the next year, after giving him a son. The great event of the discovery of the new passage to the Indies by Vasco de Gama took place in 1498. This proved the source of great riches to Portugal, and chiefly contributed to fix the epithet of *fortunate* upon this prince. In 1499 he married for his second wife Donna Maria, younger sister of his former consort, a species of alliance of which there are few modern examples. The discovery of Brazil in 1501 by Cabral augmented the felicity of this reign, and has, in the event, proved a more lasting benefit to Portugal than her Indian possessions. In gratitude for these instances of good fortune, Emanuel founded the famous monastery of Bethlehem, usually called Bellem, near Lisbon. Conformably to a grand plan of policy laid down by king John, he adopted the design of making conquests and settlements in Barbary, which might in time produce an ex-

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tensive commerce and communication with the interior parts of Africa. He sent out an expedition for this purpose in 1502, which returned without success; but he renewed the attempt, and a war in Barbary was carried on with various success during the greatest part of his reign. He also sent a mission to Congo, which effected an useful alliance with the king of that country; and under his auspices settlements were made on the eastern-side of Africa, which formed valuable branches of the great Indian system of commerce and conquest, which he lived to see firmly established. For these successes he was indebted to several men of great talents in his employ, particularly to the celebrated Albuquerque. It is a stain on his memory, that he suffered the misrepresentations of the enemies of this great man (see his life) to influence him so far as to produce his recal with circumstances of disgrace, which shortened his life. Notwithstanding the prosperity of this monarch, he met with causes of chagrin, which made him at one time entertain thoughts of resigning to his son; but the alacrity with which the nobility began to worship the rising sun, and the premature fondness for power shewn by the young prince himself, caused him to drop his purpose. When the rebellion in Castille broke out against the young king Charles (afterwards the emperor Charles V.), Emanuel displayed his good faith in refusing the offers of the malcontents to deliver up several strong places and districts to him, though at the same time he offered them an asylum in Portugal. He afterwards assisted Charles with his forces, yet performed his promise of affording shelter to the rebels when obliged to leave their country. An epidemic fever put an end to the life of this sovereign in 1521, the fifty-third year of his age and twenty-seventh of his reign, at a time when he was one of the most splendid and powerful princes in Europe. His character stands high in the history of his country for piety, humanity, munificence, talents for government, love for letters, and the qualities that most decorate a crown. *Mod. Univers. Hist.—A.*

EMANUEL-PHILIBERT, duke of Savoy, son of duke Charles III. was born in 1528. He was originally destined to the church, but after the death of his two elder brothers he was brought up as heir to the sovereignty. He visited the court of the emperor Charles V. who made him knight of the Golden Fleece. He accompanied Philip II. into England, and was afterwards entrusted by him with the command of his armies. He was general at the siege of Metz, and at the battle of St. Quintin in 1557,

in which the French sustained a signal defeat. At that time he was governor of the Low-countries. After the peace of Cateau-Cambresis, he married Margaret of France, daughter to Francis I. and by that alliance regained almost all the dominions which his father had lost. Through the persuasion of some bigots he was induced to attempt the extirpation of the Protestants of Savoy called Vaudois; but after a war, in which his troops underwent various defeats, he thought proper to make a treaty with them, by which they were allowed the exercise of their religion under certain restrictions. This indulgence was chiefly gained by the influence of the duchess, who was well affected to the reformation. He enlarged his territories by the acquisition of the principality of Oneglia and the county of Tende, and died greatly respected and beloved in 1580, after having governed his dukedom for twenty-seven years. *Mod. Univers. Hist. Moreri.*—A.

EMERSON, WILLIAM, an eminent English mathematician in the eighteenth century, was born at Hurworth, a village near Darlington, in the county of Durham, in the year 1701. His father, who taught a school, was a tolerable proficient in the mathematics; and by his instructions, and the books of which he was possessed, was his son's genius for mathematical studies first unfolded. Mr. Emerson had also the advantage of being assisted in the study of the learned languages by a young clergyman, then curate of Hurworth, who boarded in his father's house. In the early part of his life he attempted to teach a few scholars; but soon relinquished that employment, for which he appears to have been ill adapted by the want of a happy method of explaining his ideas, and by the warmth of his natural temper. Having derived from his parents a moderate competence, he now devoted himself to a life of studious retirement, in which he wrote the treatises that are mentioned at the end of this article, by the profits arising from which he redeemed his little patrimony from some incumbrances which he found on it, and was enabled to enjoy himself in the way most suited to his inclination and habits. His constitution was hardy, and he possessed a good state of health till towards the latter end of his days, when he was severely afflicted with the stone. Towards the close of the year 1781, being sensible of his approaching dissolution, he disposed of the whole of his mathematical library to a bookseller at York, and on the 20th of May, 1782, fell a victim to his painful malady, in his native village, when he was near eighty-one years of age. Mr. Emerson was singular

in his behaviour, dress, and conversation. His manners were rough and clownish, and his language in discourse often rude and vulgar. From the strength of his natural mental powers, and the knowledge that he had acquired by study, he could converse sensibly on any subject; but was always positive and impatient of any contradiction. In his clothes he was parsimonious and shabby, and he affected a peculiarity in his manner of wearing them, which could serve no other purpose than to gain him the name of an odd and whimsical character, in which probably he took pleasure. His relaxation from his studies was sometimes work in the fields; and sometimes the diversion of fishing, to which he was much attached: and sometimes, after close application, he would take a ramble to any pot-alehouse, where he could meet with companions who would drink with him, and join him in conversation. When he had any book to be published, he often walked up to London, where he revised it sheet by sheet himself, trusting, according to his favourite maxim, to no eye but his own. In mechanical subjects he always treated the propositions practically, making all the different parts himself on a small scale; by which means his house was filled with all kinds of mechanical instruments. Mr. Emerson, from the strength of his mind, and the closeness of his application, had acquired a deep knowledge of all the branches of mathematics and physics, upon all parts of which he wrote good treatises, but with few pretensions to originality of invention, and in a rough and unpolished style and manner. He was also well skilled in the science of music, the theory of sounds, and the various scales ancient and modern, but appeared to poor advantage as a performer. The following is a list of his publications: "The Doctrine of Fluxions," 8vo. 1748; "The Projection of the Sphere, orthographic, stereographic, and gnomonical, &c." 8vo. 1749; "The Elements of Trigonometry, &c." 8vo. 1749; "The Principles of Mechanics, &c." 4to. 1754; "A Treatise of Navigation, &c." 12mo. 1755; "A Treatise of Algebra, in two books," 8vo. 1765; "The Method of Increments," 8vo.; "The Arithmetic of Infinites, the Differential Method, &c. and the Elements of the Conic Sections, in three books," 8vo. 1767; "Mechanics, or the Doctrine of Motion, &c. with the Laws of Centripetal and Centrifugal Forces," 8vo. 1769; "The Elements of Optics, in four books," 8vo. 1768; "A System of Astronomy, &c." 8vo. 1769; "Mathematical Principles of Geography, Navigation, and Dialling," 8vo. 1770; "Clyco-

mathesis, or an easy Introduction to the several Branches of the Mathematics," 8vo. 1770; "A short Commentary on Sir Isaac Newton's Principia, with a Defence of Sir Isaac against the Objections made to several Parts of his Works," 8vo. 1770; and a volume of "Tracts," in 8vo. 1770, and another of "Miscellanies, containing several Mathematical Subjects," 8vo. 1776. *Hutton's Math. Dict. Encycl. Britan.*—M.

EMILI, PAUL (Latin, *Æmilius*), a modern historian of reputation, was a native of Verona. He had obtained a great character in Italy, when the cardinal de Bourbon brought him to France in 1487. After the death of this patron, Paul was obliged for his subsistence to teach the languages in a college of the university. Through the recommendation of Stephen Ponchet, bishop of Paris, he was engaged by Lewis XII. to write in Latin the history of France, and for this purpose he was gratified with a canonry in the cathedral of Notre Dame. He retired to the college of Navarre, where he applied for near thirty years assiduously to his labour, which he brought down, in ten books, from Pharamond to the fifth year of Charles VIII. Of this work the first four books were published about 1516: two more were added in a second edition; and he left four more, the last of which being imperfect, was completed by Daniel Zavarisi. The whole was published together at Paris in 1539, and has been several times reprinted, and translated into foreign languages. This history has been much praised by Lipsius and other learned men, and is said to be more impartial than many of the relations of French affairs written by natives; though, on the other hand, he has been reproached with partiality to his own countrymen, and with want of accuracy in many instances. His avoiding any mention of the legend of the holy phial of oil sent from Heaven for anointing the French kings, will scarcely now be made a charge against him. His style is pure, but sometimes affectedly concise and obscure; and he too much adopts the classical custom of putting rhetorical harangues into the mouth of his personages. He is, however, praised as the first writer who gave to French history a just form and method. Emili died at Paris in 1529. *Vossii Hist. Lat. Bayle. Tiraboschi.*—A.

EMLYN, THOMAS, an eminent and learned English protestant-dissenting divine, was born at Stamford in Lincolnshire, in the year 1663. His parents were frequenters of the established church, and particularly intimate with doctor Richard Cumberland, afterwards bishop of Peterborough; but, being inclinable to the prin-

ciples of the non-conformists, chose to bring up their son to the ministry in that connection. With this view, after he had gone through a preparatory course of grammar learning, in the year 1678 he was sent for academical education to Mr. Shuttleworth, at Sulby, near Welford, in Northamptonshire. In the year 1679 he was admitted at Emanuel college, in the university of Cambridge; but returned again to Mr. Shuttleworth, with whom he continued, on the whole, for a term of four years. Not finding, however, in his academy, all the advantages which he was desirous of enjoying, particularly in the article of books, he wished to be placed in some other seminary, where he might be furnished with greater means of improvement. Accordingly, in 1682, he removed to Mr. Doolittle's academy, which was kept in the neighbourhood of London, in which he was near the public scene, and had access to a variety of books, and the benefit of literary conversation. With these advantages, united to the strength of his own abilities, and a sedulous application, he made much greater improvement than might have been expected in his new situation, where his tutor, though a very worthy and diligent divine, was not eminent for compass of knowledge, or depth of thought. Mr. Emlyn's mind could not submit to be cramped by narrow schemes of systematical divinity; for he was early possessed with an opinion, that in religious matters he ought to judge for himself, and be tied down by no authority where the arguments did not appear convincing, though no reason was stronger with him than this, "that God had said it." Mr. Emlyn made his first appearance, in the character of a preacher, at Mr. Doolittle's meeting-house in London, in December, 1682. In the year 1683, Mr. Emlyn became chaplain to the countess of Donegal, who then lived in London, and in the year following went over with her and her family to Belfast in Ireland, where she was soon married to sir William Franklin, and lived in great state and splendour. Here he had a very liberal and handsome allowance, and was treated with every mark of civility and respect. Sir William Franklin, who had a good estate in the west of England, offered him a considerable living in that country; but this offer he declined, on account of his dissatisfaction with the terms of ministerial conformity, though at that time he entertained no scruples on the subject of the Trinity. And that he was no bigot he sufficiently proved by constantly attending the service of the church both parts of the day, and by his frequently officiating for the minister of the

parish, with whom he was on a footing of great intimacy, and who was frequently his auditor in the evening when he preached in the countess's hall. To explain the circumstance of his frequently officiating in the parish church, it should be mentioned, that, without any subscription, he had from the bishop of the diocese a licence to preach, *Facultatis exercendæ Gratia*. While Mr. Emlyn was in this situation he paid a visit to Dublin, where he preached once to the congregation of which Mr. Daniel Williams and Mr. Joseph Boyce were then pastors; to whom his services were so acceptable, that they were afterwards induced to invite him to settle among them. Towards the latter end of king James's reign, the north of Ireland was thrown into such a state of confusion and disorder, that the family of sir William Franklin and the countess of Donegal broke up; an event that was also accelerated by some domestic differences. In consequence of this state of things, Mr. Emlyn returned to London towards the latter end of the year 1688, where he found Mr. (afterwards Dr.) Daniel Williams, whom the tyrannical and violent proceedings of the popish administration had driven from his flock in Dublin, and who had for some time come to a determination to relinquish his pastoral connection with them. That determination was known before Mr. Emlyn quitted Ireland, and it led Mr. Boyce to enquire of him by letter whether he was willing to become Mr. Williams's successor, and to desire him to take Dublin in his way to England. But he declined the proposal. In Mr. Emlyn's journeyings from Ireland to London he had frequently preached in the parish churches of the towns through which he passed; and at Liverpool, in particular, being seen in a clerical garb at the door of his inn one Saturday evening by the minister of the place, he was requested by him to give his parishioners a sermon on the following day, which he accordingly did. When he passed that way some time afterwards, the minister of the place being dead, several of the inhabitants who had heard him before desired him to preach to them the next Sunday; which service he performed so much to their satisfaction, that they offered to use their interest with the patron to procure for him the living: but his views of things obliged him to refuse their kind offer. After Mr. Emlyn had returned to London, being out of employment, he was in the year 1699 invited by sir Robert Rich, one of the lords of the admiralty, to his seat near Beccles in Suffolk, and prevailed upon by him to officiate as minister to a dissenting congregation at Lowestoff, in that

county. In this place he continued for about a year and a half, but declined accepting the invitation of the people to become their pastor, having determined not to undertake the duties of that office in any congregation with whom there was not a probability of his continuing for some length of time. While he continued at Lowestoff he maintained a friendly intercourse with the parish minister, accompanying him when making collections for public charities, and frequently taking several of his people along with him to church; by which means a perfect harmony was preserved between the members of the establishment and the dissenters. During his residence here, likewise, he contracted an intimate acquaintance with Mr. William Manning, a worthy non-conformist minister in the neighbourhood. As they were both of an inquisitive turn, they had frequent meetings, in which they jointly examined into the principal points of religion, and mutually communicated to each other their respective sentiments. Dr. Sherlock's *Vindication of the Trinity* having been published about this time, their thoughts were much engaged on the consideration of that subject; and the more they enquired into it, the more did they see reason at first to doubt of, and afterwards to differ from, the commonly received opinion. Mr. Manning embraced the socinian creed, and used all his powers of persuasion to bring Mr. Emlyn to concur with him in it; but he could not be brought to disbelieve in the pre-existence of our Saviour, as the *Logos*, or that by him God had created the material world. The interpretations given by the Socinians to the Scriptures appeared to him to be so forced and unnatural, that he could not be persuaded to admit them; nor did he alter his sentiments upon the subject during the remainder of his life. When, upon the flight of James II. into France, matters were tending to a settlement in Ireland, and the protestant congregations had begun to re-assemble in peace and order, Mr. Boyce again urged Mr. Emlyn to accept the pastoral care, jointly with himself, of the dissenting society in Wood-street, Dublin. After having taken a considerable time for deliberation, and consulted with ministers of experience and respectability, he yielded to the application made to him, and in 1691 removed to Dublin. In this city he soon rose to high reputation as a preacher. He had not only the external recommendations of a portly presence, a strong clear voice, and a graceful delivery; but his discourses were at once rational, persuasive, and pathetic. Controversial points were scarcely ever introduced by him into the pulpit. His

manner of conducting the devotional part of worship was peculiarly excellent; and he was also exemplary in the discharge of the private duties of a christian minister. In the year 1694 he married Mrs. Esther Bury, a widow lady, with a handsome jointure; and, being possessed of an easy fortune, lived in affluence and happiness, highly respected by his people, and beloved by all who knew him. In the year 1697 he had some thoughts of openly declaring his sentiments with respect to the Trinity, and of relinquishing his connection with his congregation; but, upon deliberation, he determined not to proceed abruptly in so important an affair, nor hastily to throw himself out of a situation of much usefulness. At the same time he resolved to embrace the first fair occasion that should offer of declaring his opinion concerning the trinitarian doctrine. Towards the latter end of the year 1701 he met with severe domestic afflictions, in being deprived by death of a young son, and of his wife, who was endeared to him by every consideration. The latter stroke, especially, inflicted a deep wound on his heart, as may be perceived in the sermon which he preached on the occasion, and which was printed under the title of "Funeral Consolations." It exhibits a fine specimen of pathetic eloquence, united with rational, just reflections; and is to be met with in the volume of sermons that was published after the author's death, in the Protestant System, the Practical Preacher, and perhaps other collections. In less than nine months after the death of his wife, a scene of cruel persecution against Mr. Emlyn commenced, on account of his opinions respecting the doctrine of the Trinity. Dr. Cummins, a noted physician in Dublin, and a leading member of the congregation in Wood-street, who had himself been brought up to the study of divinity, but afterwards chosen the medical profession, observing that Mr. Emlyn avoided expressing the common opinion, and the arguments which are used to support it, strongly suspected that he was not a believer in the supreme deity of Jesus Christ. This suspicion he communicated to Mr. Boyce; when they jointly waited upon Mr. Emlyn, acquainting him with their jealousies, and earnestly desiring to know his real sentiments in the matter. Upon this application Mr. Emlyn thought himself bound as a Christian, not ashamed of his principles, explicitly to declare what his faith was, and freely owned himself convinced that *the God and Father of Jesus Christ* is alone the Supreme Being, and superior in excellence and authority to his son, who derives all from him.

At the same time Mr. Emlyn told them that he was far from wishing to create any disturbance in the congregation, but was willing to leave them peaceably, that, if they pleased, they might choose another minister. If the true spirit of the religion for which they were zealous had possessed their minds, they would have acquiesced in such a proposition. But such was not their temper. Mr. Boyce brought the matter before the Dublin ministers, though he well knew the narrowness of their principles. At an interview with them Mr. Emlyn candidly explained his sentiments; the result of which was, that on that very day they agreed to cast him off, and that he should not be permitted to preach any more. This they did without consulting his congregation, who, as yet, were entire strangers to the affair. Mr. Emlyn, however, directed the deacons and chief managers of his church to be called together, when he informed them that a difference of opinion relative to the Trinity had made him obnoxious to some who were then present, and to the ministers of Dublin; on which account, with thankful acknowledgments for the respect and kindness which they had shewn him for many years, he requested that they would give him his dismissal. At this information the gentlemen assembled were very much surprised and affected; and Dr. Cummins himself then wished that he had taken no steps in the business. They first proposed to Mr. Emlyn that he should for some time desist from preaching; but this he could not accede to, unless some declaration were made respecting the cause of such a proceeding, lest he should be suspected of having been guilty of some immorality. They next proposed that he should retire for a while to England, that there might be time for further consideration before any definitive resolution was adopted in the business. With this proposition he complied, and, with great inconvenience to himself and family, embarked for England the day after this meeting was held; but not before the Dublin ministers sent two of their number, imperiously to "charge him, as," says he, "the word was, not to preach any-where when he went thither." On his arrival in England, Mr. Emlyn's situation must have presented itself to his mind in various views most afflictive to his feelings, and that required an uncommon share of fortitude and self-possession to prevent him from sinking under it. He saw that he had entered on a dark scene, and must arm himself for various trials. He was, most probably, on the point of being cruelly divorced from those connections that had materially contributed to the felicity of

his social life; of having the great respect with which he had been treated turned into contempt; and of exchanging a state of ease and affluence, for one of difficulties and embarrassments. But he possessed so firm a persuasion that he had acted no other part than that of an upright conscientious man, and so clear a conviction of what he believed to be truth, that he resolved to adhere to it at all hazards. When he came to London he met with some persons who were disposed to treat him with candour and charity: an account of which reception highly offended the Dublin ministers, who endeavoured by their letters to render him as odious as possible, while by every method in their power they excited the clamour and rage of the people in Dublin against him and his opinions. While he was in London Mr. Emlyn published a short account of his case. After about ten weeks' absence, notwithstanding the discouraging accounts which he received of the temper of men's minds at Dublin, he thought it necessary to return to his family; and finding that both his person and doctrine lay under great odium with many who knew little of the subject in dispute, he considered it to be an act of justice to himself, and especially to the truth, to shew what evidence there was in the Scriptures for the opinion which he embraced. With this view he wrote his "Humble Enquiry into the Scripture Account of Jesus Christ, or a short Argument concerning his Deity and Glory, according to the Gospel." A few days after his work was printed, Mr. Emlyn intended to return to England; but some hot-headed dissenters, to their eternal disgrace, resolved to have him prosecuted. And one of them, Caleb Thomas by name, after a consultation had been held to devise the speediest and surest method of carrying their resolution into effect, obtained a special warrant from the lord chief-justice to seize our author and his books. He had then the hardness of heart to accompany the keeper of Newgate in the execution of the warrant, and was afterwards a forward and eager witness at Mr. Emlyn's trial. Our author, with part of the impression of his works, being thus seized, was carried before the lord chief-justice, who at first refused bail, but afterwards granted it, on two sufficient persons being bound in a recognizance of eight hundred pounds for Mr. Emlyn's personal appearance. In the next term after that in which he was taken up, the grand jury found a bill against him, wherein he was indicted of blasphemy. To such a charge he could not in justice submit, and therefore chose to traverse. After the indictment had been altered three times before it could be finally settled, the trial was appointed for the 14th of June, 1703. On that occasion, as no sufficient legal evidence could be produced that Mr. Emlyn was the author of the book which the indictment was pleased to charge with impious, blasphemous, false, malicious, and seditious expressions, Mr. Boyce was sent for into court; who, when he was examined as to what Mr. Emlyn had preached of the matters contained in the book, acknowledged that he had said nothing of them in the pulpit directly, but only some things that gave ground for suspicion; and when further asked what he had said in private conference with the ministers, answered, "that what he had declared there was judged by his brethren to be near to Arianism." Though this evidence only proved at the utmost the agreement of the book with Mr. Emlyn's sentiments, yet the queen's counsel rested their sole arguments for his crimination upon it, alleging the scandalous doctrine that strong presumption was as good as evidence, which was supported by the lord chief-justice. They never entered into the main question, whether the passages produced in the indictment amounted to blasphemy, which Mr. Emlyn's own counsel were prevented from touching upon by the shameful violence and partiality displayed by the court; and he was not permitted to speak for himself. Under these disgraceful circumstances, which were as tyrannical as the proceedings of a board of popish inquisitors, and more criminal, because conducted under the forms of a free constitution, were the jury intimidated to deliver their verdict, and to bring in the defendant guilty; for which some of them afterwards expressed their concern. When the verdict was pronounced, the attorney-general moved that our author might have the honour of the pillory; but sentence was deferred till the last day of the term. In the mean time Mr. Emlyn was committed to the common gaol. During this interval Mr. Boyce shewed great concern for our author, and used all his interest to prevent the passing of the cruel sentence for which the attorney-general moved. Mr. Emlyn also, in compliance with the advice of his friends, wrote a letter to the lord chief-justice, expressed in such candid, serious, and manly terms, as ought to have produced strong impressions in his favour. On the day when he appeared to receive judgment, it was moved by one of the queen's counsel that he should retract; but to this Mr. Emlyn could not consent. The lord chief-justice, therefore, sentenced him to suffer a year's imprisonment; to pay a fine of a thousand pounds to the

queen, and to lie in prison till it should be paid ; and to find security for his good behaviour during life. The punishment of the pillory, he was told, was what was due to his crime ; but on account of his being a man of letters it was not inflicted. After sentence was pronounced, with a paper on his breast, he was led round the four courts to be exposed. In passing this severe sentence for matters of mere speculation and belief, the lord chief-justice was so unfeeling as to magnify its mercy, because that in Spain and Portugal the punishment of such a crime would have been no less than burning. A poor compliment to the constitution of his country, that the persons in it whose consciences might lead to question the truth of the established Creed, were not exposed to the extreme miseries and cruelties practised by the horrid tribunal of the inquisition ! After the proceedings of this day, Mr. Emlyn was close prisoner for something more than a quarter of a year in the under-sheriff's house ; and at the expiration of that time was hastily hurried away to the common gaol, where he lay among the prisoners in a close room, filled with six beds, for about five or six weeks ; and then, by an *habeas corpus*, he was upon his petition removed to the Marshalsea for the sake of his health. In this prison he wrote, in the year 1704, a treatise, entitled " General Remarks on Mr. Boyce's Vindication of the true Deity of our Blessed Saviour." Mr. Emlyn remained in the Marshalsea until the month of July, 1705 ; during which time very few of his former friends, excepting some of the plainer tradesmen belonging to his late congregation, shewed him any marks of friendship or civility. And the dissenting ministers of Dublin, Mr. Boyce alone excepted, shewed themselves particularly destitute of humanity and kindness towards a supposed erring brother, by not once visiting him in his afflicted situation. Mr. Emlyn's release was at length effected in consequence of the zealous and repeated solicitations of Mr. Boyce, the generous interference of Thomas Medlicote, esq. the humane interposition of the duke of Ormond, and the favourable report of the lord chancellor, that the exorbitant fine passed upon him was against law. Through their exertions his fine was reduced to seventy pounds, which were paid into her majesty's exchequer. The archbishop of Armagh, however, who, as queen's almoner, had a claim of a shilling in the pound upon the whole fine, was less merciful than the government, and would not extend his charity towards a poor sufferer for conscience sake until he had received twenty pounds by way of composition

for the fifty which the sentence of the court gave him. While Mr. Emlyn was confined in the Marshalsea, he hired a pretty large room for himself, in which he constantly preached on Sundays, and was attended by some of the imprisoned debtors, and several of the lower class of his former hearers, whose attachment to him was a source of consolation and pleasure under his afflictions. Soon after his release Mr. Emlyn removed to London, where he preached once every Sunday to a small congregation of persons who entertained similar opinions with himself, but without receiving any salary, notwithstanding that his income was now very much diminished. This liberty of preaching which he enjoyed gave great offence to several persons, and particularly to Mr. Charles Leslie, the famous nonjuror ; through whose means complaint was made on the subject to Dr. Tenison, archbishop of Canterbury. That good prelate, however, knew too much of Mr. Emlyn's real character to sanction any measures for his molestation. Nor were the lower house of convocation, who, in their representation to the queen in 1711, asserted that weekly sermons were preached in defence of the unitarian principle, successful, any more than Mr. Leslie, in endeavouring to renew the persecutions against him. On their assertion, Mr. Emlyn thought proper to write some observations which sufficiently proved its falsehood. After a few years his congregation was dissolved, in consequence of the death of his principal hearers, and he retired into obscurity to devote his remaining days to the support, by various publications, of the principles which he had embraced, and the cause for which he had suffered. The first performance published by him after his release from prison was, " A Letter to the Rev. Dr. Willis, Dean of Lincoln ; being some friendly Remarks on his Sermon before the Honourable House of Commons, November 5, 1705." The intention of it was to shew that the punishment even of papists for religion was not warranted by the Jewish laws ; and that Christians had been more cruel persecutors than Jews. In 1706 Mr. Emlyn published one of his most elaborate productions, which is " A Vindication of the Worship of the Lord Jesus Christ on Unitarian Principles, &c." In 1707 he gave to the world two publications : the first of which was entitled " The Supreme Deity of God the Father demonstrated, in Answer to Dr. Sherlock's Arguments for the Supreme Deity of Jesus Christ, &c. ;" and the second, " A brief Vindication of the Bishop of Gloucester's (Dr. Fowler) Discourses concerning the Descent of

the man Christ Jesus from Heaven, from Dr. Sherlock, the Dean of St. Paul's, Charge of Heresy, &c." In 1708 Mr. Emlyn printed three tracts, all of them directed against Mr. Charles Leslie, on the subject of the socinian controversy, &c. for the titles of which we refer to the authorities below. One of our author's most curious productions made its appearance in 1710, and was entitled "The Previous Question to the several Questions about valid and invalid Baptism, lay Baptism, &c. considered, viz. whether there be any Necessity (upon the Principles of Mr. Wall's History of Infant Baptism) for the continual Use of Baptism among the Posterity of baptised Christians." Whatever may be thought of the author's hypothesis, it must be allowed that he supports it with ingenuity and learning; and though the converts to it have not been numerous, we believe that of late years they have been rather increasing. The next work which our author published was in the year 1715, and entitled "A full Enquiry into the original Authority of the Text, 1. John, v. 7. *There are three that bear record in Heaven*, &c. containing an Account of Dr. Mill's Evidence from Antiquity, for and against its being genuine, &c." This piece produced an advocate for the disputed text in Mr. Martin, pastor of the French church at the Hague, who published a critical dissertation on the subject, in answer to Mr. Emlyn's "Enquiry." For the titles and dates of the succeeding tracts in this controversy we again refer to our authorities. It is generally allowed that Mr. Emlyn shewed distinguished abilities and literature in the controversy; and his side of the question has been supported by a host of able critics, among whom are father Simon, La Croze, sir Isaac Newton, Dr. Bentley, Dr. Benson, Wetstein, and Griesbach. So powerful were their reasonings against the genuineness of the text in question, that the learned world in general had abandoned its defence, till of late years Mr. archdeacon Travis again entered the lists in its support. But his work on the subject received such complete answers from learned men, both at home and abroad, particularly from Mr. professor Porson, and Mr. Herbert Marsh, that by the greater part of competent judges the controversy is now considered as finally decided. While Mr. Emlyn was engaged in the above-mentioned controversy, he published, in 1718, a treatise, entitled "Dr. Bennet's New Theory of the Trinity examined; or, some Considerations on the Discourse of the ever-blessed Trinity in Unity, and his Examination of Dr. Clarke's Scripture Doctrine of the Trinity;" in 1719, "Remarks on a Book,

entitled *The Doctrine of the Blessed Trinity stated and defended, by four London Ministers, &c.*;" in the same year, "A true Narrative of the Proceedings of the dissenting Ministers of Dublin against Mr. Thomas Emlyn, and of his Prosecution (at some of the Dissenters' instigation) in the Secular Court, &c.;" and in the same year, "The Rev. Mr. Trosse's Arguments answered relating to the Lord Jesus Christ, and the Deity of the Holy Ghost, &c." Mr. Emlyn enjoyed the satisfaction of finding that the doctrine for which he had written and suffered so much, gradually gained ground both in England and Ireland. Nevertheless, he still continued to be so obnoxious, that none of the dissenting divines in London dared to ask him to preach for them, excepting Mr. Burroughs, and Mr. (afterwards Dr.) James Foster, ministers of a baptist congregation in London. But he was, notwithstanding, honoured with the esteem and friendship of many persons of distinguished learning, and in eminent stations; and he was particularly intimate with the truly excellent Dr. Samuel Clarke, rector of St. James's, and also with Mr. Whiston. About the year 1726, upon the death of the worthy and learned Mr. James Pierce, of Exeter, several of the people intended to take measures to procure an invitation to be sent to Mr. Emlyn, to become his successor; but as soon as he was informed of their design, he requested that they would relinquish it, as his declining years and increasing infirmities would not permit him to accept of it. In the year 1731 he wrote "Observations on Dr. Waterland's Notions in Relation to Polytheism, Ditheism, &c.;" and in the same year drew up some "Memoirs of the Life and Sentiments of the Rev. Dr. Samuel Clarke." Those pieces were not published till a complete collection was made of the author's works in 1746, in two volumes 8vo.; to which are added Memoirs of his Life, written by his son Sollom Emlyn, esq. Mr. Emlyn, who was naturally of a very cheerful and lively temper, enjoyed a good state of health through the greatest part of his life, the gout excepted; which, by degrees, impaired his constitution, and rendered him exceedingly feeble during his two or three last years. He fell a martyr to it on the 30th of July, 1743, in the seventy-ninth year of his age. At the conclusion of the Memoirs of his Life it is asserted, we believe, with justice, that "he was one of the brightest examples of substantial unaffected piety, of serious rational devotion, of a steady unshaken integrity, and an undaunted christian courage." His son, Mr. Sollom Emlyn, who was bred to the law, and became an eminent

counsellor, was employed to publish lord chief-justice Hale's "History of the Pleas of the Crown," which he did in 1736, in two volumes folio, together with a preface and large notes. The author of this article was one of the most eminent divines of the arian persuasion which this country has produced. His works are written with great ability on that side of the question, and still continue in considerable reputation among those who embrace it. He was what is now called a high Arian, believing our Blessed Saviour to be the first of derived beings, the Creator of the world, and an object of worship. Many, however, who in modern times are classed in this party on account of their being advocates for the doctrine of the pre-existence of Christ, do not entirely coincide with him in his sentiments on these subjects. *Memoirs of the Life and Writings of Thomas Emlyn, prefixed to his works. Biog. Britan.*—M.

EMMIUS, UBBO, a learned philologist and historian, was born in 1547 at Gretha, a village in East Friesland, of which his father was pastor. He studied at Emden and other schools, and finally at the university of Rostock, where he attended the lectures of David Chytræus and Henry Bruce. On the death of his father he returned to his native place, where he lived some time with his mother, and afterwards spent two years at Geneva. His natural timidity prevented him from undertaking the office of a minister, and he engaged as master of the school of Norden in East Friesland, in 1579. Under his direction this seminary flourished greatly; but as he declined to subscribe the confession of Augsburg, some bigotted Lutherans caused him to be deprived of his salary, and prohibited from teaching. He therefore accepted an invitation to undertake the same office at Leer, to the school of which he gave a reputation which durably injured that of Norden. Several Calvinists expelled by the Lutherans from Groningen came to reside at Leer, and contracted an intimacy with Emmius. Through their influence, when Groningen associated itself with the United Provinces, and planned the re-establishment of its college, Emmius was invited to become its director, with the power of forming such statutes for its government as he should think proper. He removed thither in 1594, and exercised his office near twenty years to the great advantage of the institution. At the end of that time, the city of Groningen having erected its college into an university, Emmius was appointed professor of history and Greek. This situation he retained to old age,

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and no offers from other universities could tempt him to remove. Besides his professorial labours, he enriched the republic of letters with valuable writings; and when his infirmities had abridged his active services, he assisted the academical senate with his advice on all important occasions. He was much esteemed by William Louis count of Nassau, governor of Friesland and Groningen, who often made use of his counsel. He died at Groningen in 1625, in the seventy-ninth year of his age. The magistrates honoured his memory by placing his portrait in their town-house. The principal works of Emmius are: "Decades Rerum Frisicarum," folio, 1616: this is a valuable performance, and the more so, as his superiority to the national partiality so common in historians of their own country, has led him to reject and refute the fables concerning the Frisian antiquities related by other authors, though he has incurred reproach for this attachment to truth. "Vetus Græcia illustrata," three volumes 8vo. 1626: a valuable summary of the geography, history, polity, &c. of ancient Greece. "Opus Chronologicum Novum," folio, 1619: "Chronologica Rerum Romanarum, cum serie Consulium," folio, 1619: "Appendix Chronologica," folio, 1620. All these display a profound knowledge of history, and have been much applauded by learned men. He also engaged in theological controversy. At the time of his death he was employed in composing a history of Philip of Macedon, intended as a warning to the United States against any fraudulent attempts on their liberty. *Bayle. Moreri.*—A.

EMPEDOCLES, an eminent Sicilian philosopher, and poet, was a native of Agrigentum, and flourished about the 84th olympiad, or 444 B.C. He is classed among the followers of Pythagoras, though, like some others of the same school, he departed in some points from the genuine doctrines of that philosopher. It is uncertain under what master he studied philosophy; and it is not probable, as some relate, that he was born so early as to have had an opportunity of hearing Pythagoras himself. Upon the death of his father Meto, who was a wealthy citizen of Agrigentum, he became a man of consequence and weight among his fellow-citizens, and secured their confidence and esteem by espousing, in all struggles of a political nature, the interests of the great body of the people, and by the liberal and generous purposes to which he applied a considerable share of his large paternal estate. Among other instances, he bestowed a part of it in the form of dowries, on indigent young women, who by those

means were enabled to marry into respectable connections. There was something of ostentation, however, in the distinction of dress which he assumed, wearing a purple robe, a golden girdle, and a Delphic crown; in the numerous train of servants by which he chose to be attended; and in the grave and commanding aspect which he always maintained. Such stately appearances would have been considered as indications, in most men, of a wish to obtain the possession of sovereign power. But Empedocles had no such desire. On the contrary, he was, as Aristotle affirms, utterly averse to taking any government upon him, and, according to Xanthus, refused a crown which was once offered him, whether by the Agrigentines, or by what other people, we are not informed; shewed himself a determined enemy to tyranny, under whatever form it was attempted to be established; and constantly employed his wealth and influence in preserving and defending the rights and liberties of his countrymen. Empedocles possessed such skill in medicine and natural philosophy, that he was enabled to produce many wonderful effects, which the credulous superstition of the multitude, encouraged perhaps by his own vanity, magnified into miracles. He pretended to drive away the Etesian winds, and is said to have corrected the unwholesome qualities in a river which passed through the country of the Selinuntines, by diverting at his own expence two other streams into the same channel; by which means he put a stop to the ravages of an epidemical disease. He is also reported to have checked, by the power of music, the madness of a young man who was on the point of murdering a person who had in public judgment condemned his father to death; to have cured Panthea, a woman of Agrigentum, after she had been declared incurable by all the physicians; to have restored a woman to life, after she had remained seven days breathless and without pulse, when the skill of the ablest medical men had proved inefficacious, and they were engaged in a dispute whether she was dead or alive; and to have done many other things, equally astonishing, after the manner of Pythagoras. On account of the rumour which was spread of those surprising events, he was the object of universal admiration, so that when he went to the Olympic games the eyes of all the people were fixed upon him. Empedocles also possessed poetical talents. Some of his pieces were sung at the Olympic games; and his style is said by Aristotle to have been homerical, forcible in expression, and adorned with numerous metaphors and other poetical figures. Henry Stevens has collected fragments

of his verses which are dispersed through various ancient writers; and their existence affords some ground for the opinion of Fabricius, that Empedocles was the real author of that ancient fragment which bears the name of "The Golden Verses of Pythagoras." He is also said to have written some tragedies, and treatises on politics. That he was an eminent master of the art of eloquence, may be concluded not only from the effects produced on his fellow-citizens by his harangues to them, but from the circumstance that Georgius Leontinus, a celebrated orator, was his pupil. There is much uncertainty in the accounts relative to the time and manner of his death. Some of them are evidently the offspring of credulity and superstition, and not worthy of the least attention. According to certain writers, he perished in the burning crater of Mount *Ætna*. One of their accounts states, that he incautiously slipped into it while attempting to examine the phenomenon; and another, that he voluntarily precipitated himself into the gulph, hoping that, the manner of his death not being known, he might afterwards pass for a god; but that the secret was discovered by means of one of his brazen sandals, which was thrown out from the mountain in a subsequent eruption. Strabo, however, and other judicious writers, reject the latter story as fictitious. Timæus's relation, most probably, is the true one, which affirms that towards the close of his life, Empedocles went into Greece, and that he never returned to Sicily; whence the exact time and manner of his death remain unknown. According to Aristotle he died when he completed his 60th year; but some accounts make him 67, and others 109 years old. A statue was erected to his memory at Agrigentum, which was afterwards carried to Rome. The following is the substance of his philosophy, as collected from his Fragments: That it is impossible to judge of truth by the senses, without the aid of reason, which is led, through their medium, to contemplate the real nature and immutable essences of things; that the first principles of nature are of two kinds, active and passive, the former of which is unity, or God, the latter, matter; that the active principle is a subtle ethereal fire, intelligent and divine, which gives being to all things, animates all things, and into which all things will finally be resolved; that there are in the regions of the air numerous *dæmons*, emanations from the divine Nature, who preside over human affairs; that brute animals are allied to the Divinity, as constituting a part of those animated beings which the same spirit unites to itself, and to one another, on which account it is unlawful to kill

or eat animals; that the world is one whole, circumscribed by the revolution of the sun, and surrounded by a mass of inactive matter; that the first material principles of the four elements are similar atoms, indefinitely small, and of a round form, possessing the primary qualities of friendship and discord; that these atoms being excited to motion by the energy of the intellectual fire, or the divine mind, homogeneous parts became united, and heterogeneous separated, and the four elements composed of which all bodies are generated; that all motion, as well as all life and being, must therefore be ascribed to God; that the first principles of the elements are eternal; that nothing can begin to exist, or be annihilated, and that all the varieties of nature are produced by combination or separation; that in the formation of the world ether was first secreted from chaos, then fire, then earth, by the agitation of which were produced water and air; that the heavens are a solid body of air, crystallised by fire; that the stars are bodies composed of that fiery substance which proceeded from ether at its first secretion, and fixed in the crystal of heaven, while the planets wander freely beneath it; that the sun is of a fiery mass, larger than the moon; that the moon is in the form of a hollow dish, and twice as far from the sun as from the earth; that the soul of man consists of two parts, the sensitive, produced from the same first principles with the elements, and the rational, a dæmon sprung from the divine soul of the world, and placed in the body by way of punishment for its crimes in a former state, which it is to sustain till it is sufficiently purified to return to God; that in the course of the transmigration to which all human souls are liable, they may inhabit not only different human bodies, but the bodies of any animal or plant; and that all nature is subject to the immutable and eternal law of necessity. *Diog. Laert. lib. ix. cap. 2. Strabo. lib. vi. Suidas. Stanley's Hist. Phil. pt. ix. Enfield's Hist. Phil. vol. I. b. ii. ch. xiii.* —M.

EMPEREUR, CONSTANTINE L', a learned Dutch divine and oriental scholar, was a native of Oppyck in Holland. He applied himself to the study of jurisprudence and theology, and took the degree of doctor in the latter faculty. But he principally distinguished himself by his proficiency in oriental literature, and Jewish antiquities. After having made himself acquainted with the Syriac, Arabic, and Hebrew languages, he took much pains to encourage the study of them among christian scholars; and he also employed himself in refuting the objections of the Jews against the christian religion. Drusius and

and Erpenius were his masters in the oriental tongues. He was professor of theology and of Hebrew at Harderwyck, during eight years, after which he was appointed professor of Hebrew at Leyden in 1627. On that occasion he pronounced an oration, "De dignitate & utilitate Linguae Hebraicae." He died in 1648, at an advanced time of life, and not long after he had entered on the duties of theological professor in the university of Leyden. His translations of Jewish books and Talmudical writings, though not free from faults, deserve to be reckoned among the best works of that description, and are accompanied with useful notes and remarks. He was the intimate friend of Lewis de Dieu, Daniel Heinsius, and the Buxtorfs; and as a proof of the esteem in which he held the labours of the latter, he offered himself to superintend an impression of their Talmudical dictionary in Holland. He was also very desirous of engaging the younger Buxtorf to remove to Leyden; and it was at his instance that the latter was led to undertake the defence of the vowel points against Lewis Cappel. His works were, "Disputationes theologicae Hardevicensæ, or Systema Theologicum;" "Paraphrasis Joannis Jachiadæ in Daniele;" "Itinerarium Rabbi Benjamin. Tudel;" "Halicot Olam, or Clavis Talmudica;" "Middot, or de Templo Hierosolymitano, & de mensuris Templi;" "Brava Cava, or de Damnis;" "A barbanel & Alcheisch in Esai. LIII." with a refutation of the Grammar of Moses Kimchi; and an edition, with useful remarks, of Bertram's valuable treatise "De Republica Hebræorum." *Moreri.*—M.

EMPIRICUS, see SEXTUS EMPIRICUS.

ENFIELD, WILLIAM, LL.D. an elegant and estimable writer, was born at Sudbury in 1741. He was educated for the ministry among the protestant dissenters at the academy at Daventry, where he distinguished himself by the polish of his early compositions. In 1763 he was chosen to the pastoral office by the congregation of Benn's-garden in Liverpool, and soon obtained notice as a pleasing preacher, and an amiable man in society. During his residence in that town, he published two volumes of "Sermons," in 12mo. which were very favourably received, and also a collection of "Hymns," and of "Family Prayers," the latter, of his own composition. In 1770 he accepted an invitation to undertake the post of resident tutor and lecturer in the belles-lettres, in the academy at Warrington. With great diligence and general reputation he fulfilled these offices for some years, latterly adding to them that of mathematical tutor, for which, on a short notice, he qualified

himself. He likewise published various works, most of them of the class of compilations, but excellently calculated for the improvement of young persons. One of the most popular of these was entitled "The Speaker," a selection of miscellaneous pieces from the best English writers, for the purposes of recital, to which he prefixed a valuable essay on elocution. A sequel to this work was afterwards printed under the title of "Exercises in Elocution." Of his other publications during this period, were, "The Preacher's Directory," an arrangement of topics and texts; "The English Preacher," a collection of sermons from various authors, nine vols. 12mo; "Biographical Sermons on the principal Characters in the Old and New Testament;" and several single sermons on particular occasions. He also engaged in the controversy concerning literary property, and printed a quarto pamphlet on the subject: and he drew up "Institutes of Natural Philosophy, theoretical and experimental," in one vol. 4to. The title of doctor of laws was conferred upon him during his academical employment by the university of Edinburgh. After the dissolution of the academy in 1783, he remained two years at Warrington, occupied with the education of private pupils, and with his duty as minister of the dissenting congregation there. In 1785 he accepted an invitation from the society at the octagon dissenting meeting-house at Norwich. In that city he continued for some time to pursue his plan of private tuition; but at length he devoted himself entirely to literary occupations and the pastoral office. The loss of his eldest son, a young man of the most promising hopes, who had just been chosen town-clerk of Nottingham, gave a shock to his health and spirits, which, however, employment and philosophy enabled him to overcome; and he passed some years in the enjoyment of domestic comfort, and the cordial attachment of a respectable body of friends. He was engaged for a considerable time in the laborious task of abridging "Brucker's History of Philosophy," a work of great value, but little attractive in its original form, on account of its prolixity, and its harsh and involved Latin style. Dr. Enfield published his Abridgment in two vols. 4to. 1791, and probably the tenets of the different sects of philosophers were never before displayed with so much elegance and perspicuity. It was, indeed, his peculiar talent to express the ideas of other men to the greatest advantage. His language, chaste, clear, correct, and free from all affectation, is one of the best specimens of that middle style which is fitted for all topics, and he communicates to his reader

all that clearness of idea which reigned in his own mind. These qualities, together with the candour and moderation which made a part of his very constitution, especially fitted him for the office of literary criticism, and he long was an associate in one of the most respectable of the periodical journals. The undertaking to which he principally devoted his latest labours was the biographical work in which he is now commemorated. He joined with the writer of this article in laying the plan; and all the lives in the first volume marked with his initial, comprising more than half of the whole, are of his composition. The task proved highly agreeable to him; and the manner in which he executed it must ever occasion regret that his assistance was so soon intercepted. The progress of an unsuspected disease, brought on suddenly a train of symptoms, which, after a short confinement, terminated his life on November 3d, 1797, in his fifty-seventh year. Few men have lived more generally beloved, or have died more lamented. To be amiable was, indeed, the essence of his character; and in every relation of life, the benevolence of a kind heart displayed itself in the most engaging features. After his death a publication was made of his "Sermons," in three vols. 8vo. the very numerous list of subscribers to which, proved the attachment he had inspired. His discourses were for the most part upon moral topics, which he treated with much nicety of discrimination, and in a manly strain of eloquence.—A.

ENJEDIM, GEORGE, a learned unitarian divine in the 16th century, was a native of Hungary, whence he removed into Transylvania, where he became one of the superintendants of the unitarian churches in that principality. He died in the year 1597. According to father Simon, he was one of the most acute defenders of that sense of scripture for which the socinian writers contend, and was the author of a work entitled "Explicatio Locorum Scripturæ veteris & Novi Testamenti, ex quibus dogma Trinitatis stabiliri solet," 4to. The greater part of the first impression of this work, which appeared in Transylvania, having been burnt through the zeal of some advocates for the orthodox faith, a new edition of it was afterwards published in the Netherlands, where the side of the question which it embraces has many supporters, and are a growing party. *Merceri. Nouv. Dic. Hist.*—M.

ENNIUS, QUINTUS, an early Roman poet of great fame, was a native of Rudia in Calabria, and was born about the year of Rome 514, B.C. 237. He boasted a descent from king Messapus, but he appears to have been in an humble con-

dition of life. According to Silius Italicus (*Punic.* l. xii.), he served as a centurion in Sardinia when that island was subdued by T. Manlius, and distinguished himself by his valour.—He probably remained in Sardinia after the war; for we are told by Corn. Nepos, that Cato the censor, when prætor, brought back with him from his government of Sardinia, the poet Ennius. At this period he must have been in his thirty-fifth year. Yet the same Cato is asserted by Cicero to have censured M. Fulvius Nobilior for carrying poets with him to the Etolian war; one of whom is known to have been Ennius. Another of his patrons was Scipio Africanus the elder, who made our poet his companion in most of his campaigns. Thus Claudian says (*de laud. Stilic.*)

Hærebat doctus lateri, castrisque solebat
Omnibus in medias Ennius ire tubas :

Amid the trumpet's clang, a constant friend,
See learned Ennius on his steps attend.

He also lived on terms of great intimacy with Scipio Nasica, as we learn from a jest recorded by Cicero (*de Orat.* l. ii.) Q. Fulvius, son of M. Fulvius above mentioned, procured for him the citizenship of Rome. From the affection borne him by these eminent persons, we may judge favourably of the character and manners of Ennius; though it is probable that his convivial talents carried him beyond the bounds of strict sobriety, since Horace (*Epist.* 19. l. i.) represents him as warming his heroic vein by liberal potations. The gout, which tormented his old age, was probably the consequence of his intemperance; as, perhaps, was also his poverty; which evils, however, he bore with great equanimity. He lived to the age of seventy. A statue, supposed to be of him, was extant in the monument of the Scipios, in the time of Livy. Ennius is regarded as the father of Latin epic or heroic poetry, and he appears to have been distinguished by that force and vigour, accompanied with rusticity and negligence, which is generally the character of genius in an unpolished age. This is the idea given of him by Ovid :

Ennius ingenio maximus, arte rudis.

The bard in genius mighty, rude in art.

Lucretius speaks of him as the first who brought the muse to Latium; and Virgil proved his esteem of him by transcribing into his works many whole or half lines from Ennius. It cannot be doubted that his poetry was very popular in Rome, since he made the great events of Roman

history his topic in a large performance entitled "Annals," which, by the grammarian Q. Vargunteius, were afterwards divided into eighteen books. He was accustomed publicly to recite portions of this poem on certain days; and we learn from Gellius that recitations from the Annals of Ennius were continued to his time. He also composed tragedies, comedies, epigrams, and satires; and he is praised as being the first who ventured to desert the Grecian dramatic stories, and take his arguments from Roman history. Some didactic works of his are also mentioned. None of his pieces are come down to us entire, but fragments of several of them. These have been published separately, Amsterd. 4to. 1707, and also in the *Corpus Poetar.* of Mattaire. *Vossii Poet. Lat. Tiraboschi.*—A.

ENNODIUS, MAGNUS FELIX, bishop of Ticinum, now Pavia, in the sixth century, was a descendant from an illustrious family among the Gauls, and born in Italy, about the year 473. Having lost an aunt who provided for his maintenance and education, when he was not quite sixteen years of age, he was for some time reduced to distressed circumstances; but was afterwards placed in a state of affluence by his marriage with a lady who possessed a good fortune. Conceiving, however, a strong inclination for the ecclesiastical profession, he obtained his wife's consent that he should enter into orders, while she herself embraced the religious life. He was ordained one of his deacons by Epiphanius bishop of Pavia, with whom he lived in habits of the strictest intimacy and friendship. Having from his early years been much attached to the study of rhetoric and poetry, he continued to cultivate his taste for them in connection with the subjects which were more immediately appropriate to his theological profession, and produced many pieces, in prose and verse, which entitle him to a respectable rank among the writers of his time, and acquired him no small reputation with his contemporaries. Upon the death of Epiphanius, we find that he was admitted among the deacons of the church of Rome. He was employed to draw up a Panegyric upon Theodoric king of the Ostrogoths, in which he displayed an extensive acquaintance with profane history, much eloquence, and a sufficient portion of courtly adulation. But his rhetorical talents were exercised with more art, and less honour, in the Apology which he wrote for the council which acquitted pope Symmachus of the accusations laid to his charge by Laurentius his rival candidate for the pontifical chair. In this Apology the colours of a gaudy rhetoric are artfully made use of to dis-

Guise the truth; and the author's abilities are prostituted to support the foundations of that enormous power which the popes of Rome afterwards acquired, by maintaining the doctrine that the Roman pontiff was answerable to none upon earth for his conduct, and subject to no human tribunal. He obtained the reward of his services, however, by being promoted to the see of Pavia, about the year 510. He was afterwards appointed a member of a commission which was instructed to negotiate a re-union between the eastern and the western churches.—With this view he took two journeys into the East; the first in the year 515, with Fortunatus bishop of Cantana, and the second in 517, with Peregrinus bishop of Miletum. These journeys were not followed with the desired success; and they had the effect of exciting against him the resentment of the emperor Anastasius. It is reported that the emperor, finding that he was unable, either by promises or threatenings, to engage Ennodius to enter into his views, and to betray the trust committed to him, after offering him many affronts, and much ill treatment, dismissed him home on board a crazy vessel, with a prohibition against his being suffered to land at any port in Greece; by which means he was exposed to much danger. He arrived, nevertheless, safe in Italy, and returning to Pavia, died there in 521, aged forty-eight years. The style of his works cannot be commended for purity or perspicuity; and the most celebrated of his performances are distinguished more by spirit and liveliness of imagination, than weight or accuracy of reasoning. Besides the Panegyric and Apology already mentioned, he was the author of “*Epistolarum ad Diversos, Libri ix;*” “*Vita B. Epiphani, Episcopi Ticinensis;*” “*Vita B. Antonii, monachi Lirinensis;*” “*Eucharisticon de vita sua ad Elpidium;*” “*Dictiones sacræ;*” “*Scholasticæ;*” “*Ethicæ;*” &c.; “*Poemata;*” “*Epigrammata;*” &c. They were collected together and published by Andrew Schottus, at Tournay, in 1610, 8vo.; and by father Sirmond, at Paris, in 1611, 8vo. accompanied with notes, explanatory of the names and qualities of the persons mentioned by Ennodius, and with observations useful to illustrate the history of his age. They are also to be found in the ninth volume of the *Bibliotheca Patrum*, and almost all of them among the *Orthodoxographia*, published at Basil in 1569. *Cave's Hist. Lit. vol. I. sub. sac. Eutych. Du Pin. Mosh. Hist. Eccl. Sac. vi. Moreri.*—M.

ENOCH, the son of Jared, and father of Methuselah, and the seventh man in a lineal descent from Adam, was born in the year B.C.

3382. He was a prophet, and eminent for his exalted piety, and consummate virtue, in the midst of a corrupt and vicious race of men; on which account he found such favour in the sight of God, that he was translated to heaven without undergoing the pains of death, when he was 365 years old, or in the year B.C. 3017. St. Jude, in the 14th and 15th verses of his epistle, has quoted a prediction of this prophet, taken, according to the supposition of some critics, from an ancient book containing the traditions of the Jewish church which has been long since lost; but according to others, from a work called “*The Book, or the Prophecies of Enoch,*” cited by Irenæus, Clement of Alexandria, Tertullian, Athenagoras, Jerome, and others of the fathers. From the passages which those fathers have preserved of that book, which abound in idle fables and romances, no doubt can remain of its being an apocryphal production, which was probably forged some time in the second century. But whether St. Jude be considered as quoting the words of a prophecy preserved by tradition, or as making use of expressions taken from some uncanonical author, which he might do without giving to the work in general any authority, as St. Paul has made use of expressions from the heathen poets, there is no reasonable evidence to conclude that in the time of the apostles there existed any book which was to be ascribed to the prophet Enoch. The Mahometans have admitted into their history of Enoch, whom they call Edriss, or Idriss, the particulars mentioned in the book of Genesis relative to his age, and his translation into heaven; but they have added to them a number of fabulous circumstances, taken from the apocryphal work above mentioned, or the inventions of their own doctors.—They believe, among other things, that God sent to this prophet thirty volumes, containing the secrets of the most sublime and hidden sciences; whence they are led to attach a high value to the remains which they pretend to possess of this prophet's writings. *Gen. chap. v. ver. 21.—24. Du Pin. Lard. Cred. pt. ii. vols. III. X. Moreri. D'Herbelot's Biblioth. Orient. Blair's Chron. Tables.*—M.

ENT, GEORGE, a learned physician and anatomist, born, in 1603, at Sandwich, was the son of a Flemish merchant who took refuge in England from the tyranny of the duke of Alva. He was brought up to letters; and after finishing his literary education at Sidney college, Cambridge, went abroad for the study of physic, and took his doctor's degree at Padua, in which, upon his return, he was incorporated at Oxford. He settled in London, and was

admitted into the college of physicians, of which he filled the various offices with great reputation. He exercised that of registrar during fifteen years, and distinguished himself by the accuracy and elegance with which he recorded all the transactions of the society. He first made himself known as an author by a defence of Harvey's doctrine of the circulation, in a work entitled "*Apologia pro Circulatione Sanguinis, qua respondetur Æmilio Parisano*," 1641, reprinted with large additions in 1685. In this piece he displayed considerable acuteness, and without difficulty refuted his antagonist: but he himself advanced various fanciful and erroneous opinions; as that of the innate fire in the heart, and of a fermentation of the blood in that organ, the efficient cause of its motion. There are, however, some valuable anatomical observations in his work. It seems to have gained him the friendship of the great man whom he undertook to defend, and with whom he afterwards lived upon intimate terms. Ent was the person with whom Harvey entrusted his curious papers on animal generation, which he introduced to the public with an epistle to the college, giving an account of the manner in which he became possessed of them.

The anatomical reputation he had acquired caused him to be appointed one of the lecturers in that science before the college of physicians. Charles II. once condescended to be his auditor, and after the lecture conferred upon him the honour of knighthood. He was one of the original members of that private philosophical society, which, after the restoration, formed the Royal Society. In 1669 sir George Ent was elected to the presidentship of the college, which office he filled six successive years. After that period he retired to a life of ease and leisure, but without resigning his professional studies. He published, in 1679, a controversial piece, entitled "*Antidiatriba in Malachiam Thruston de Respirationis Usu primario*," containing some observations upon Dr. Thruston's work upon respiration, which he had first communicated to him in manuscript. Ent endeavours to refute that writer's theory of the triture of the blood in the lungs; but his objections are too hypothetical, and he adopts some manifest errors. He communicated to Dr. Charleton an appendix to his work, *De Differentiis Animalium*; containing the anatomy of the fishing-frog, the galea-fish, and the frog. In the *Philosophical Transactions* for 1691 are observations of his concerning the comparative weight of the land-tortoise at the time of his autumnal retreat, and his reappear-

ance in spring. Sir George Ent died in 1689, at the age of eighty-six. *Wood Fast. Oxon. Haller Bibl. Anatom.—A.*

ENZINAS, FRANCIS, called also *Dryander*, which word is a Greek translation of his family name, was born at Burgos in Spain, about the year 1515. He had a brother, named John, who resided at Rome, while it appears that Francis had resorted to Germany for the sake of pursuing his studies. They had both become converts to the protestant religion; and John was on the point of setting out for Germany to join his brother, when some expressions which he had dropped, relative to the corruptions and disorders of the church, occasioned his being accused of heresy, and thrown into prison. Being brought before the pope and cardinals to be examined, he had the boldness openly to avow his opinions; and, refusing to retract, was condemned to the stake, and burnt at Rome, in the year 1545. Francis became a disciple of Melancthon, who entertained a high opinion of his character and abilities, as is evident from a letter which he wrote in his favour to archbishop Cranmer in the year 1548. He was the author of a Spanish translation of the New Testament, which was printed at Antwerp in 1543, and was dedicated to the emperor Charles V. It excited considerable notice in the Low-countries, but was the occasion of the author's being committed to prison, where he remained for fifteen months. From this confinement he was so fortunate as to escape in the year 1545, and retired to Calvin at Geneva. He was also the author of "*A History of the State of the Low-countries, and of the Religion of Spain*," in octavo, which is now very scarce, and forms a part of "*The Protestant Martyrology*," printed in Germany. *Bayle. Moreri. Nouv. Dict. Hist.—M.*

EOBANUS, HELIUS, surnamed *Hessus*, an eminent modern Latin poet, was born in 1488, on the confines of Hesse, as is said, under a tree; whence his parentage may be concluded to have been sufficiently obscure. His proper name was *Elias Bokkendorff*: the christian name he græcised, with an allusion to his being born on a Sunday. He was first taught to read by a monk; and, after learning Latin at a neighbouring school, pursued his maturer studies at the university of Erfurt. The bishop of Risenburg in Prussia, who wished to make him his secretary, sent him for the study of the civil law to Leipsic; but his passion for polite literature caused him to quit this place in disgust, and selling his books, he returned to Erfurt. There he employed himself in teaching the belles-

lettres, till, in 1526, Philip Melancthon procured him an invitation from the city of Nuremberg. He taught there for seven years, and then returned to Erfurt. His reputation there was so high, that, it is said, he has had 1500 auditors at a time. His emoluments, however, were no better than those of the German literati in general, and he seems frequently to have laboured under the pressure of poverty. Philip landgrave of Hesse at length placed him in the university of Marburg, where he died in 1540. He was a man of great candour and good-nature, industrious, sincere, and averse to contention. He had, however, his country's failing of being addicted to bacchanalian revels; and it is said, that once, at a challenge of this kind, he laid his antagonist dead on the floor. Eobanus possessed a wonderful facility in Latin poetry, whence he has been called the German Ovid, and sometimes the Christian Ovid, which last title he particularly acquired from his "*Heroidum Christianorum Epistolæ*," in imitation of the Roman poet's heroic epistles. He composed a great variety of other Latin poems, of which his Elegies have been judged to be the best. They are natural in the thoughts, and easy in the expression. He likewise gained credit by his metrical versions of some of the Greek poets. Among these are translations of Homer's Iliad, the Idylls of Theocritus, and the Rape of Helen by Coluthus. His poems have been frequently published, both separately and collectively. A collection of his epistles has also been published, with his life prefixed, by Joachim Camerarius. *Baillet Jugem. des Savans. Freberi Theatr. Moreri.*—A.

EON, DE L'ETOILE, a French fanatic in the twelfth century, who for a time excited much attention, and drew after him numerous followers, was a native of Lower Bretagne, and a gentleman by birth. His brain, however, was undoubtedly disordered; for having heard these words in the form of exorcism, *per Eum qui venturus est judicare vivos et mortuos*, from the resemblance in sound between the Latin word *Eum* and his own name, he persuaded himself that he was the person who was to come to judge the quick and the dead, and of course the Son of God. This extravagant opinion he preached in various towns and provinces of France, and notwithstanding its absurdity and wildness, succeeded in gaining a vast crowd of adherents from among the weak and ignorant, who believed him to be the arbiter of their everlasting destiny. He ought to have been considered as an unfortunate and crazy enthusiast, and recommended to the care of his friends, and

the advice of physicians; but the church raised against him the cry of impiety and heresy. He was committed to prison by order of the archbishop of Rheims, who, in the year 1148, brought him to be examined before the council assembled in that city, at which pope Eugenius, who had been obliged to retire into France, presided in person. The answers which Eon made to the questions put to him by the pope afforded evident proof of the derangement of his mind, and should have recommended him to merciful treatment, in some situation where he might have indulged in his visionary dreams without creating any public disturbance. But he appears to have been treated with much severity, being committed to a close prison, where in a few days he died miserably. It is pretended, that the severe usage which he met with was contrary to the intention of the members of the council. We know not, however, how to credit the apology which is made for them, when we read of their cruelty towards the deluded followers of Eon: for the principal of them were arrested and brought before the same council, where the option was proposed to them either of abjuring their master's opinions, or of being committed to the flames. But no menaces could induce them to abandon his cause; and the council, strangers as they were to the genuine spirit of religion, and accustomed to persecute for supposed errors in judgment, delivered them over to the secular arm, by which they were inhumanly burnt in the neighbourhood of Rheims. Such of his other followers as expressed their desire to be reconciled to the church, were not admitted to that favour before they had been obliged to submit to a severe penance, and gone through the farce of exorcism, as prescribed to be practised towards pretended demoniacs. *Du Pin. Mosh. Hist. Eccl. Sac. XII. Moreri.*—M.

EPAMINONDAS, one of the greatest and noblest characters recorded in history, was a native of Thebes in Bœotia, and son of Polymnis, a man of rank and family. He was educated with great care, and derived from the best masters all the accomplishments, both solid and ornamental, which distinguished the polished Grecian. The Roman Nepos thinks it necessary to premise a kind of apology, when he relates that Epaminondas was taught to play on the harp and flute, to sing and dance. In philosophy he was instructed by Lysis, the Tarentine, a Pythagorean, whose society, notwithstanding his age and austerity, he preferred to that of his young companions; to which taste he was probably indebted for that purity of mo-

als and elevation of mind which ever characterised him. Nor did he neglect those exercises of the palæstra which were calculated to give perfection to the bodily powers, and prepare for the toils and hardships of war. He cultivated that eloquence which is so necessary in a popular state, and few equalled him either in studied harangue or ready reply. The expence of his education exhausted his patrimony; but he had learned that lesson so essential to a great man, not to be ashamed of honourable poverty. His indifference for riches accompanied him through the whole course of his public life, and rendered him inaccessible to corruption of every kind; and though he was more sensible to glory, yet, like a genuine philosopher, he made the consciousness of rectitude, and not fame, the great object of his conduct. To the qualities of an exalted mind he joined every amiable disposition which fits a man for friendship and society. He was so attached to truth as never to deceive, even in jest; modest, prudent, patient of injuries, and unassuming. In short, by the general agreement of writers, he exhibited, beyond almost any person of historical eminence, the image of a *perfect character*.

Epaminondas was the intimate friend of Pelopidas, who shares with him in the honour of raising the Theban republic to consequence among the states of Greece. Pelopidas appears to have been the senior, and more early to have distinguished himself for civil and military talents. They made a campaign together among the succours sent by the Thebans to the Lacedæmonians, while yet in alliance with them. At a battle fought in this service, after Pelopidas had fallen under a number of wounds, he was protected by Epaminondas, who, though himself wounded, continued to fight over him against a host of foes, till they were both rescued by their friends. When the Lacedæmonians afterwards took possession of the citadel of Thebes, and expelled Pelopidas and others attached to liberty and independence, Epaminondas was suffered to remain, as one whose poverty and philosophy would prevent him from taking any lead in political concerns. The exiles, who maintained a correspondence with their party in the city, re-entered it by stratagem four years afterwards. During the conflict with their adversaries, Epaminondas, who abhorred shedding blood in civil contests, remained at home; but when the success was decided, he joined them at the head of the principal citizens, and put an end to the slaughter. Liberty was proclaimed to the Thebans, the

citadel recovered, and the Spartans were defeated in their attempts to regain their authority. Not content with this success, the two friends formed the noble design of raising their countrymen from the depravity and want of spirit into which they were fallen, and rendering them great and powerful. For this purpose they were exceedingly attentive to improve the military discipline; and Epaminondas, by his example and exhortations, assiduously promoted that frugality and contempt of pleasure which is the basis of all manly exertion. Of his conduct in this respect various instances are related. Being once present at a sumptuous entertainment, he was observed to content himself with the commonest food and most ordinary wine he could find; and when asked the reason of this abstemiousness, "It is," said he, "lest I should forget how to live at home." On one of the great festivals of the city, when every one appeared in full dress, and parties were universally made to spend the day in conviviality, he walked alone in a pensive mood in the public square, without accepting any invitation; alleging as a reason for his unsociableness, that there should be at least one person to attend to the safety of the city, while the rest were drowned in mirth and wine. With such talents and manners, he could not fail of acquiring the confidence of his fellow-citizens. He was raised to a high command in the army, and was one of the delegates sent to Sparta to treat of a general peace. On this occasion, when the other deputies were awed by the presence of Agesilaus, he preserved the dignity of the representative of an independent state, and insisted that the Thebans should retain the same authority in Bœotia as the Spartans in Laconia. This demand so exasperated the Spartan king, that the Thebans were excluded from the peace, and war was immediately declared against them. The first event of this war was the famous battle of Leuctra, fought B.C. 1371, in which Epaminondas commanded in chief. Through his skilful dispositions, the Thebans, with a much inferior force, gained a complete victory, with little loss, while the Lacedæmonians lost their king Cleombrotus and 4000 men. Epaminondas reckoned it his great felicity on this occasion, that both his father and mother were living to witness the glory he had acquired. The Thebans were now become formidable; and being joined by several allies, who had been oppressed by the power of Sparta, they entered Peloponnesus with a large army, and Epaminondas appeared before the city of Lace-

demon itself, the women of which, according to the boast of Agesilaus, "had never seen the smoke of an enemy's camp." A great alarm was excited; but through the courage and prudence of that great Spartan king (see his Life), the attempts of the Thebans were foiled, and Epaminondas left the place without venturing upon an attack. On quitting the Spartan territories, he performed the honourable action of rebuilding the ancient city of Messene, and recalling its dispersed inhabitants from the surrounding countries, in which they had long lived as aliens. During the campaign in Peloponnesus, the winter solstice took place; after which, by the laws of Thebes, all public officers were changed, and the penalty of death was denounced against any who should hold their power beyond the appointed period. Epaminondas and Pelopidas persuaded their colleagues, for the good of the service, to disregard this law, and continue the military operations four months in the next year. For this disobedience they were called to account on their return, and capitally arraigned. Epaminondas took the whole fault upon himself; and, being brought before the assembly, confessed the charge, and declared that he had nothing to plead against the sentence, but only requested that it might be recorded in the following terms: "Epaminondas was punished with death by the Thebans, because he compelled them at Leuctra to vanquish the Lacedæmonians, whom no Bœotian general before dared to meet in the field, and in one battle not only delivered Thebes from ruin, but restored liberty to all Greece; and because he so changed the state of affairs, that the Thebans made an attack upon Sparta, while the Lacedæmonians were satisfied with saving themselves; and because he did not quit their country till, by the restoration of Messene, he had blockaded their city." This happy and eloquent turn excited a general smile, and none of the judges dared to give a suffrage against him. In the next year Epaminondas again broke into Peloponnesus, in order to assist the Arcadians, who had taken up arms against the Spartans. After laying waste the country, and taking some towns, he marched to Corinth, which was successfully defended against him by Gobrias the Athenian. The change of public favour, so common in a popular state, caused him upon his return to be deprived of his command, and reduced to a private condition. He contentedly remained among the mass of citizens, till Pelopidas, who had been sent by the Thebans to expostulate with Alexander the Phœrean, in favour of the

Thessalians, was seized by that tyrant, and put in prison. An army was sent to rescue him, in which Epaminondas, with that submission to his country which distinguished the great men of antiquity, served as a private soldier; and it was owing to him, that, upon a defeat, the army was not entirely destroyed. His countrymen now reinstated him in his command, and sent him with fresh forces upon the welcome errand of recovering his friend, whose life was supposed to be in imminent danger. By skilful manœuvres he so intimidated Alexander, without reducing him to despair, that he was glad to accept of a cessation of arms, on the condition of releasing Pelopidas and another deputy. Thebes was now arrived at that importance among the Grecian states, as to be preferred to Sparta and Athens by the Persians, who wished to form a treaty with the most powerful among them. It was either on this or some former occasion that Diomedon the Cyzicene was sent to Thebes by Artaxerxes, in order to bribe Epaminondas to his interest. "There is no need of money," said the hero; "for, if the king desires what is advantageous to Thebes, I am ready gratuitously to serve him in it; if otherwise, he does not possess gold and silver enough to induce me to sacrifice my country's good to his." The Persian treaty was concluded by Pelopidas, though contrary to the inclination of the Theban allies. Some of these shewed a disposition to separate from the league, and Epaminondas was sent with an army to force the Achæans to continue the alliance; in which he succeeded. A general peace soon after followed, which was not of long duration. In the mean time Epaminondas conceived the project of rendering his country as powerful by sea as it had become by land. The scheme which he proposed to the people for this purpose was unanimously adopted, and he was deputed to enter into negotiations with the Rhodians, Chians, and other maritime people. He soon after lost his noble friend and coadjutor Pelopidas, who was slain in a battle with Alexander the Phœrean. The Thebans still pursued their ambitious designs; and Epaminondas, taking advantage of new commotions in Peloponnesus, marched a powerful army into it. A confederacy was formed against the Thebans, the troops of which assembled at Mantinea. This circumstance leading Epaminondas to conclude that Sparta would be left naked, he made a sudden march, with the hopes of surprising it. In this attempt he would probably have succeeded, had not the king Archidamus obtained timely information, which put him

upon his guard; so that the Thebans, after some vigorous assaults, were obliged to retreat. Epaminondas then marched suddenly to Mantinea, with similar expectations of finding it defenceless; but it happened that a strong Athenian force arrived in it on the very same day. Foiled also in this attempt, he determined to retrieve his honour by a battle. He therefore proceeded against the combined army of Lacedæmonians, Arcadians, and their allies, commanded by Agesilaus; and, falling upon them unexpectedly, threw them into confusion. But while he was pursuing with great ardour the broken Spartan battalions, the enemy suddenly rallied, and covered him with a shower of darts. Several of these he drew out, and returned; but, at length, a Spartan struck a javelin into his breast with such force, that the wood broke, and left the point in his body. He was carried off the field by his soldiers, and conveyed to his tent. His first question when he recovered his speech was, what was become of his shield. It was brought him, and he kissed it. He then enquired which side had the victory; and being answered, The Thebans; "It is well," said he, "I die unconquered;" and the javelin being extracted, he expired. This event is dated B.C. 363. Epaminondas would never marry, thinking a life of celibacy best suited to his philosophical pursuits while a private man, and to his active services when in a public character. The glory of his country, as it rose with him, so it did not long survive him. Perhaps he was led by his patriotic zeal to push its temporary greatness beyond its natural strength. His own glory, sealed by a victorious death, has been immortal. Cicero, in the time of the Roman splendour, styled him one of the greatest men that any age or nation had produced; and at the present day it would not be easy, from the catalogue of statesmen and warriors, to present a more illustrious name. *Corn. Nepos, Vit. Epaminond. Plutarch, Vit. Pelopid. & Agesil. Univers. Hist.—A.*

EPAPHRODITUS, one of the first bishops or ministers of the christian church that was founded by St. Paul at Philippi in Macedonia. He was in that situation when St. Paul was prisoner at Rome, and was sent by his church to visit the apostle in his bonds, and to carry him their liberal contributions towards his support and maintenance. While he was at Rome on this errand of beneficence and christian affection, he was attacked by a dangerous sickness, which for a time threatened to prove fatal. On his recovery, finding that his friends at Philippi had heard of his illness, and were anxious

on his account, St. Paul sent him to them in the year of Christ 62, committing to his care his Epistle to the Church in that place, and highly commending him in it for his zeal and fidelity in the office of the christian ministry. He calls him his brother and companion in labour, and fellow-soldier, who was well able to supply the place of an apostle among them, and who would not fail to inculcate on them the same truths which it was the object of St. Paul's commission to recommend and enforce. This is all that can with any certainty be learned concerning Epaphroditus; and he deserves to have his name recorded with honour among the worthies who, in the early ages of christianity, when its enemies were active in their endeavours, by persecution and every species of discouragement, to crush the rising sect, stood forwards at all hazards to avow its principles, and to confirm the first believers in a steadfast adherence to the doctrines and instructions of the apostles. *Philip. ch. ii. ver. 25—30.—M.*

EPHORUS, a Greek orator and historian, was a native of Cuma, or Cyme, in Æolia, and flourished about 352 B.C. He was a disciple of Isocrates, at whose instigation he undertook to write history. Judiciously avoiding the fabulous periods, he commenced with the return of the Heraclidæ into Peloponnesus, and brought down his narration to the twentieth year of Philip of Macedon. This he divided into thirty books, prefixing to each an introduction. It appears that this work was in considerable esteem among the ancients, and it is frequently quoted by Strabo and other writers: yet its mistakes and misrepresentations were not few, and he was likewise charged with many plagiarisms. Seneca (*Quest. Natur.*) says of him, "*Ephorus, vero non religiosissimæ fidei, sæpe decipitur, sæpe decipit*;"—"Ephorus, not over-scrupulous in veracity, is often deceived, and often deceives." The total loss of his work is, however, to be regretted. He wrote several other books on moral, geographical, and rhetorical topics, all which have perished. He might have had the honour of belonging to the court of Alexander, but declined it. *Bayle. Vossii Hist. Græc.—A.*

EPHRAIM, the second son of the patriarch Joseph, and the progenitor of one of the twelve tribes of Israel, was born in Egypt, of Athenah, the daughter of a priest or prince of On, towards the latter end of the seventeenth century B.C. He was adopted, together with his brother Manasseh, by Jacob, when on his death-bed, who decreed that, in the future distributions of inheritance among his descendants,

they should be entitled to rank with his immediate sons, and be considered as the ancestors of distinct tribes. In the manner of pronouncing his blessing on them, however, he prophesied that Ephraim, though the youngest of Joseph's sons, should have pre-eminence over his brother, by proving the father of a much more numerous posterity; which prediction was verified in the subsequent history of the Israelites. At the distribution of the land of Canaan among the descendants of Jacob, the portion of the Ephraimites comprehended the south part of Samaria, and extended from the Mediterranean on the west, to the river Jordan on the east; being bounded on the north by the inheritance of the tribe of Issachar, and that of half of the tribe of Manasseh, and on the south by the territory of Benjamin, and part of that of Dan. *Genesis. Joshua. Blair's Chron. Tables.—M.*

EPHREM, or EPHRAIM, called *the Syrian*, and honoured with the title of Saint, was a native of Nisibis in Mesopotamia, and born some time during the reign of Constantine the Great. Dr. Joseph Asseman supposes that he was a disciple of James bishop of Nisibis, and that he accompanied him to the council of Nice in 325. He very early embraced the monastic life, the solitude of which he employed in a close application to his studies, and the composition of numerous theological and moral works. The latter part of his life was spent at Edessa, where he began to distinguish himself by his writings about the year 370, and was ordained deacon, but with a determination not to accept of any higher ecclesiastical order. To this determination he adhered, when, as Sozomen relates, he was elected to the bishopric of a certain city, and for a time counterfeited insanity, to prevent his being ordained by force to that office. He once took a journey as far as Cæsarea in Cappadocia, for the sole purpose of seeing and conversing with St. Basil the Great, who entertained a particular esteem for him, on account of his erudition, piety, humility, and the general excellence of his character. By some writers he is said to have instructed Ephrem in the Greek language, and to have ordained him priest. Those representations, however, do not concur with the testimony of the most respectable authors, who concur in stating that he was not acquainted with Greek learning, and that he died a deacon. He was the author of a great variety of works, all written in the Syriac language, several of which were translated into Greek in his life-time. They gave to his reputation a wide diffusion, and, conjointly with his sanctity and virtues, occasioned very high

encomiums to be passed upon him. Sozomen, Theodoret, and St. Gregory Nyssen, in particular, have been warm in their commendations of him. The latter calls him "the Doctor of the whole World;" and Dr. Asseman informs us, that it was common with the Syrians to give him the titles of Doctor or Master of the whole World, and of their Prophet. In such great estimation were his works held, that, according to the testimony of St. Jerome, they were publicly read in some churches after the Scriptures. Sozomen pronounces them to be eminently beautiful in point of style, and to abound in sublimity of sentiment; and joins with Jerome in the opinion, that these excellences have been very happily transfused into the Greek version of them. The subjects of them were, commentaries upon the Old and New Testament; homilies, or sermons; exhortations to the monks; controversial pieces, particularly against Sabellius, Arius, Apollinarius, the Anomians, and the Novatians; treatises of morality; hymns to be sung in the churches; panegyrics, &c. For the particular titles of such as have been preserved to the present time, and the arguments for and against their genuineness, we refer our readers to a comparative view of what has been written on that head by Cave, Du Pin, and Lardner. The first person who published any of the works of this father was Ambrosius Camaldulensis, who translated some of them into Latin, and printed them at Brescia, in 1490. Subsequent editions of the same appeared at Strasburg in 1509, and at Cologne in 1547. Afterwards Gerard Vossius undertook a larger collection of them, which was finished at Rome in 1598, in three volumes folio. Besides various impressions of the same, at different periods, and in different places, a beautiful one was published at Oxford, in Greek, in the year 1709. But the most complete edition of this father was published at Rome, by Dr. Joseph Asseman, assisted by father Benedetti a Jesuit, and Evodius Asseman, bishop of Apamea, which was begun in 1732, and finished in 1747, in six volumes folio, three of which are Syriac and Latin, and the other three Greek and Latin. St. Ephrem died about the year 378, under the reign of the emperor Valens; and, in his last moments, solemnly charged the monks who were assembled around him, to bury him in a plain manner, without pronouncing any eulogium, and without erecting any monument to his memory; and, at the same time, forbade them to keep his garments as relics. Many anecdotes are related concerning this father, particularly in the panegyric of

Gregory Nyssen, which partake largely of the marvellous, and will now more frequently excite the reader's smile than obtain his credit. We hope, for the reputation of the good father, that the following trick, which Gregory Nyssen relates that he played Apollinaris, has no better foundation in truth than some of the other romantic tales which that writer has preserved. According to him, Ephrem, hearing that Apollinaris, who was a person of great reputation for his learning and abilities, but reckoned among the heterodox, had committed his writings to the care of a certain woman, pretended that he was a friend and disciple of Apollinaris, and borrowed the books, promising to return them speedily. When he had them in his possession, however, he glued all the leaves fast to one another, and returned the volumes to the woman, and she to Apollinaris; who, when he wanted to make use of them, found all his labours destroyed, and was much injured and hurt by the loss. If the story be true, Ephrem's zeal for orthodoxy was not unalloyed with meanness and dishonesty. That he was a man of considerable learning, and very religious, his remains sufficiently prove; while, at the same time, they shew that his pious sentiments were tinged in no small degree by enthusiasm and fanaticism. One of the best things recorded concerning him is his very charitable disposition, and the great use which he made of his influence with the rich to provide for and relieve the wants of the poor. This disposition he particularly manifested in the instance of a famine, which affected Edessa and its neighbourhood; when, by his active exertions, many hundreds were preserved from perishing, and comfortably maintained till the evil was removed. *Cave's Hist. Lit. vol. I. sub sec. Arian. Ceillier's Hist. Gen. des Aut. Sac. et Eccl. vol. VIII. Du Pin. Moreri. Lardner's Cred. pt. ii. vol. IX. Jertin's Rem. on Eccl. Hist. vol. III. —M.*

EPICHRMUS, a philosopher and writer of comedy, is supposed to have been a native of Cos, but to have been brought very young into Sicily, whence he has usually passed for a Sicilian. He was a disciple in the Pythagorean school; and upon being prevented by the tyranny of king Hiero from publicly professing philosophy, he applied to dramatic poetry, and is reckoned by Aristotle the earliest writer of comedy. This appears to have been of the moral and sententious kind; for it is said that he offended the Pythagoreans by introducing the doctrines and precepts of their master upon the stage. He was a fertile composer; for Sui-

das assigns to him fifty-two comedies, and the industry of modern philologists has ascertained the titles of forty; but of these some fragments only are left. He taught school at Syracuse, and is said to have been the inventor of the two Greek letters, θ and χ . He wrote also commentaries upon physical and medical subjects. Among his fragments are some moral sentences which do him honour: such are, "Be sober in thought, be slow in belief; these are the signs of wisdom." "The gods set up their favours at a price, and industry is the purchaser." "Live so as to be prepared either for a long life or a short one." "He who is naturally inclined to good is noble, though his mother were an Ethiop." Epicharmus is said by Lucian to have reached the great age of ninety-seven. The era of his flourishing is the fifth century B.C. *Vossii Poet. Græc. Diogen. Laert. Plinii Hist. Nat. Brucker's Hist. Philos. Cumberland's Observer. —A.*

EPICTETUS, an eminent philosopher of the stoic school, who flourished in the first century of the christian era, was born at Hieropolis in Phrygia, in a servile condition, and was sold as a slave to Epaphroditus, one of Nero's freedmen. Ancient writers agree that he was lame, but differ with respect to the cause of his lameness. Suidas attributes it to a defluxion on one of his legs when he was young; Simplicius asserts that he was born lame; and Celsus says that it was owing to the cruelty of his master, who one day, in order to torture him, bent his leg with such violence, that Epictetus said, "You will break it;" and when the brute, by continuing the torment with increased force, had broken the leg, he only said, "Did not I tell you, sir, that you would break it?" Others ascribe his lameness to the heavy chains with which his master loaded him. Having, by some means or other, been so fortunate as to obtain his freedom, Epictetus retired to a little hut, where, enjoying only the bare necessities of life, he closely devoted his time to the study of philosophy. After a diligent application, by which he became thoroughly conversant in the principles of the stoic sect, and receiving instructions in rhetoric from Rufus, he commenced his philosophical lectures, and soon acquired great popularity as a moral preceptor. He was an acute and judicious observer of manners; bold and animated in his reprehensions of vice; simple, impressive, and conciliating in his precepts and instructions; and free from that dogmatism, vanity, and rudeness, which were too commonly affected by philosophers. The morals which he inculcated were of the

purest kind; and his life was a shining example of true independence of spirit, contentment, magnanimity, temperance, humility, and modesty. He was accustomed to say, that the sum of moral instruction may be comprised in two words, *ἀνεχέσθαι καὶ ἀπέχεσθαι*, i. e. endure and abstain, or bear and forbear. When the philosophers were banished from Italy under the tyranny of the monster Domitian, he was involved in their fate; but he bore his exile with true philosophic firmness, considering himself as a citizen of the world, and knowing that wherever he went he carried his best treasures along with him. He fixed his residence at Nicopolis in Epirus, where he prosecuted the great object to which he had devoted his life, by reproving vice and folly, and expatiating on the true means of attaining contentment and happiness. The wisdom and eloquence of his discourses were so highly admired, that he was attended by numerous hearers, the most studious of whom were accustomed to commit his instructions to writing. It is not quite certain that he ever returned to Rome after his banishment: nevertheless, the intimacy which subsisted between him and the emperor Adrian, and the great respect which that emperor is said to have shewn to him, render it probable that he spent the latter part of his life in that city. But if he did return thither, it was not to share in any imperial favours that could confer an obligation upon him, or seduce him from that life of contented and independent poverty which he had voluntarily embraced. We have no certain account either of the time or manner of his death. Themistius and Suidas assert that he lived to the reign of the Antonines. There seems, however, reason to conclude, from the mention that is made of him by Aulus Gellius, and by the emperor Marcus Aurelius, that he died towards the close of Adrian's reign. His memory was highly respected by persons of all ranks; and the few utensils of which he was the possessor were so highly prized, that the earthen lamp which he had made use of in his studies was sold for 3000 drachmas, or more than ninety pounds of our money. Suidas asserts that he wrote many books; but he is not supported in that assertion by the testimony of any ancient author, or by the manner in which any of the fragments of Epictetus have been communicated to posterity. Excepting some fragments preserved by Antoninus, Gellius, Stobæus, and others, the only remains of this philosopher are to be found in the beautiful manual, or "Enchiridion," and the "Dissertations," collected by Arrian, and drawn up

from notes taken by himself and others from Epictetus's lips. The same disciple wrote also a large account of the life and death of Epictetus, which has not reached modern times. Simplicius likewise has left a commentary upon his opinions in the eclectic manner. On the whole, the doctrine of Epictetus breathes the genuine spirit of the stoic school, but divested of some of the extravagances in which the principles of the sect depart from the true principles of nature, particularly with respect to the perfection of character which they attribute to the wise man. The doctrine of the immortality of the soul he firmly maintained, and sometimes speaks of the happiness of good men after death in terms which might suit a better system than the stoical idea of a renovation of being in the fated circuit of things; and his exhortations to contentment, and submission to the appointments of Providence, with the reasons by which he enforces them, are worthy of being maintained in a better connection than the doctrine of the porch concerning inevitable necessity. He strongly opposed the opinion which the Stoics in general held, respecting the lawfulness of suicide: and it may truly be said, that the system of practical virtues which he recommends approaches nearer than that of any instructor not enlightened by revelation to the purity of christian morality. Some of the best editions of this philosopher's remains are those published at Leyden in 1670, in octavo, cum notis variorum; at Utrecht in 1711, in quarto; at Oxford in 1740, in octavo, by Joseph Simpson, together with Cebetis Tabula, Prodicus Hercules, &c.; and at London in 1742, by J. Upton, in two volumes quarto, which is the most valuable of them all. They have been translated into various languages; and in this country there have been several versions of them, the most esteemed of which is that by Mrs. Carter, published in 1758, with notes. *Aul. Gell. lib. xvi. c. 11. xvii. c. 19. Arrian. lib. i. c. 8, 9, 12. iii. 15, 23. Suidas. Moreri. Enfield's Hist. Phil. vol. II. b. iii. ch. 2.* —M.

EPICURUS, one of the greatest philosophers of his age, and the founder of a sect called after his name, was born at Gargettus, in the neighbourhood of Athens, in the third year of the 109th olympiad, or 342 B.C. His parents were among the number of Athenian citizens who were sent to colonise the island of Samos after it had been subdued by Pericles; in which island his father joined the profession of a school-master to the cultivation of the little farm which fell to his lot, in order to provide a

subsistence for his family; and his mother practised among the superstitious populace the mean and mercenary arts of incantation and lustration, under the pretence of curing diseases, driving away spectres, and performing other services of the marvellous kind. It is said that Epicurus, when very young, was accustomed to attend his mother, and assist her in her ceremonies; and that he furnished her with lustral songs, which she chanted on such occasions. He appears, however, to have early imbibed a taste for literature and philosophy, and to have attended on different masters at Samos, and the neighbouring island of Teos, till he was eighteen years of age; when, for the sake of enjoying greater advantages, he removed to Athens. In that city he continued the prosecution of his studies till he was twenty-three years of age, under various masters, most probably, of all the different schools which were then in repute in that celebrated mart of learning. At this period of his life, disturbances having arisen at Athens in consequence of the war with Perdiccas, he retired to his father, who then resided at Colophon; whence he afterwards removed to Mitylene. When he had arrived at about the thirty-second year of his age, having now formed his system of philosophy, he opened a school at Mitylene, which he continued in that place for about a year, and then removed it to Lampsacus, where he was attended with disciples from Colophon and other places. After remaining there four years, he became dissatisfied with the narrow sphere which that obscure situation afforded him for the propagation of his opinions, and determined to fix his residence at Athens; to which place he returned when he was about thirty-six years old. Upon his arrival at Athens, finding that the public places in the city which were best adapted to his purpose were occupied by other sects, he purchased for his own use a pleasant garden, where he passed his time with his friends in great tranquillity, and taught his system of philosophy to a great number of disciples. Hence the Epicureans were called the philosophers of the garden. In the state of luxurious refinement which then prevailed at Athens, the new system came recommended, to young minds especially, with much more powerful attractions than the very subtle, severe, or gross systems that were taught in other schools; and the garden was soon crowded with scholars from all the cities of Greece and Asia, and even from Egypt. Epicurus discarded all affected grimace, and unnatural severity; was distinguished by a captivating address, and great urbanity of manners;

and held it out as the professed design of his doctrine, to lead men to true pleasure, by natural and easy steps, in the paths of virtue. By thus rendering smooth the brow of philosophy, it is not a matter of wonder that his school became exceedingly popular. The disciples of the garden lived all in common with their master, not in the manner of the Pythagoreans, who threw all their possessions into a common stock; for such a regulation, in the opinion of Epicurus, implied mutual distrust, more than friendship; but on such a footing of friendly attachment, that each individual contributed according to his own pleasure towards supplying the necessities of such as might be in want. The frugal manner in which they lived, and the cordial affection which subsisted among them, rendered this mode of association easily practicable; and its effects proved a powerful recommendation of the Epicurean doctrine. Cicero describes the friendship of that fraternity, as unequalled in the history of mankind, and speaks of it as kept up by the members to his time. From the opening of his philosophical school at Athens, Epicurus confined himself to that city, and its vicinity, excepting when he paid occasional visits to his friends in Ionia; and lived there in a state of celibacy, for the sake of prosecuting his philosophical studies with the less interruption. His conduct, according to the confession of the most candid enemies to his opinions, was strictly moral, and exemplary for temperance and abstemiousness; and he constantly inculcated upon his followers the purest manners, and the careful government of their passions, as the best means of enjoying a tranquil and happy life. Through the intenseness of his application to his studies, his constitution became enfeebled towards the close of his days, and he was also much afflicted with the strangury, and a dysentery. Finding that his end was approaching, he bequeathed his garden, and the buildings belonging to it, to his friend Hermachus, who was his immediate successor in his school, and after him to the future professors of his philosophy. On the last day of his life he wrote to Hermachus, informing him, that his diseases had for fourteen days occasioned unspeakable torment: but adding, "All this is counterbalanced by the satisfaction of mind which I feel in reflecting upon my discourses and discoveries." He died in the seventy-third year of his age, while he was exhorting his surrounding friends not to forget the doctrines which he had taught them. No person's memory was ever held in higher respect by his followers than that of this philosopher. They not only celebrated

his birth-day, but the whole month in which he was born, as a perpetual festival. They preserved his likeness on rings, and cups, or in pictures which they carried about their persons, or hung up in their chambers. And so great was their regard for his authority, that they yielded an implicit submission to his decisions, considering it as a species of impiety to innovate in the least upon his doctrines. The consequence was, that his school was never divided; and his followers formed a sort of philosophical republic, exempt from disputes and misunderstandings, regulated by one judgment, and animated by one soul. Besides his own followers, we have already noticed that the most candid among the enemies to his opinions have expressed great respect for his personal character. But others have loaded his memory with the heaviest censures; so that the name of his sect has almost become a proverbial expression for every thing corrupt and infamous. He has been accused of impiety; of insolence and contempt towards other philosophers; of being addicted, together with his fraternity, to the vilest and most scandalous vices; and of being an enemy to all liberal studies and manly pursuits. But the greater part of these accusations is to be ascribed either to envy and calumny, or to misconceptions and misrepresentations of his doctrines and principles. With respect to the charge of impiety, it must be acknowledged, that though he did not deny the existence of superior powers, and maintained that they deserve our worship and adoration, and even published excellent books concerning the duties men owe to the gods; yet his doctrine concerning nature militated against the agency of a supreme Deity in the formation and government of the world; and, by divesting his gods of the essential characters of divinity, gave reason for suspicion, that what he taught concerning them was only out of policy, that he might avoid the odium and punishment which would have attended an open avowal of atheism. For the charge of insolence and contempt towards other philosophers, there appears no evidence in the fragments that are to be found concerning him dispersed in the works of ancient authors of credit; and it cannot be reconciled with what they have related respecting the gentleness and civility of his character. With respect to the accusation brought against Epicurus, and the attendants at his school, of being addicted to the grossest vices and debauchery, it is directly contradicted by the testimony of the most respectable opponents of his doctrine; particularly Cicero, Plutarch, and Seneca; and was,

without doubt, propagated by persons actuated by envy and malignity against our philosopher. One strong proof that there existed no real foundation for such a charge, may be deduced from the circumstance that his adversaries were obliged to have recourse, not only to misrepresentation, but to forgery, in order to excite against him the public resentment. The infamous letters which for this purpose Diotimus ascribed to him, were proved, in a public court, to have been fraudulently imposed upon the world; and the author of the imposition was punished. If not invented, they were encouraged, together with the circulation of numerous scandalous tales, by the Stoics, who dreaded the effect of the pains which he took to expose the futility of their system, and the ostentatious hypocrisy of their conduct; and who, for the sake of securing their own popularity, misrepresented his doctrine concerning *Pleasure*, in which he made the happiness of man to consist. That pleasure, according to their account, meant nothing less than an unrestrained indulgence to every vice, even the most gross and scandalous; than which, nothing could be more inconsistent with the true doctrine of Epicurus, as we shall presently see. And they availed themselves of the malicious insinuations that were propagated by a deserter from his school; of the licentious conduct of some who professed to be his disciples, and sought to hide their crimes in the bosom of philosophy; and of Epicurus's known contempt for vulgar superstitions, and his rejection of the doctrine of a Providence; to obtain a belief, among the indolent and credulous Athenians, in their calumnies and misrepresentations. In Bayle, the reader may find an enumeration of the illustrious persons who have stood up in defence both of the speculative and practical morals of our philosopher; among whom Gassendi is particularly commended for the solid confutation which he has afforded of the slanders above mentioned, in the seventh book of his *Life of Epicurus*. That the charge against Epicurus, of being an enemy to liberal studies and manly pursuits, is as groundless as the other reports propagated to his prejudice, will be apparent from what we shall select, in the sequel, from an accurate summary of his doctrine. Cicero puts the following remark on this subject into the mouth of Torquatus: "The reason why Epicurus appears to you deficient in learning, is, that he thought nothing deserved the name of learning, which was not conducive to the happiness of life." And afterwards, "Epicurus was not therefore uninstructed;

but they are unlearned who think that those studies, with which it would be disgraceful for youth not to be conversant, should be continued to old age." Epicurus is said to have written a greater number of books, from his own invention, than any other Grecian philosopher; but the only remains of him which have reached our times, are to be found in the compendium of his doctrines, preserved by Diogenes Laertius, and a few fragments dispersed in ancient writers, which have been collected with great diligence, and formed into a system by the learned Gassendi. The poet Lucretius, also, will furnish us with much assistance in acquiring a knowledge of his sentiments. From Brucker's account of his philosophy, abridged by Dr. Enfield, we extract the following particulars concerning the doctrines of Epicurus. They may be arranged under the heads of Philosophy in general, Canons or Rules of Philosophising, Physics, and Ethics. Philosophy is the exercise of reason in the pursuit and attainment of a happy life; whence it follows, that those studies which conduce neither to the acquisition nor enjoyment of happiness are to be dismissed as of no value. The end of all speculation ought to be, to enable men to judge with certainty what is to be chosen, and what to be avoided; to preserve themselves free from pain, and to secure health of body and tranquillity of mind. As nothing ought to be dearer to a philosopher than truth, he should pursue it by the most direct means, devising no fictions himself, nor suffering himself to be imposed upon by the fictions of others, neither poets, orators, nor logicians; making no other use of the rules of rhetoric or grammar, than to enable him to speak or write with accuracy and perspicuity, and always preferring a plain and simple to an ornamented style. A wise man will embrace such tenets, and only such, as are built upon experience, or upon certain and indisputable axioms. Philosophy consists of two parts: physics, which respect the contemplation of nature; and ethics, which are employed in the regulation of manners. Of these, the latter is the most important; the knowledge of nature being only necessary as a means of promoting the happiness of life. Philosophers have added a third part, dialectics; but this is to be rejected, as only productive of thorny disputes, idle quibbles, and fruitless cavilling. Truth is of two kinds: that which respects real existence, and that which consists in a perfect agreement between the conception of the mind and the nature of things. It is in

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the nature of things true, that any individual is what he is, and no other. A judgment or enunciation is true, when it agrees with the thing concerning which the judgment is made or declared. There are three instruments of judging: sense, preconception, and passion. The maxims or canons which may be laid down concerning sense are these four: First, that the senses can never be deceived, and consequently that every perception of an image, or appearance, is true; that is, the perception or simple apprehension, and its efficient cause, the species or image flowing from the object, really agree. Secondly, opinion or judgment is consequent upon perception, and admits either of truth or falsehood. Perceptions or sensations are the effect of real external *phenomena*; but when the mind judges concerning these appearances, the opinion may be right or wrong. Thirdly, every opinion is to be admitted as true, which is attested, or not contradicted, by the evidence of the senses, after a careful and deliberate examination of every circumstance that can be supposed to affect the question. Fourthly, an opinion contradicted, or not attested, by the evidence of the senses, is false. Concerning the second instrument of judgment, preconception, four canons may also be laid down: First, that all preconceptions are derived from the senses, either by immediate impression; by enlargement or diminution; by resemblance; or by composition. Secondly, preconception is necessary to enable us to reason, enquire, or judge of any thing. Thirdly, preconceptions, or universal notions, are the principles of all reasoning and discourse; and we easily refer to these, in comparing one thing with another. If these universal notions be agreeable to nature, and distinctly conceived, artificial reasoning will be unnecessary. Fourthly, truths, not self-evident, are to be deduced from manifest preconceptions; or, where the relation of ideas is obscure, it is to be made evident by the intermediate use of some acknowledged principle. The third instrument, passion or affection, which comprehends pleasure and pain, admits of these four evident maxims. First: all pleasure, to which no pain is annexed, is for its own sake to be pursued. Secondly, all pain, to which no pleasure is annexed, is for its own sake to be avoided. Thirdly, that pleasure, which either prevents the enjoyment of a greater pleasure, or produces a greater pain, is to be shunned. Fourthly, that pain, which either removes a greater pain, or procures a greater pleasure, is to be endured. With respect to

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the use of words, two canons may suffice. First, in speaking, make choice of terms in common use, and employ them in the sense in which they are commonly understood. Secondly, in hearing or reading, attend carefully to the signification which the speaker or writer annexes to his terms. With the help of these rules for investigating truth, Epicurus undertook to conduct his followers into the secrets of nature, and to lay open to them the origin of things.

His physical doctrine was as follows: Nothing can ever spring from nothing, nor can any thing ever return to nothing. The universe always existed, and will always remain; for there is nothing into which it can be changed. There is nothing in nature, nor can any thing be conceived, besides body and space. Body is that which possesses the properties of bulk, figure, resistance, and gravity; it is this alone which can touch, or be touched. Space, or *vacuum*, destitute of the properties of body, incapable of action or passion, is the region which is or may be occupied by body, and which affords it an opportunity of moving freely. That there are bodies in the universe, is attested by the senses. That there is also space, is evident; since otherwise bodies would have no place in which to move or exist; and of their existence and motion we have the certain proof of perception. Besides these, no third nature can be conceived. The universe, consisting of body and space, is infinite, for it has no limits. Bodies are infinite in multitude; space is infinite in magnitude. The universe is to be conceived as immoveable, and as eternal and immutable; nevertheless, the parts of the universe are in motion, and are subject to change. All bodies consist of parts, of which they are composed, and into which they may be resolved; and these parts are either themselves simple principles, or may be resolved into such. These first principles, or simple atoms, are divisible by no force, and therefore must be immutable. A finite body cannot consist of parts infinite, either in magnitude or number; divisibility of bodies *in infinitum* is therefore inconceivable. All atoms are of the same nature, or differ in no essential qualities. From their different effects upon the senses, it appears, however, that they differ in magnitude, figure, and weight. Gravity must be an essential property of atoms; for, since they are perpetually in motion, or making an effort to move, they must be moved by an internal impulse, which may be called gravity. Atoms, by this internal force, are carried forwards in a direction which is nearly, but not exactly, rectilinear;

and whilst they pass through free space, this declination from the right line occasions a casual concurrence of corpuscles of different forms. In compound masses of atoms, the efforts of some of the particles towards motion in different directions being repressed by the efforts of others, an universal agitation must take place. The principle of gravity being essential to the primary corpuscles or atoms, they must have been necessarily and from eternity in actual motion. Atoms are not only the elements from which all things are compounded, but that energy or principle of motion which essentially belongs to them, is the sole agent in the operations of nature. Every compound body possesses the energy of all the atoms of which it is composed, but variously modified according to the respective figures and relative situations of its component parts. All the changes which take place in the figure, and other properties of bodies, consist in local motion. As different words are formed from the different combinations of the same letters, so different qualities are produced by the different arrangement of the same particles. Bodies are more or less rare, in proportion to the magnitude of the vacuities which intercept the solid atoms of which they are composed. Transparency, hardness and softness, flexibility, ductility, and other qualities, are to be explained upon these principles. From the combination of the properties of atoms, and the qualities of bodies already enumerated, arise other properties and faculties, which are likewise to be traced up to the principle of motion; as heat and cold. Pleasure and pain, motion and rest, and even time, are accidents of bodies. The world, or that portion of the universe which includes the whole circumference of the heavens, the heavenly bodies, the earth, and all visible objects, is to be conceived as one whole, on account of the contiguity and relation of its parts; but there is no proof that it is an organised and animated body. The world is not eternal, but began at some time to exist; for, since every thing in the world is liable to the vicissitudes of production and decay, the world itself must be so too. The formation of the world may be conceived to have happened thus: A finite number of that infinite multitude of atoms, which, with infinite space, constitute the universe, falling fortuitously into the region of the world, were in consequence of their innate motion collected into one rude and indigested mass. In this chaos, the heaviest and largest atoms, or collections of atoms, first subsided, whilst the smaller, and those which from their form would move

most freely, were driven upwards. These latter, after many reverberations, rose into the outer region of the world, and formed the heavens. Those atoms which were by their size and figure suited to form fiery bodies, collected themselves into stars. Those which were not capable of rising so high in the sphere of the world, being disturbed by the fiery particles, formed themselves into air. At length, from those which subsided was produced the earth. By the action of air, agitated by heat from the heavenly bodies upon the mixed mass of the earth, its smoother and lighter particles were separated from the rest, and water was produced, which flowed by its nature into the lowest places. In the first combination of atoms, which formed the chaos, various seeds arose; which, being preserved, and nourished by moisture and heat, afterwards sprung forth in organised bodies of different kinds. The world is preserved by the same mechanical causes by which it was framed; and from the same causes it will at last be dissolved. The incessant motion of atoms, which produced the world, is continually operating towards its dissolution; for nothing is solid and indissoluble but atoms. Whence it may be concluded, that the time will come, when nothing will remain but separate atoms, and infinite space. The earth, which was formed of heavy particles, subsiding to the lowest place, is situated in the middle of the world. Not that there is any point within the earth which is the centre of gravity. The doctrine that there are upon the earth antipodes, is false. The earth is in form a circular plane; it is prevented from falling towards the lower region by the air, with which it is congenial, and upon which therefore it does not press; their mutual action destroying the effect of gravity. Earthquakes are caused by the agitation of internal winds and water, or by the decay and sudden fall of columns, by which portions of the earth's surface are supported. Or the internal winds may be converted into fires, which may cause sudden and violent eruptions, as in mount *Ætna*. Fossils and plants are produced by the necessary impulse of nature, that is, by the motion of atoms, causing continual transposition, accretion, or diminution, in individual bodies. They have no vital principle, and can therefore only be said analogically to live or die. Animals having being once formed, at the beginning of the world, by the casual conjunction of similar atoms, the production of animal bodies is still continued in a constant and determinate order. The parts of animals were not originally framed for the uses to which they are now applied; but,

having been accidentally produced, they were afterwards accidentally employed. The eye, for example, was not made for seeing, nor the ear for hearing; but the soul, being formed within the body at the same time with these organs, and connected with them, could not avoid making use of them in their respective functions. The soul is a subtle, corporeal substance, composed of the finest atoms; which, by the extreme tenuity of its particles, is able to penetrate the whole body, and to adhere to all its parts. Notwithstanding the subtlety of its texture, it is composed of four distinct parts: fire, which causes animal heat; an ethereal principle, which is moist vapour; air; and a fourth principle, which is the cause of sensation. This sentient principle differs essentially from the three former; but is, like the rest, corporeal, because it is capable both of acting and being acted upon by bodies. These four parts are so perfectly combined as to form one subtle substance, which, whilst it remains in the body, is the cause of all its faculties, motions, and passions, and which cannot be separated from it without producing the entire dissolution of the animal system. Different sensations are the casual effects of the different organs which the soul in its union with the body is capable of employing, and of the different properties and qualities of external objects. These become sensible by means of certain species, or images, which are perpetually passing, like thin films, from bodies, in form similar to the surfaces of the bodies themselves, and striking upon organs fitted to receive them. The mind, or intellect, in which is lodged the power of thinking, judging, and determining, is composed of particles most subtle in their nature, and capable of the most rapid motion. The seat of this most excellent part of the soul seems to be in the middle of the breast, or the heart, which we perceive to be the region of those affections which are excited by cogitation. Thought is produced by subtle images, which find their way through the body, and, when they arrive at the intellect, move it to think. The affections and passions of the soul may be reduced to two, pleasure and pain; the former, natural and agreeable; the latter, unnatural and troublesome. Whilst all the parts of the soul remain in their natural state, it experiences nothing but pleasurable tranquillity; but from the various motions which take place either in ourselves, or in the objects round us, the soul is liable either to be dilated by the approach of images suitable to its nature, and therefore pleasant, or to be contracted by contrary impressions. Sleep is produced when

the parts of the soul which are at other times diffused through the body are repressed or separated by the action of the air, or of food. Dreams are the effects of images casually flying about, which from their extreme tenuity penetrate the body and strike upon the mind, exciting an imaginary perception of those things of which they are images. Death is the privation of sensation, in consequence of the separation of the soul from the body, when the former is dispersed into the corpuscles or atoms of which it was composed, and therefore can no longer be capable of thought or perception. The knowledge of things which belong to the regions above the earth, whether aërial or celestial, is to be pursued for no other purpose than to free the mind from imaginary fears, and settle it in a state of tranquillity. In the heavens, or ethereal regions, the sun, moon, and stars, appear to be fiery bodies; or they may be smooth mirrors, from which bright fiery particles flowing through the ethereal region, are reflected to the earth; or they may be deep vessels, containing fires, &c. The apparent motion of the heavenly bodies may arise from the revolution of the whole heaven in which they are fixed, like nails in a solid body; or by the revolution of the bodies themselves through the heavens. The cause of the motion of the heavenly bodies may either be an internal necessity in the nature of the bodies themselves, or the external pressure of some ethereal fluid: but to assert any thing positively upon this subject becomes those who affect an ostentatious display of knowledge. The opinion concerning the existence of the gods is an innate principle, producing universal consent; it must therefore be true. But it is inconsistent with our natural notions of the gods, as happy and immortal beings, to suppose that they encumber themselves with the management of the world, or are subject to the cares and passions which must necessarily attend so great a charge. We are therefore to conceive, that the gods have no intercourse with mankind, nor any concern with the affairs of the world. Nevertheless, on account of their excellent natures, they are proper objects of reverence and worship. Because the human figure is the most perfect, and the only form that admits of reason and virtue, we must conceive that the gods resemble men in their external shape; but we are not to suppose them to be gross bodies, consisting of flesh and blood, but thin ethereal substances, endued with sensation and intellect, and, from their peculiar nature, incapable of decay. The place of their residence is unknown to mortals; but we may

be assured that, wherever it be, it is the mansion of perfect purity, tranquillity, and happiness.— In the preceding summary of Epicurus's System of Physics will be found such a degree of ignorance with respect to the true principles of the *phenomena* of nature, as shews the author to have been very ill qualified to solve the grand problem concerning the origin and formation of the world. It involves in it wild and fanciful hypotheses, which are not only unsupported by natural appearances, but contrary to known and indisputable laws of nature. By attempting to account for all the appearances of nature, even those which respect animated and intelligent beings, upon the simple principles of matter and motion, without introducing the agency of a supreme Intelligence, or admitting any other idea of fate, than that of blind necessity inherent in every atom, by which it moves in certain directions; it leaves without explanation those appearances of design which are so manifest in every part of nature, and unavoidably gives rise to the grossest absurdities. Mr. Bayle observes that Epicurus revived the system of atoms, and brought it into great repute: but adds, that he spoiled it, in not retaining Democritus's doctrine respecting the soul of atoms. To pretend that a collection of inanimate atoms can be a soul, and can emit such images as occasion thoughts, is as confused an hypothesis as Hesiod's chaos. Though his system admits the existence of gods, yet, as we have already seen, the idea which it gives concerning their natures is degrading to the proper character of Deity, and cannot be at all explained in congruity with the fundamental principles of his philosophy. Epicurus's Ethics constitute the least exceptionable part of his system, and, when fairly considered, will be found for the most part conformable to reason and nature. The following is a summary of them: The end of living, or the ultimate good, which is to be sought for its own sake, according to the universal opinion of mankind, is happiness; yet men, for the most part, fail in the pursuit of this end, either because they do not form a right idea of the nature of happiness, or because they do not make use of proper means to attain it. Since it is every man's interest to be happy through the whole of life, it is the wisdom of every one to employ philosophy in the search of felicity without delay. The happiness which belongs to man is that state in which he enjoys as many of the good things, and suffers as few of the evils, incident to human nature, as possible; passing his days in a smooth course of permanent tranquillity. It is impossible that perfect happiness can be possessed

without the pleasure that attends freedom from pain, and the enjoyment of the good things of life. Pleasure is in its nature good, as pain is in its nature evil; the one is therefore to be pursued, and the other to be avoided for its own sake. Pleasure or pain is not only good, or evil in itself, but the measure of what is good or evil in every object of desire or aversion; for the ultimate reason why we pursue one thing and avoid another is, because we expect pleasure from the former, and apprehend pain from the latter. Although all pleasure is essentially good, and all pain essentially evil, it doth not thence necessarily follow, that in every single instance the one ought to be pursued, and the other to be avoided; but reason is to be employed in distinguishing and comparing the nature and degrees of each, that the result may be a wise choice of that which shall appear to be, upon the whole, good. There are two kinds of pleasure; one consisting in a state of rest, in which both body and mind are undisturbed by any kind of pain; the other arising from an agreeable agitation of the senses, producing a correspondent emotion in the soul. It is upon the former of these that the enjoyment of life chiefly depends. Happiness may therefore be said to consist in bodily ease and mental tranquillity. It is the office of reason to confine the pursuit of pleasure within the limits of nature, in order to the attainment of that happy state, in which the body is free from every kind of pain, and the mind from all perturbation. This state must not, however, be conceived to be perfect in proportion as it is inactive and torpid, but in proportion as all the functions of life are quietly and pleasantly performed. This happy state can only be attained by a prudent care of the body, and a steady government of the mind. The diseases of the body are to be prevented by temperance, or cured by medicine, or rendered tolerable by patience. Against the diseases of the mind, philosophy provides sufficient antidotes. The instruments which it employs for this purpose are the virtues; the root of which, whence all the rest proceed, is prudence. This virtue comprehends the whole art of living discreetly, justly, and honourably, and is in fact the same thing with wisdom. It instructs men to free their understandings from the clouds of prejudice; to exercise temperance and fortitude in the government of themselves; and to practise justice towards others. Although pleasure, or happiness, which is the end of living, be superior to virtue, which is only the means, it is every one's interest to practise all the virtues; for in a happy life pleasure can never be sepa-

rated from virtue. A prudent man, in order to secure his tranquillity, will consult his natural disposition in the choice of his plan of life. Temperance is that discreet regulation of the desires and passions by which we are enabled to enjoy pleasures without suffering any consequent inconvenience. They who maintain such a self-command, as never to be enticed by the prospect of present indulgence to do that which will be productive of evil, obtain the truest pleasure by declining pleasure. Sobriety, as opposed to inebriety and gluttony, is of admirable use in teaching men that nature is satisfied with a little, and enabling them to content themselves with simple and frugal fare. Such a manner of living is conducive to the preservation of health; renders a man alert and active in all the offices of life; affords him an exquisite relish of the occasional varieties of a plentiful board; and prepares him to meet every reverse of fortune without the fear of want. Continence is a branch of temperance, which prevents the diseases, infamy, remorse, and punishment, to which those are exposed who indulge themselves in unlawful amours. Music and poetry, which are often employed as incentives to licentious pleasures, are to be cautiously and sparingly used. Gentleness, as opposed to an irascible temper, greatly contributes to the tranquillity and happiness of life, by preserving the mind from perturbation, and arming it against the assaults of calumny and malice. A wise man, who puts himself under the government of reason, will be able to receive an injury with calmness, and to treat the person who committed it with lenity. Refractory servants in a family should be chastised, and disorderly members of a state punished, without wrath. Moderation, in the pursuit of honours or riches, is the only security against disappointment and vexation. A wise man, therefore, will prefer the simplicity of rustic life to the magnificence of courts. Future events a wise man will consider as uncertain, and will therefore neither suffer himself to be elated with confident expectation, nor to be depressed by doubt and despair; for both are equally destructive of tranquillity. It will contribute to the enjoyment of life, to consider death as the perfect termination of a happy life, which it becomes us to close like satisfied guests, neither regretting the past, nor anxious for the future. Fortitude, the virtue which enables us to endure pain and to banish fear, is of great use in producing tranquillity. Philosophy instructs us to pay homage to the gods, not through hope or fear, but from veneration of their superior natures. It moreover enables us to conquer

the fear of death, by teaching us that it is no proper object of terror; since whilst we are, death is not, and when death arrives, we are not; so that it neither concerns the living nor the dead. The only evils to be apprehended are bodily pain and distress of mind. Bodily pain it becomes a wise man to endure with patience and firmness; because, if it be slight, it may easily be borne; and if it be intense, it cannot last long. Mental distress commonly arises not from nature, but from opinion; a wise man will therefore arm himself against this kind of suffering, by reflecting that the gifts of fortune, the loss of which he may be inclined to deplore, were never his own, but depended upon circumstances which he could not command. If therefore they happen to leave him, he will endeavour as soon as possible to obliterate the remembrance of them, by occupying his mind in pleasant contemplations, and engaging in agreeable avocations. Justice respects man as living in society, and is the common bond, without which no society can exist. This virtue, like the rest, derives its value from its tendency to promote the happiness of life. Not only is it never injurious to the man who practises it, but nourishes in his mind calm reflections and pleasant hopes; whereas it is impossible that the mind in which injustice dwells should not be full of disquietude. Since it is impossible that iniquitous actions should promote the enjoyment of life as much as remorse of conscience, legal penalties, and public disgrace, must increase its troubles, every one who follows the dictates of sound reason will practise the virtues of justice, equity, and fidelity. In society, the necessity of the mutual exercise of justice, in order to the common enjoyment of the gifts of nature, is the ground of those laws by which it is prescribed. Nearly allied to justice are the virtues of beneficence, compassion, gratitude, piety, and friendship. He who confers benefits upon others procures to himself the satisfaction of seeing the stream of plenty spreading round him from the fountain of his beneficence; and at the same time he enjoys the pleasure of being esteemed by others. The exercise of gratitude, filial affection, and reverence for the gods, is necessary, in order to avoid the hatred and contempt of all men. Friendships are contracted for the sake of mutual benefit; but by degrees they ripen into such disinterested attachments, that they are continued without any prospect of advantage. Between friends there is a kind of league that each will love the other as himself. A true friend will partake of the wants and sorrows of his friend as if they were his own: if

he be in want he will relieve him; if he be in prison he will visit him; if he be sick he will come to him; nay, situations may occur, in which he would not scruple to die for him. It cannot then be doubted that friendship is one of the most useful means of procuring a secure, tranquil, and happy life.—From the preceding summary of the Ethics of Epicurus, it will readily be seen how unjustly his enemies misrepresented his doctrine, when they stated that it offered encouragement to the practice of vice and licentiousness, and how illiberally they perverted his sense of the term *pleasure*, when he taught that it was the ultimate end of living. Whatever errors and absurdities may be fairly attributed to his system, on the whole, it must be acquitted of giving any countenance to immorality. By the notions, however, which it propagated respecting the gods, and their unconcern with the affairs of the world, it certainly contributed, in common with the principles of the atheistic sects, and of others who denied the immortality of the soul, greatly to weaken the motives to virtue. It must be acknowledged also that his doctrine was very early much abused, and that the greater part of those who pretended to belong to the epicurean school, reflected disgrace on the sect by their laxity and dissoluteness of manners. This was the case at Athens, and afterwards at Rome, where the sect continued in a depraved state till the decline of the Roman empire. In the *Nouveau Dictionnaire Historique* the reader may find a short account of modern epicurean schools in France, the members of which were more distinguished by their literary refinement, polished manners, and luxurious indulgence, than their culture of the genuine doctrine of the Greek philosopher. *Diog. Laert. lib. x. passim. Bayle. Moreri. Stanley's Hist. Phil. part xiii. Enfield's Hist. Phil. vol. II. b. ii. c. 15.—M.*

EPIMENIDES, an ancient philosopher and poet, was born either at Gnosus, or Phœstus, in the island of Crete, and was a contemporary with Solon, the legislator of Athens. Many wonderful tales are related concerning him, which should seem to have been invented by some of his countrymen, who were proverbially notorious for their numerous fictions. Among others, it is said of him, that being sent when a boy by his father in search of a strayed sheep, the heat of the day made him to withdraw to a cave, where he fell asleep, and remained without awakening for fifty years. At the expiration of that time he got up, thinking it to be the same or the next day to that in which he lay down, and again set about looking for the sheep, until

He was astonished at the change which had taken place in the appearance of the fields; when, returning home, he found himself among strangers, but was at length recognised by his younger brother, now grown an old man, who informed him of the time which he had spent in his extraordinary state of rest. Plutarch says that he awakened an old man; but Pliny and Diogenes Laertius have preserved a tradition, that he grew old in as many days as he had slept years. Other stories state, that he was favoured by peculiar communications from heaven, and enjoyed the gift of prophecy; and that he possessed the secret of sending his soul out of his body, and recalling it at pleasure. The most probable account of him is, that he was a man of superior talents, who pretended to hold intercourse with the gods; and that he was the inventor of lustral ceremonies for the purification of houses and fields, and was one of the first who erected and consecrated temples in Greece for the worship of particular deities. By his pretensions and mystic practices he appears to have acquired a high reputation for sanctity in that superstitious age, and to have been resorted to for advice and assistance in any emergency that was supposed to demand a peculiar knowledge of such religious rites as would appease the anger of the gods. On this account, when Athens was visited by a dreadful pestilence in the forty-sixth olympiad, about 596 years B.C. he was sent for to perform a solemn lustration, by means of which it is pretended that the disorder was removed. A part of the ceremonies connected with the lustration of Athens consisted in bringing a number of black and white sheep to the Arcopagus, where they were turned loose, and each of them followed till they lay down, when they were sacrificed on altars erected on those spots, some of which were dedicated to different deities whose temples were near at hand. But as some of those spots were probably at a distance from any particular fane, the altars erected on them are called by Diogenes Laertius anonymous altars; either because there was no name of any particular deity inscribed on them, or because, as some critics have not unreasonably supposed, they had on them the inscription *αγνωστο Θεω*, to the unknown God. That some such altars were in existence in the time of Laertius, who flourished at the latter end of the second and the beginning of the third century of the christian era, we learn from his own testimony, which, admitting the supposition above mentioned, very happily illustrates the circumstances attending St. Paul's preaching Christianity at Athens, as recorded in

the 17th chapter of the Acts of the Apostles. On the occasion of Epimenides's visit to Athens he became acquainted with Solon, who himself gave no countenance to the principal object and transactions of his superstitious errand; but is said, nevertheless, to have availed himself of his advice, in drawing up some of the laws of his celebrated code. The Athenians, however, were persuaded that to the potency of his religious rites their city was indebted for its restoration to a healthy condition, and would have loaded Epimenides with rich gifts for his services. But he would accept of no reward, excepting a branch of the sacred olive which grew in the citadel, with which he returned to his native country, after he had concluded a league between the Gnossians and Athenians. He died soon afterwards, according to Diogenes Laertius, at the age of one hundred and fifty-seven years; but, if we are to believe the Cretans, at the age of two hundred and ninety-nine. After his death, divine honours were paid him by his countrymen; and he is accounted the seventh wise man of Greece, by some who are desirous of excluding Periander from that illustrious list. He was the author of different pieces in prose and verse, the subjects of which are preserved by Diogenes Laertius. Among the former was a treatise "On Sacrifices," and "An Account of the Cretan Republic;" and among the latter, "The Genealogy and Theogony of the Curetes and Coribantes," in five thousand verses; "Of the Building of the Ship Argo, and Jason's Expedition to Colchis," in six thousand five hundred verses; "Of Minos and Radamanthus," in four thousand verses; and a treatise "Of Oracles and Responses," mentioned by St. Jerome, from which St. Paul is said to have taken the quotation in his Epistle to Titus, ch. i. ver. 12. *Diog. Laert. lib. i. c. x. Stanley's Hist. Phil. part i. Enfield's Hist. Phil. vol. I. b. ii. c. i. Nouv. Dict. Hist.—M.*

EPIPHANES, or EPIPHANIUS, the son of Carpocras or Carpocrates, an heresiarch in the second century, was instructed by his father in the whole circle of the sciences, particularly in the platonic philosophy, and, by the proficiency which he made, afforded reason to conclude that he would prove an able defender of his father's theological opinions, which it is generally allowed that he embraced, and according to Theodoret amplified and improved. But he was cut off by death, as we have already seen under the article Carpocras, when he was not more than eighteen years of age. Clement of Alexandria and Epiphanius relate, that after his death he was honoured by the Carpocratians as a god, particularly in the island of Cephalonia, of

which his mother was a native, where a temple was erected to him, with altars, a grove, and a musæum, and his birth-day celebrated with hymns, libations, sacrifices, and feasting. There is reason, however, to suspect the accuracy of the authorities from which they derived their information. No notice is taken of those extraordinary circumstances either by Theodoret, Irenæus, or Eusebius. "Surely," says the judicious Lardner, "it could not be a Christian in whose honour those idolatrous rites were practised. Nor could they be Christians that performed them. That temple must have been raised by heathens. Probably, therefore, the Epiphanes, to whom those honours were given, was some other person, and not Epiphanes the son of Carpocrates, the christian heretic. I might add, that it was not customary for Christians to erect temples in the former part of the second century, in which time Epiphanes is supposed to have died." It is now common with learned moderns to class Epiphanes with the Valentinians. *Du Pin. Moreri. Lard. Hist. Heret. c. iii. s. i.—M.*

EPIPHANIUS, bishop of Salamis in the island of Cyprus, in the fourth century, who, in the catholic calendar, is dignified with the title of saint, was born at Bezanduce, a village in the neighbourhood of Eleutheropolis, in Palestine, about the year 320. Many of the particulars which are related by different writers concerning his extraction, his education, and the other circumstances of his early life, are involved in much obscurity, and some of them are evidently fabulous. From the most credible accounts of him it appears, that when he was but very young he went into Egypt, where he became intimate with some of the Gnostics, by whom he was almost persuaded to embrace their opinions: but he soon broke off his connection with them, and became a disciple of the Egyptian Ascetics, whose principles he imbibed, and to whose manners he for some years diligently conformed himself. In the twentieth year of his age, he returned to his native country, and placed himself under the discipline of Hilarion, the father of Palestine monkery. After remaining for some time under his instructions, Epiphanius founded a monastery near the village in which he was born, over which he himself presided for several years, and indeed did not entirely quit the superintendency of it during the remainder of his life. In the year 367 or 368 he was chosen bishop of Salamis, afterwards called Constantia, the metropolis of the island of Cyprus, where he acquired a high reputation for piety and sanctity of manners, and zealously

employed himself in writing defences of the orthodox doctrines against the attacks of preceding or contemporary heretics. His zeal, however, was more conspicuous in his polemical productions, than the accuracy of his judgment, or the solidity of his reasoning; and it was the occasion of his being involved in many unpleasant disputes, which embittered a considerable portion of his future life. In the year 382 he was summoned by an imperial letter to join the council appointed to assemble at Rome, to determine concerning the rival claims of Paulinus and Flavian to the bishopric of Antioch; which gave judgment in favour of the former, whose interests Epiphanius espoused. In the year 391 he was embroiled in a contest with John bishop of Jerusalem, which took its beginning from their difference of sentiment concerning the opinions of Origen. John was a favourer of those opinions, and Epiphanius warmly hostile to them. In the course of the journeys of the latter to Palestine for the sake of regulating the affairs of his monastery, he once took occasion, when preaching in the metropolitan church at Jerusalem, to inveigh bitterly against the opinions of Origen, whilst John was present; which so provoked the latter, that, after exhibiting expressions of anger and contempt in his countenance and gestures, he sent his archdeacon to Epiphanius, commanding him silence on such subjects. And when on a future day Epiphanius was again expected to address the people, John himself mounted the pulpit, and thundered out severe invectives against the Anthropomorphites, plainly insinuating that the doctrine of Epiphanius was chargeable with the heresy of those fanatics. Much animosity and rancour between the two bishops was the consequence of these public attacks on each other's sentiments, which was soon afterwards greatly inflamed by an impolitical, if not unwarrantable, step taken by Epiphanius. The monastery which he had founded becoming destitute of a priest, instead of applying to John, the bishop of the diocese, to confer ordination on the person whom he wished to place in that office, he himself performed that function without the consent or privity of the bishop of Jerusalem. This action highly exasperated John, who loudly complained of it as a breach of the canons and discipline of the church, at the same time that he accused Epiphanius of traducing his character, and of other improper actions. The disputes to which these circumstances gave rise, produced an abundance of epistles, recriminations, and apologies, and terminated in a breach between the two bishops, which was never en-

tirely healed, and which convulsed the eastern churches by the hatred and persecuting spirit discovered in the conduct of their respective partisans. Among other bishops, whom Epiphanius prevailed upon to espouse his cause, and to declare against the Origenists, was Theophilus bishop of Alexandria, who held a council in the year 399, at which the books of Origen were condemned, and all persons were prohibited from reading them, or having them in their possession. This condemnation was followed by the persecution of certain monks, suspected of favouring the memory of Origen, who withdrew from the country, and found an asylum under the protection of Chrysostom bishop of Constantinople. When Theophilus had informed Epiphanius of what had taken place at Alexandria, the latter summoned a council of the bishops of Cyprus in the year 401, who followed the example of the Egyptian bishops in condemning and prohibiting the books of Origen; after which he wrote a letter to Chrysostom, in which he endeavoured to persuade him to obtain a similar decree in a council held in that city. Finding, however, all his epistolary efforts for that purpose unsuccessful, he was prompted by his zeal and the advice of Theophilus to take a voyage himself to Constantinople, to try whether by his personal application he might not prevail on the bishops who were then in that city to sanction the decrees of Cyprus and Alexandria. On his arrival there, he refused to hold any intercourse with Chrysostom, unless he would engage to join in the condemnation of Origen, and withdraw his countenance from the exiled Egyptian monks; and he attempted, but without success, to obtain the approbation of the other bishops to the object of his voyage. Exasperated at his disappointment, he resolved to present himself before all the people in the church of the Apostles, and openly to condemn the books of Origen, and all who defended them. But when he was in the church, being warned by a deacon of Chrysostom that he was about to do what was contrary to the ecclesiastical laws, and what would probably create a sedition, of which he would be considered as the cause, and would most likely prove the victim, he thought it most prudent to relinquish his design. Afterwards he endeavoured to obtain the interest of the court on his side; and is even said to have been so enthusiastic in his resentment against the favourers of Origen, that, when the empress Eudoxia recommended to his prayers the younger Theodocius, who was attacked by a dangerous sickness, he sent her

word that her son should not die, provided that she would discard the heretics who were sheltered under the imperial patronage. For the mixture of arrogance and impiety which this message contained, he received a very proper reproof from that princess. It is said also, that he received another check to his enthusiastic and intemperate zeal, in a conversation which took place between him and the monks who had been driven from Egypt, in which the latter convicted him of being a stranger to the principles of the men against whom he had been endeavouring to excite universal indignation. On this occasion he discovered some signs of shame for the precipitation with which he had condemned them on hearsay evidence. Soon afterwards he set out on his return to Cyprus, and died, either on his voyage, or shortly after his arrival there, in 402 or 403, when, according to the most credible accounts, he was nearly an hundred years old. Epiphanius was unquestionably a very pious and religious character; but his mind was unfortunately tinged by a gloomy superstition, which led him to consider the austere discipline of the cloister to be the most acceptable service in the sight of Heaven. Hence he was led to practise it in all its rigour, after he was advanced to the episcopal station, and to fill the countries where his influence extended with monastic institutions. He is said to have been so humane and charitable, that he expended not only his own private fortune, but the greatest part of the revenues of his church, and vast sums that were entrusted to his disposal, in relieving the poor and unfortunate. His learning was far from being contemptible, as he was tolerably skilled in the Hebrew, Syriac, Egyptian, Greek, and Latin languages, whence he was called by St. Jerom *πενταγλωττιστής*; and his reading was very extensive, particularly in ecclesiastical antiquities. He was, however, greatly deficient in judgment, and cannot be commended for his skill and ability in wielding the weapons of controversy. Besides being careless and inaccurate in the numerous transcripts from ancient authors now no-where else to be found, of which a considerable part of his works consists, he has shewn himself excessively credulous in admitting statements and reports without any enquiry into their evidence; by which means he has betrayed himself into a variety of contradictions and absurdities, which essentially affect the value of his labours as works of reference and authority. His style, far from having any pretensions to Attic elegance, is mean, harsh, and unpolished, without perspi-

cuity, and without connection. The works of Epiphanius were first printed in Greek at Basil, by Oporinus, in the year 1544; since which time they have undergone various impressions, of which the most valuable is that published at Paris in 1622, in two volumes folio, by the learned Petavius, who carefully revised the Greek text, compared it with different MSS., gave a new Latin version of his own, and illustrated the whole with critical notes and observations. This edition was afterwards reprinted at Cologne in 1682, in two volumes folio. *Cave's Hist. Eccl. vol. I. sub. sac. Arian. Du Pin. Moreri.*—M.

EPIPHANIUS, surnamed THE SCHOLASTIC, an Italian by nation, and an able Greek and Latin scholar, flourished about the year 510. He was the friend of the celebrated Cassiodorus, at whose request, as we have already seen under the article relating to that illustrious writer, he translated into the Latin language the ecclesiastical histories of Socrates, Sozomen, and Theodoret; which version is more to be commended for its fidelity than its elegance, since it is marked by numerous barbarisms of the age in which the author wrote. Epiphanius was also the author of several other translations from the Greek into Latin, which are no longer extant. To him Cassiodorus was indebted for the improvement, at least, of the version of the *Codex encyclicus*, or Collection of Synodal Letters of the year 458, addressed to the Emperor Leo, in Defence of the Council of Chalcedon. The best edition of that version is to be found in Baluzius's New Collection of the Councils, published at Paris in 1683, folio. *Cave's Hist. Lit. vol. I. sub. sac. Eutych. Moreri.*—M.

EPIPHANIUS, patriarch of Constantinople in the sixth century. He was a strenuous advocate for the orthodox doctrines in opposition to the tenets of the Eutychians, and, after his elevation to his high dignity in the year 520, procured the condemnation of the latter in a synod of bishops held at Constantinople. During his patriarchate, the decrees of the council of Chalcedon were confirmed, and the reconciliation was completed between the churches of Constantinople and Rome, after the first great schism which had lasted about thirty-five years. Five letters of his to pope Hormisdas on the subject of the union, are extant in the fourth volume of the Collection of the Latin Councils. *Cave's Hist. Lit. vol. I. sub. sac. Eutych. Moreri. Bower.*—M.

EPISCOPIUS, SIMON, a learned Dutch divine of the seventeenth century, and one of the greatest ornaments and ablest defenders of the

arminian sect, was born at Amsterdam in the year 1583. After passing through a course of classical education in his native city, in the year 1600 he entered upon academic studies at the university of Leyden, where he took his degree of M.A. in the year 1606. From that time he applied himself closely to the study of divinity, in which he made such progress, that it was not long before he was judged qualified to undertake the work of the ministry. The burgomasters of Amsterdam expressed their wish that he should be admitted to that office; but he found that obstacles were raised against his admission, because, that during the disputes which had taken place between Gomarus and Arminius, he had embraced the side of the latter. Disgusted at such illiberal treatment, he quitted the university of Leyden in the year 1609, and went to that of Franeker; where his stay, however, was but short, on account of the resentment expressed against him, and the insinuations thrown out to his prejudice by professor Luber-tus, a zealous Gomarist, with whom he had disputed warmly in defence of the arminian doctrines. About this time he paid a visit to Arminius at Leyden, who was then labouring under a complication of disorders, of which he died before the end of the year. In the year 1710 Episcopus was admitted to the profession of the ministry, and appointed to a church in the village of Bleswyck, in the vicinity of Rotterdam. In the year 1711 he was one of the deputies at the conference held at the Hague, before the states of the province, between six anti-remonstrant and six remonstrant ministers, where he maintained the opinions of his party with great learning and eminent ability. In the following year he was chosen professor of divinity at Leyden, in the room of Gomarus, who had voluntarily quitted that office. To the duties of this place, and the private studies necessary to the honourable discharge of them, he applied himself with the greatest assiduity, and with no less success and reputation; while, from the prudence with which he conducted himself, he had the satisfaction of living on peaceable terms with Polyander, his colleague, who was attached to the gomarist party. But the disputes concerning predestination having soon afterwards excited an universal ferment in the Dutch provinces, and the hatred of the populace having been artfully directed against the Arminians by the Gomarists, under the pretence of their being disturbers of the peace of the church, and abettors of dangerous heresies, Episcopus and his friends were exposed to numerous shameful insults, and on several occasions had

nearly fallen sacrifices to the fury of the mob. The reader who calls to mind the circumstances of the political history of the United Provinces at this time, will also recollect that this temper was further inflamed by the emissaries of Maurice prince of Orange, who had come to a determination to crush the Arminians, to which party some of the ablest and most virtuous patriots in Holland belonged, as a measure necessary to the furtherance of his ambitious views. In subserviency to this design, various calumnies were propagated about this time concerning them, intended to impress the public mind with the persuasion of their being secret enemies to the protestant religion, and to the United Provinces. After a long scene of tumult and confusion, in which the Arminians suffered much indignity and oppression, prince Maurice and the gomarist party, of which he had declared himself the head, succeeded in obtaining a decree of the states for the meeting of a national synod, under the pretence of healing the unhappy divisions which distracted the country. Against the meeting of such a synod the Arminians strongly protested, because they knew that it would be composed solely of their enemies, who would at once be their accusers and judges. It was appointed to meet, however, at Dort, in the year 1618, and produced the fruits that were intended and expected from it. The states of Holland having invited Episcopius to the synod of Dort, to take his place among the other professors of the seven united provinces, he was one of the first who repaired thither, accompanied by some remonstrant ministers; but the assembly would not permit that they should appear in it as judges, but as persons cited, like criminals, to give an account of their conduct. Inequitable and partial as this mode of proceeding was, the remonstrants were obliged to submit to it, in order to have an opportunity of justifying themselves and their principles. When at length they were admitted, Episcopius delivered an able, temperate, and eloquent address to the synod, and declared that he and his brethren were ready to enter into a conference on the matters in debate between them and their opponents. The members of the synod, however, would not deign to reason with them, but demanded implicit submission to their decisions as judges. They likewise passed a decree that the remonstrants should defend and explain their opinions no further than the synod should think fit. Against these shameful proceedings, Episcopius and his brethren strongly excepted, and refused to be bound by the injurious terms imposed on them. For their insolent contumacy,

as their manly resistance to the most glaring oppression was called, they were expelled from the synod, without the least regard to their complaint of the rigour and partiality with which they were treated. The synod, after having been guilty of this act of tyranny, proceeded to try their cause in their absence, by an examination of their writings. As the remonstrants were refused a fair hearing in their own defence, they had recourse to the pen; and it was Episcopius who composed most of the pieces which they circulated on this occasion. But the synod, which, as Dr. Mosheim justly remarks, "was not so much assembled to examine the doctrine of the Arminians, in order to see whether it was worthy of toleration and indulgence, as to publish and execute, with a certain solemnity, with an air of justice, and with the consent and suffrage of foreign divines, whose authority was respectable, a sentence already drawn up and agreed upon by those who had the principal direction of this affair," would not condescend to weigh the matter of their justificatory writings, but pronounced them guilty of pestilential errors, and condemned them as corrupters of the true religion. This sentence was followed by their excommunication, their being turned out of all their posts and employments, whether ecclesiastical or civil, the suppression of their religious assemblies, and the deprivation of their ministers. And because the latter would not subscribe a writing, containing a promise not to exercise any function of their ministry in private, directly nor indirectly, besides being subjected to fines, imprisonments, and other marks of ignominy, they were banished from the territories of the republic. Being thus iniquitously driven from their country for conscience sake, Episcopius and some of his colleagues made choice of Antwerp for their asylum, because that place was near to their native land, and commodious for holding a correspondence with their afflicted churches and families. While he resided in this city, Episcopius employed himself in drawing up publications in defence of his oppressed party, among which were "A Confession of Faith," expressed for the most part in the words and phrases of scripture; and a treatise, entitled "Antidotum adversus Synodi Dordracenæ Canones;" and he also wrote a solid answer to two letters sent him by Peter Wadingus, a Jesuit, who endeavoured to draw him into the bosom of his church: one of which letters was upon the rule of faith, and the other upon the worship of images. When in the year 1621 the war between the Spaniards and the Dutch

revived, on the expiration of the twelve-years' truce concluded in 1609, Episcopius retired into France; where he endeavoured, both by his private letters and works composed for the public, to comfort and strengthen his brethren, and to give still greater diffusion to the opinions for which he was a sufferer. In the year 1625, prince Maurice's death opened a more favourable prospect to the exiled Arminians; and his brother and successor prince Frederick Henry encouraged them to return to their native country, where, notwithstanding occasional disturbances from the violent Gomarists, they were suffered to enjoy, in general, the benefits of toleration and tranquillity. The exiles, who had taken refuge in France and the Spanish Netherlands, were among the first who embraced this opportunity of returning home, where they erected churches in different places, and more particularly at Amsterdam and Rotterdam. Episcopius returned to Holland in the year 1626, and settled as minister with the remonstrant church at Rotterdam, with whom he continued in the diligent and acceptable discharge of the pastoral functions for about eight years, during which time he composed several theological and controversial pieces, some of which were published in his life-time, and the others after his death. In the year 1627 he married a lady, by whom he never had any children, and who did not live to survive him. After the Arminians had remained for some years unmolested, they founded a college at Amsterdam, for the education of their youth and the instruction of candidates for the ministry in their connection. Episcopius was the first theological professor who was chosen to preside over that institution; and his appointment occasioned his removal to Amsterdam in the year 1634. In that employment he continued to exercise his learning and talents with eminent reputation nearly until his death, which took place in the year 1643. In the year 1640 he was attacked by a violent fever, from the effects of which he never entirely recovered, but gradually declined, till he was carried off, by a retention of urine, in the year above mentioned, after he had for some weeks entirely lost his sight. He was a man who was possessed of solid and extensive learning, a cool and accurate judgment, a lively genius, and commanding powers of eloquence. In some instances his controversial pieces were distinguished by greater warmth and bitterness than can entirely be excused; but in general they display a spirit of candour and moderation. His moral and religious character appears to have been not only irreproachable, but highly commendable and

exemplary. His religious opinions, and those relative to freedom of enquiry and unrestricted toleration, corresponded with the sentiments of Arminius, of which we have given an account in the article relating to that father of the sect called after his name; but they appear in the writings of Episcopius more regularly digested into systematic form, and more powerfully recommended by the charms and graces of composition. Those readers who are curious to learn what opposite opinions have been entertained with respect to the value and tendency of his writings by learned men, both in the catholic and protestant communions, and the signal proofs which the remonstrants have afforded of their attachment to his memory and zealous respect for his honour, we refer to the particulars which Bayle has collected in his notes under the article Episcopius. His works, consisting of commentaries, theological institutions, controversial treatises, &c. form two volumes in folio; the first of which contains such pieces as were published during the author's life-time, and appeared in 1650, and the second his posthumous productions, which were first given to the public in 1665. They were edited by Stephen Curcellæus, who has prefixed to them an account of the author. A larger Life of him was published by Philip à Limborch, the son of his brother's daughter, written in the Dutch language, of which a Latin version appeared at Amsterdam in 1701, 8vo. *Bayle. Moreri. Mosb. Hist. Eccl. Sac. XVII. cap. iii.—M.*

ERASISTRATUS, an ancient Greek physician, was a native of the isle of Ceos according to some, of Sicyon according to others. He is supposed to have been the grandson, or the nephew, of Aristotle, and to have been a disciple of that philosopher; and also of Theophrastus, and of Chrysippus the Gnidian. He was in high professional reputation in the reign of Seleucus Nicanor, who consulted him concerning the illness of his son Antiochus, which Erasistratus by his sagacity discovered to be occasioned by love for his mother-in-law Stratonice. (See ANTIOCHUS I.) The physician is said to have been rewarded with one hundred talents on this occasion. He did not make a practice of visiting patients, but staid at home, and employed himself in study and experiments. He is reckoned by Galen, the reviver of anatomy from the state of decay into which it was fallen; and he, as well as Herophilus, is charged with the cruelty of dissecting criminals alive, with whom he was supplied by Antiochus. He thought and examined for himself, and made a number of anatomical discoveries, which have

been confirmed by modern observations. With respect to the vascular system, he taught, that the veins naturally contained blood, and the arteries spirit; but that, from a violent cause, the blood would be impelled into vessels destined to the spirit, whence arose inflammation: on the contrary, the spirit might be attracted from the arteries into the veins, when a vacuum was made in the latter; which theoretical reason caused him entirely to reject blood-letting. In medical practice, he preferred simples of the milder kind, and taken from the vegetable kingdom. He was an enemy to empiricism, and held, that a disorder could not be cured without knowledge of its cause. Galen entitles him a semi-dogmatic. He differed from Hippocrates in various points, but with modesty; and he rather chose to refute his doctrines as they were displayed by his disciples, than as existing under his own name. Erasistratus wrote a number of books, all which have perished; but many of his opinions are recorded by Galen and Cælius. He founded a sect, which was subsisting in the time of Galen. *Plinii Hist. Nat. Halleri Bibl. Med. Pract. & Anatom.*—A.

ERASMUS, DESIDERIUS, the most celebrated of all those men of letters who were engaged in the revival of true learning, was born at Rotterdam in 1467. His father, named Gerard, a native of Tergou, had an amorous connection with Margaret, the daughter of a physician, which some circumstances prevented from terminating in a legitimate union. By her he had two sons, of whom Erasmus was the youngest. Gerard being deceived by a false report of the death of Margaret, whom he probably always intended some time to marry, entered into holy orders; whence Erasmus has by some been invidiously called the son of a priest, though his father had taken no vows at the time of his birth. The young Gerard (as he was first called) was sent to school at Deventer when nine years of age, and soon exhibited quick parts, and particularly that strength of memory which is so essential to a scholar. His affectionate mother, who followed him to Deventer in order to take care of him, died of the plague when he was about thirteen; and his father soon followed her. Thus he was left an orphan in the care of three guardians, who agreed to bring him up to a religious life, in order the more easily to embezzle his small patrimony. To this life, however, he was extremely averse; and it was not till his third removal from convent to convent that he was persuaded to take the habit at a house of canons-regular at Stein,

near Tergou. He made his profession there in 1486, at the age of nineteen. In conformity with the pedantic taste then prevailing among men of letters, of assuming names of Greek or Latin etymology, he translated his name of Gerard, signifying *Amiable*, into the equivalent ones of *Desiderius* in Latin, and *Erasmus* in Greek. He used both of these; but the latter was his common and perpetual appellation. His constitution was delicate, and ill suited to monastic austerities, nor were his tastes and sentiments better accommodated to the monkish profession; he therefore, with permission of his superiors, accepted in his twenty-third year an invitation to reside with the archbishop of Cambray. Thence he went to Paris, and became a student in the college of Montaigue. For his support he gave private lectures; but he passed some years of his life in that penury which stimulated him to great exertions, and gave him those habits of industry which raised him to literary eminence. Among his pupils at Paris were some Englishmen, whose liberality induced him to visit their country. He was in England in 1497, where he contracted many valuable friendships. Such was his reception, that he ever retained a predilection for this island, in which he passed much of his time. The works by which he was first known were of the philological kind, and calculated to assist students in the learned languages. Of these were his work "De Copia Verborum & Rerum," "De Ratione Conscribendi Epistolas," and many others. These caused him to be regarded as an excellent preceptor, and he appears to have had several pupils of rank both in England and France. His own improvement, however, was an object of which he never lost sight. In a letter from Paris written in 1498, he tells his friend he was applying closely to the Greek language; and that as soon as he could get any money he would purchase first Greek books, and then clothes. He seems for a considerable time to have been averse to engage in the study of theology, foreseeing that his enquiries might not turn out exactly conformable to the received opinions. However, in 1503, he printed at Louvain some works of the theological kind, particularly his "Enchiridion Militis Christiani," a kind of manual of practical religion, written in a manly and rational spirit, much superior to the punctilious devotion of the cloister. It underwent some censure from the monks, but was much read, and was translated into several modern languages. About this time too, he prefixed to a translation of several dia-

logues of Lucian, a dedication, in which he freely exposed the legendary fables of the early Christians.

About his fortieth year he gratified a desire he had long entertained of visiting Italy. He took his doctor's degree at Turin, and then staid about a year at Bologna; thence he went to Venice, and printed an improved edition of his "Adagies;" he spent the winter of 1508 at Padua, and went to Rome the year following. He was courteously received in Italy, as well by some persons in high stations, as by the men of letters; and would probably have continued longer in the country had he not received a pressing invitation to England from king Henry VIII. newly come to the crown, who had contracted a friendship for him while prince. We find him in England at the beginning of 1510, and in favour with the king, with Wolsey, Warham archbishop of Canterbury, and other persons of distinction. He first lodged with More (afterwards sir Thomas and chancellor), and amused himself and his friend with writing his "*Moriæ Encomium*;" or, Praise of Folly: a facetious and satirical composition, which became popular. At the request of Fisher bishop of Rochester, chancellor of Cambridge, Erasmus went to that university and read lectures in Greek and divinity. A living was conferred upon him, and he received presents from many of his patrons; but, upon the whole, his expectations in this kingdom were not answered. He seems too much to have indulged a querulous disposition, and to have observed very little delicacy in importuning his friends for favours; yet the extent of his wishes was never great, and he coveted no more than a sufficiency for the moderate comforts of life, and literary leisure. He returned to the Low-countries in 1514, and visiting by invitation the court of the archduke Charles (afterwards Charles V.), was created nominal counsellor to that prince, with a stipend. He was urged to return to his convent of Stein, but it was not likely that, with his present connections and views of things, he should choose again to immure himself in a monastery. He wrote a letter of excuse, in which he spoke very freely of the monkish character, and declared his opinion of the profession in such terms, that it is not surprising that he was ever after honoured with the enmity of that order of men. About this time he paid a visit to the town of Basil, where he formed that intimacy with the learned family of Amberbach, and with the printer Froben, which induced him to spend his latter days in that place. In

1516 his New Testament, in Greek and Latin, with notes, was published at Basil, and was received with great avidity by all who were desirous of studying theology in its original and genuine sources. It was dedicated to pope Leo X. His edition of St. Jerom, his favourite father, also appeared this year, dedicated to his excellent and generous patron archbishop Warham. An offer was made to him on the part of Francis I. to settle in France upon honourable conditions; but his connections with Charles V. or other reasons, induced him to decline it. Among the meritorious efforts of Erasmus may be reckoned his perpetual opposition to war, which he thought scarcely lawful to a Christian. He has dwelt upon this topic in many of his works, especially in his eloquent "*Querela Pacis*," printed in 1517; but he had no better success than all others who have employed the arguments of reason and religion against the ambition and bad passions of mankind.

The commencement of the reformation under Luther was the most trying circumstance in the life of Erasmus. No man had done so much as he to discredit the frauds and superstitions of popery, and to place Christianity upon its proper foundation. The monks were so sensible of this, that they were used to say, "Erasmus laid the egg, and Luther hatched it." Yet there were several reasons which prevented him from joining the reformers. He had, in the first place, a great horror of any open breach or schism in the church, the evil consequences of which he thought scarcely any benefit of reform could compensate. Then, he seems to have been considerably unsettled in his own mind with respect to many points upon which Luther and his followers dogmatised in a decisive manner. The doctrine of justification by faith alone, which that reformer made fundamental to his system, Erasmus was by no means prepared to receive. He was likewise offended with the rudeness, vulgarity, and contempt of polite literature, which characterised some of the class. To these fair and honest causes for declining to enter their party, may undoubtedly be added the less honourable ones, of a timidity and weakness of temper which unfitted him for the part of a martyr; of a fondness for being noticed and honoured by the great; and of habits of personal indulgence which rendered the prospect of indigence insupportable to him. It is to be observed, that his income arose almost solely from pensions and gratuities which he received from crowned heads, prelates, and men of rank, all of the catholic persuasion, which he would

certainly have lost had he gone over to the opposite side. Yet he did enough to merit the eternal gratitude of all candid friends to light and liberty, by the example he never ceased to give of free enquiry, and the perpetual war he waged against persecution, ignorance, and bigotry. For some years Erasmus treated Luther with great deference, and in his letters to various persons defended his character and applauded his intentions. In 1520, when the emperor and the elector of Saxony were at Cologne, and the pope's nuncio produced a bull against Luther, Erasmus spoke very freely in his favour to the elector, drew up some axioms in his defence, and treated the bull as a forgery. In process of time, however, Erasmus, irritated at some illtimed attacks upon him by the zealous reformers, and alarmed by the violence of the religious differences which began to arise, acquired more of the dread of innovation, and took his part among the defenders of the church of Rome.

In 1522 he published the most popular of his works, his "Colloquies," which, though apparently intended for the instruction of youth in the Latin language, and commencing with dialogues of great simplicity, abound in solid and liberal sentiments on the most important topics, and attack the prevalent superstitions of the time both with serious argument and humorous sarcasm. They were very generally read, and probably were more efficacious in promoting the principles of the reformation than the most elaborate works of controversy. Their tendency was soon discovered, and in many places they underwent ecclesiastical condemnation; but it was impossible to suppress a performance at once so sensible and so entertaining. Editions of them were multiplied; and it is said that a bookseller of Paris, by representing them as prohibited, sold above twenty-four thousand copies of one impression. It was about this year that Erasmus, after a wandering life, fixed his final residence at Basil, which he did not quit, except during a temporary abode at Friburg.

After having been long urged by his catholic friends and patrons to write against Luther, he at length, with manifest unwillingness, undertook the task, and in 1524 published his treatise "De Libero Arbitrio." As in this work he professedly attacked only Luther's opinion concerning predestination, it might be supposed that he did not mean to condemn his dissent from the church of Rome in other points. He was, however, led, in the heat of controversy, to say many severe things against the reformers;

and it appears from several of his letters at this period, that his mind was embittered with the consciousness of having been induced to act a part which he could not thoroughly approve. Luther replied in a letter written with that air of superiority, which a man pursuing great ends by plain and direct means has a right to assume towards a trimmer. "We saw (says he) that the Lord had not conferred upon you the discernment, the courage, and the resolution to join with us, and freely and openly to oppose those monsters; and therefore we dared not to exact from you that which greatly surpasses your strength and capacity. We have even borne with your weakness, and honoured that portion of the gift of God which is in you." He proceeds to lament that Erasmus had been led by mere worldly considerations to take an open part against him; and he expresses pity rather than resentment for that imbecility of character which had seduced him to act against his principles. Erasmus could not but acutely feel a treatment of this kind, which displayed to himself and the world what he would most have wished to conceal. Several letters passed between him and Melancthon, whose learning and talents he respected, and whose mildness and candour permitted difference of opinion without breach of friendship. But that eminent reformer gave an example which Erasmus could not follow—of the most decided firmness united with moderation. The contest between Luther and Erasmus became, in the usual course, more acrimonious as it proceeded, and did honour to neither of these eminent men.

A controversy of a very different kind in which Erasmus engaged was the source of some vexation and obloquy to him, though it has finally been favourable to his literary reputation. A sect of *Ciceronians* had arisen, principally among the scholars of Italy, who were extremely zealous for classical purity in writing Latin, and carried so far their nicety, that they scrupled using any word which was not to be met with in Cicero. Erasmus, who was much superior to this narrow pedantry, and who, in his own use of the Latin language, aimed at freedom and copiousness, and employed new words for new ideas, published, in 1528, his dialogue, entitled "Ciceronianus," one of the most lively and ingenious of his compositions, in which he attacked the sect both with argument and ridicule. It is at present almost laughable to consider the heinous offence he gave by this performance, and the abuse he underwent in consequence. The haughty pedant Julius Cæsar Scaliger wrote against him with all the scurri-

lity that he could put in classical Latin; and the *odium theologicum* was scarcely more inveterate than that which he roused in the breasts of the Ciceronians. In the same year Erasmus also published his learned treatise "*De Recta Latini Græcique sermonis Pronuntiatione*;" and thus seems to have been desirous of diverting his mind from the dangerous disputes of theology.

In consequence of the public change of religion at Basil, Erasmus thought it necessary for his reputation, in 1529, to quit that place and remove to Friburg, though the magistrates would gladly have retained him as an honour to their city. He seems at this time to have feared nothing so much as that he should be regarded as a friend to the reformation; and therefore, though he continued his hostility with the monks, he thought it incumbent upon him to declare as openly against the opposite party. On this account he published an epistle against some "who falsely call themselves Evangelists;" and as they, from his former works, had produced his authority in condemnation of putting heretics to death, he now began to maintain that there were certain cases in which they might lawfully be punished capitally as blasphemers and seditious persons. Such were the unworthy steps to which, as he grew into years, he was led by an anxiety to keep upon good terms with his patrons and protectors!

He continued his learned labours without intermission, though now under the pressure of many infirmities. During the printing of his treatise, entitled "*Ecclesiastes*," or, *On the Manner of Preaching*, in 1535, he returned to Basil, which he no more left. At this time there was an intention at Rome to add Erasmus, with some other learned men, to the college of cardinals; but it was now too late to burthen him with so splendid a promotion; besides, many zealous Romanists would have been much offended with such a measure, since it was impossible he could ever have been regarded as a thorough Papist in his heart. His health now rapidly declined; a dysentery exhausted his remaining strength; and he calmly expired on July 12, 1536, at the age of sixty-nine, in the arms of his dearest friends, who were Protestants, and after having substituted pious addresses to God and Christ, to all the dying ceremonies enjoined by the Romish ritual. His body was interred with great funeral solemnity in the cathedral church of Basil, where his tomb is still to be seen. By his will he left handsome legacies to several friends, and a considerable residue for charitable purposes. In person he

was below the middle size, well-shaped, of a fair complexion, with a cheerful countenance, a low voice, and agreeable elocution. He was neat and decent in apparel, pleasant in society, friendly, generous, and charitable. The greater features of his character are sufficiently displayed in the preceding sketch of his life.

Erasmus was a voluminous writer. His works were published by Froben, in nine volumes folio. They consist of numerous translations from the Greek, from Lucian, Plutarch, Chrysostom, Athanasius, and others; of grammatical and philological pieces; of poems, declamations, and orations; of a collection of adages and apophthegms; of works in divinity on various topics, moral, didactic, controversial, &c.; of a version of the New Testament, paraphrases of the Gospels and the Epistles, and commentaries on some other parts of Scripture; and of apologies, epistles to correspondents, and other personal writings. Many of his works have been often printed separately, and a new edition of the whole was given in Holland, in eleven volumes folio, 1703, under the revision of Le Clerc. His editions and translations were certainly of great use to learning at the time they appeared; but his knowledge of the Greek was not extremely profound or accurate, and he has been detected in many mistakes. Of his Latin style the following character is given by an excellent judge, Dr. Jortin: "The style of Erasmus is that of a man who had a strong memory, a natural eloquence, a lively fancy, and a ready invention, who composed with great facility and rapidity, and who did not care for the trouble of revising and correcting; who had spent all his days in reading, writing, and talking Latin; for he seems to have had no turn for modern languages, and perhaps he had almost forgotten his mother-tongue. His style, therefore, is always unaffected, easy, copious, fluent, and clear; but not always perfectly pure and strictly classical. His verses are plainly the composition of one who had much learning and good sense, and who understood prosody or the technical part of poetry; but who had not an equal elegance of taste, and an ear for poetical numbers: so that upon the whole he is rather a versifier than a poet, and is not to be ranked amongst the Italian poets of those days."

It is attributing too much to Erasmus to represent him as the sole reviver of good learning; for he had some predecessors, and many able coadjutors: but no one contributed so much as he to throw discredit upon the barbarism and ignorance of the schools, or to make literature agreeable, and ally it with good sense and solid

criticism. He was a great public benefactor; and therefore he is justly regarded as one of the principal glories of his age and country. His memory is equally honoured at the place of his birth and of his death. Several of his relics are preserved at the latter place; and at the former, the house in which he was born is marked with an inscription, and his statue in bronze decorates the great square. *Erasmus de Vita sua. Bayle. Fortin's Life of Erasmus.—A.*

ERATOSTHENES, an eminent Greek philosopher, mathematician, and chronologist, was born at Cyrene, in the second year of the 126th olympiad, or 275 B.C. He was educated under Aristo, the Chian philosopher, and Callimachus, the poet, and was himself the instructor of different disciples who reflected honour on their master, among whom was Aristophanes, the Byzantine, one of the most celebrated grammarians of his time. So distinguished was he for his proficiency in different branches of erudition, that he acquired the surname of *νικταλῶς*, or Victorious in Five Contests, which, under an allusion to the five prizes of the Olympic games, was meant to designate his success and superiority in all kinds of literary pursuits. Sometimes also he was styled the Cosmographer, the Measurer of the Universe, and the second Plato. On the invitation of Ptolemy Euergetes, the son of Ptolemy Philadelphus, he quitted Athens, and went to Egypt, in order to undertake the office of librarian to the celebrated library at Alexandria. In that situation he continued under the reigns of three successive princes, discharging the trust committed to him with great applause, and acquiring a high reputation for science and learning by the many books which he wrote, and the discoveries which he announced. He was the first who found out a method of measuring the periphery of the earth; and he also observed the obliquity of the ecliptic. He wrote an epistle to king Ptolemy, in which he solved the problem of the duplication of the cube; and he invented a convenient method of discovering the primary numbers, that is, such as have no common measure of division *inter se*, excepting unity, which has been called the sieve of Eratosthenes. He wrote numerous treatises in grammar, astronomy, history, and geography, together with dialogues on the philosophical sects, and poems. Nothing more than fragments, however, of his different pieces have reached our times, some of which were published at Oxford in 1672, with brief annotations, in 8vo. The most valuable of his remains, which is not in that little collection, is his "Catalogue of the Kings of Thebes, in

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Egypt, from Menes, who first peopled Egypt after the Deluge, to the Time of the Trojan War." It is one of the most venerable and authentic monuments of antiquity now extant, and contains a series of thirty-eight kings, reigning in a direct line of succession, taken not only from the records in the Alexandrian library, but the sacred archives in Diospolis, or Thebes itself, and most probably drawn up to supply the defects, and correct the errors, of Manetho's Dynasties. By some of our ablest chronologers it has been considered and made use of as an authority of the first importance in settling the Egyptian chronology. It comes to us through the Chronicle of Apollodorus, whence it was extracted by George Syncellus, and inserted in his Chorography, from which it was taken by Scaliger, and placed in his Greek Eusebius, and his Isagogic Canons. Eratosthenes died at the advanced age of eighty or eighty-one, having, according to some authors, voluntarily starved himself to death, not being able to bear up under the depression of spirits occasioned by the decay of his sight. The fragments of his works which are noticed above to have been published at Oxford, were also printed in Uranologium of Petavius, at Paris, in 1630, and afterwards at Amsterdam, in the year 1703. *Suidas. Vossius de Hist. Græc. lib. i. cap. 17. Moreri. Nouv. Dict. Hist. Cumberland's Sanchon. b. ii. s. 5. Anc. Univers. Hist. vol. IX. b. ii. c. 2.—M.*

ERCILLA Y ZUNIGA, DON ALONZO DE, an eminent Spanish poet, was born at Madrid in 1533. His father, descended from a noble family, pursued the profession of the law, and was remarkable for his acuteness. His mother was also noble; and upon the death of her husband, while their son was an infant, she was received into the household of Isabella, wife of Charles V. Alonzo was made page to the infant don Philip, whom he attended in his progress through the Low-countries, and part of Germany and Italy. He afterwards accompanied Philip when he went to England to celebrate his marriage with queen Mary. He was in that kingdom, when intelligence of the revolt of the people of Arauco, a district of Chili, caused some troops to be sent thither, with whom Ercilla embarked, and proceeded to Lima. He was personally engaged in all the subsequent war with the Araucanians, whose courage and love of liberty he seems greatly to have admired, though his military duty obliged him to use his best efforts in subduing them. The interesting scenes to which he was witness called forth his poetical powers, and he employed the intervals

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of leisure in recording them in heroic verse. He composed, as it were, with the sword in his hand, and the earlier parts of his poem were written upon scraps of leather for want of paper. After he had escaped the dangers of this expedition, he was near losing his life in a disgraceful manner. At the American city of Imperial, a tournament was exhibited in honour of the accession of Philip II. during which a dispute arose between Ercilla and another gentleman. Swords were drawn, and many joined in the broil; which being construed into a plan of mutiny by the governor don Garcia, he hastily condemned the two antagonists to be beheaded. Ercilla was led to the scaffold, and his innocence was discovered but just in time to save him. He soon after quitted Chili, and embarked on an expedition against a Spanish rebel in Venezuela, who was destroyed before he arrived. He then, as his health was much impaired, returned to Spain, being at that time in his twenty-ninth year. After a short stay at home, he commenced a tour through various parts of Europe, the purpose and particulars of which are unknown. He married in 1570, and is said to have been afterwards a gentleman of the bed-chamber to the emperor Rodolph II. Little, however, is known of this part of his history, or indeed of the whole latter part of his life; but he appears in 1580 to have been residing in poverty and retirement at Madrid. It is said that he presented his *Araucana* to king Philip, and was recompensed by him; but in a distinct part of the work, written long after his return, he mentions that he had received from his sovereign no requital whatever for his various services. In 1596 he is spoken of by a contemporary as being then engaged in celebrating the victories of the marquis of Santa Cruz, in a poem which has never appeared. This is the latest notice concerning him. He left no legitimate offspring, but had some natural children, of whom a daughter married a Portuguese nobleman.

The "*Araucana*" is rather a historical poem than a proper epopœa, as it is a narrative of real events, only interspersed with fabulous circumstances. It was published in three parts: the two first in 1577 and 1578, the whole complete in 1590. It contains thirty-seven cantos, and is formed upon no one regular plan or design, but is an unconnected series of adventures. The style is pure and perspicuous; the verse is often flowing and spirited, though it likewise often sinks to prosaic insipidity. It would probably require much patience, even in a Spaniard, to read him through, yet he is allowed by good judges to possess beauties of an exalted and

engaging kind. Mr. Hayley, in his *Essay on Epic Poetry*, and the notes attached to it, has taken much pains to make Ercilla advantageously known to the English reader, by translations of select parts, and an analysis of the whole. How far his elegant lines afford a just idea of the original can only be known by a comparison; but it may be suspected, that, like Mickle's Camoens, his versions display his own poetical skill rather than that of his author. We shall copy some lines from his essay, in which he paints the character of Ercilla as a poet.

With warmth more temperate, and in notes more clear,
That with Homeric richness fill the ear,
The brave *Ercilla* sounds, with potent breath,
His epic trumpet in the fields of death.

.....

Howe'er precluded, by his gen'rous aim,
From high pretensions to inventive fame,
His strongly-colour'd scenes of sanguine strife,
His softer pictures caught from Indian life,
Above the visionary forms of art,
Fire the awaken'd mind, and melt the heart.

Voltaire sur la Poësie Epique. Hayley on Epic Poetry.—A.

ERECTHEUS, king of Athens, is reckoned the sixth from Cecrops, and is supposed to have succeeded his father Pandion about 1399 B.C. He was the most powerful Grecian prince of his time. Among his children was a daughter, Orithyia, who is fabled to have been forcibly carried away by the wind Boreas, which is with probability interpreted to refer to her rape by a Thracian king. In his reign the Athenians were instructed by a stranger in the cultivation of corn, whence Ceres is said to have visited Athens at that period. Erectheus, after a reign of fifty years, was slain in a battle against the Eleusians. *Univers. Hist. Moreri.—A.*

ERIC IX. (or X.) king of Denmark, also king of Sweden and Norway, was the son of Wratislaus VII. duke of Pomerania, by Mary of Mecklenburgh, whose mother was Ingeburga, a Danish princess. In 1388 he was declared successor to the crowns of Denmark and Norway by his great-aunt queen Margaret, who had no children of her own; and when, in 1396, she annexed the crown of Sweden to her dominion, Eric was, by the treaty of Calmar, declared successor to that also. On the death of Margaret in 1412, Eric succeeded without opposition to the three united crowns. He had married Philippa, daughter of Henry IV. king of England, with whom he had a large portion. Thus he might be regarded as one of the most potent kings of his time. A dispute with the

princes of Holstein, which had subsisted during the former reign, soon involved Eric in a war with that country, which continued with various success for many years. The Danish troops were several times repulsed in their invasions of Sleswick; but the emperor Sigismund, who was related to Eric, favoured his cause, and in 1424 gave a sentence which adjudged all South Jutland, containing Sleswick, Gottorp, and other dependencies, to the Danish crown. This award was made at a conference at Buda, at which Eric was present, and where he resolved upon a pilgrimage to the holy-land. This proved an unfortunate expedition; for, being recognised in Syria, he was made captive, and obliged to pay a large sum for his ransom. His absence from his dominions was attended with other evils. From his accession he had displeased the Swedes by refusing to call a general diet for the confirmation of their liberties, and by quitting Stockholm where he had resided, and thenceforth governing them by delegates. Their discontents were continually gaining ground, and at length broke out into open resistance. Eric's perpetual occupations in the southern parts of his dominions, against the Holsteiners and their allies, with whom a fresh war broke out after his return from the East, prevented him from paying due attention to the motions of the Swedish malcontents; and his imprudent and haughty refusal to listen to the remonstrances against the oppressions of his officers, which were carried to him by the patriot Engelbert, was followed by a violent insurrection of the Dalecarlians. This was appeased; and after other disputes, Eric, in 1435, met the Swedish diet at Stockholm, and agreed to a full redress of grievances. Like most sovereigns, however, Eric thought himself little bound by forced concessions; and having taken some measures to support his authority in future by military force, the Swedes again revolted, and absolutely renounced their allegiance to him. Finding it necessary now to get rid of foreign disputes, he made a peace with the Holstein princes upon terms favourable to them, and accommodated his differences with the Hanse-towns; but in the mean time he gave dissatisfaction to his Danish subjects by an attempt to secure the succession to the crown to his nephew, Bogislaus duke of Pomerania. The quarrel with the Danish diet, which asserted its own right of election, proceeded so far, that Eric retired to Prussia; and though he was prevailed upon to return to Denmark, he thenceforth withdrew his confidence from the Danes, and placed his fortresses in the hands of German

governors. In Sweden, the murder of Engelbert by the contrivance of Charles Canutson, marshal of the kingdom, who affected the regency, caused an application from the senate to Eric, that he would again assume the sovereignty upon proper conditions. A general diet of the three kingdoms was held at Calmar, for the purpose of settling affairs; but Eric retired to the isle of Gothland with all his treasures and a large body of troops. There he lived at his ease, regardless of the disorders which prevailed both in Sweden and Denmark, and paying no attention to the invitations of his Danish subjects to return amongst them. At length, considering this conduct as a virtual abdication of his throne, they formally deposed him in 1439, and chose in his stead Christopher of Bavaria, his nephew. He made some unavailing efforts to prevent this extremity, and continued to reside ten years in Gothland, sending forth piratical squadrons, by which the Swedish commerce was greatly annoyed, and frequently ravaging the coasts with furious hostility. He employed himself more laudably in compiling a history of Denmark from the public registers and annals which he had taken with him, comprising the period from the commencement of the monarchy to 1288. This work is found in the first volume of the "*Chronicon Chronicorum Joh: Gualteri*." He afterwards repaired to Bogislaus in Pomerania, to whom he had given the isle of Rugen, and at length ended his chequered life at Rugenwalde in 1459. Eric possessed quick natural parts, and was a lover of learning; but his ambitious and despotic temper, joined with insincerity and irresolution, plunged him into a series of difficulties, which rendered his reign perpetually turbulent and disastrous. *Mod. Univers. Hist. Moren.—A.*

ERIC XIV. king of Sweden, son of Gustavus Vasa, succeeded to the throne on the death of that king in 1560. He was then twenty-seven years of age, and possessed all the accomplishments proper to an elevated station. But he had already given tokens of an impetuosity and unsteadiness of temper, which sometimes approached to derangement, and had caused his father once to entertain a design of setting him aside from the succession. This was also the reason why he refused to permit Eric in person to visit England, in order to pay his court to the princess (afterwards queen) Elizabeth, but negotiated the alliance first by his ambassador, and then by his second son duke John. After his accession, however, Eric resolved to obtain an interview with Elizabeth, and set sail with a large fleet and splendid train; but having nar-

rowly escaped shipwreck in a storm, he returned, and for a time relinquished his matrimonial project. Soon after, he sent proposals of marriage to Mary queen of Scotland, and nearly at the same time he demanded from the emperor the hand of the princess of Lorraine. He received a favourable answer from the latter, but in the mean time he had again changed his mind in favour of Elizabeth. His political conduct early involved him in quarrels with his neighbours, and a confederacy was formed against him by Muscovy, Poland, Denmark, and Lubbeck. His brother John, who had married Catharine, daughter to the king of Poland, fell under his suspicion, and was driven by his violence to an open rupture. A Swedish army invaded his duchy of Finland, and took him prisoner in Abo, with his wife and family. John was condemned as guilty of rebellion, and committed to prison at Stockholm, where, it is said that the king frequently visited him with an intention to put him to death, but that he always relented at the sight of his brother, and asked him pardon on his knees for his bloody purpose. This circumstance strongly displays the violence of contending passions in the mind of Eric, producing paroxysms of fury, though softened by a radical tenderness of disposition. The early years of his reign were spent in wars chiefly with Denmark, carried on with vigour on the part of Eric, and upon the whole with success, though without permanent advantage. Domestic troubles, however, at length withdrew his attention from foreign wars. His capricious conduct destroyed all respect for him in the breasts of his subjects. Disappointed in all his matrimonial projects, he entertained a number of concubines, one of whom, a peasant's daughter, who, when a girl, sold fruit about Stockholm, obtained an entire ascendancy over him. He was likewise much under the influence of ministers and domestics of mean rank, who inflamed his jealousies of the great families. He entertained a particular hatred of the family of Sture, the descendants of the ancient administrators. In a fit of passion he had treated Nils Sture with great indignity, and made him a spectacle of disgrace to the populace. He afterwards restored him to favour, and appointed him ambassador to Stralsund; but again becoming suspicious of him, he suborned witnesses to accuse him of treasonable designs. All the Stures were committed to prison; but, upon a judicial examination, their innocence appeared so clear, that the king himself apologised to them for their detention. Soon after, however, he stabbed Nils Sture with his own hand, and

caused him to be dispatched by his guards. Being thus dipt in blood, he proceeded to massacre all the rest of the imprisoned family, while his unprincipled minister Peerson endeavoured to save his honour by procuring their condemnation by the states, after they had been executed. He could not, however, secure his master from remorse. Driven to madness by the stings of conscience, Eric wandered four days in the woods like a wild beast, and the soothing entreaties of his Catharine alone could prevail upon him to return, and take food and repose. He now endeavoured to compensate for his cruelty by bestowing large sums upon the friends and relations of the victims, and by submitting his adviser Peerson to a trial, who was capitally condemned. These disorders gave the king of Denmark hopes of attacking Sweden again with advantage, and he made great preparations for the purpose. Eric thinking it necessary to confront the danger by domestic union, at length set at liberty his brother John, after exacting from him a number of conditions, which John never intended to fulfil. He, however, used his influence with the king of Poland to make peace with Sweden. Eric also released and pardoned Peerson, and again made use of his pernicious counsels. By his advice he proposed assigning to his brothers lands in Livonia, in lieu of those left them by their father Gustavus; and upon their refusal he formed the design, it is said, of putting them to death, and of conciliating the friendship of the czar of Muscovy, by delivering him the wife of duke John, to whom that prince had paid his addresses before her marriage. This project was to be executed on the day which he had fixed for his public nuptials with his mistress Catharine. His brothers, however, discovering his intentions, withdrew in time, and began to raise forces in order to dethrone him. Eric, at first, made a vigorous resistance; but being deserted by many of his subjects and partisans, he made an accommodation, by one article of which Peerson was delivered to justice. On being put to the torture, he confessed a plot formed by himself and the king, of pillaging Stockholm, burning part of the ships in the harbour, and proceeding with the rest, loaded with the spoil, to Narva. This information caused the royal dukes to break the treaty, and endeavour to make themselves masters of Stockholm. This they effected, and obliged Eric to capitulate in the citadel. He was put under confinement, solemnly deposed by the states, and duke John was elected in his stead. His children were declared incapable of the succession, and he was condemned to per-

petual imprisonment. When brought before the court to hear his sentence, Eric pleaded his cause with that acuteness and subtlety which is often observed in alliance with insanity. He was, however, remanded to prison, and given to the custody of the relations of those nobles whom he had massacred, who subjected him to various insults and indignities, and even made him feel the evils of cold and hunger. He was taken first to Abo, then to Gripsholm, and finally to Oreby. There, nine years after his deposition, he finished his wretched life in 1578; in consequence, it is said, of a dose of poison administered by order of his brother king John, who apprehended lest in the commotions then prevailing on account of religion, he might be liberated and again set upon the throne. *Mod. Univers. Hist.—A.*

ERIGENA, JOHN SCOTUS, an eminent scholar and subtle philosopher in the ninth century, was born in the early part of it, most probably at Air, or some neighbouring place in Scotland, though certain writers assert that he was a native of Herefordshire, and others of Ireland. He was possessed of an ardent thirst for literature, and, finding few advantages in his native country, is said to have travelled into foreign parts, and to have studied for some years at Athens, and other places, where he acquired the knowledge of the Greek, Chaldaic, and Arabic languages, and became more intimately conversant in the Grecian, that is the Alexandrian, philosophy, than any of his contemporaries in that dark age. From the extent of his erudition he obtained the name of Scotus the Wise. He was also distinguished by the liveliness of his wit, and his pleasing manners, as well as his extraordinary acquirements. His fame having reached the court of Charles the Bald, king of France, the greatest patron of literature in that period, he received an invitation from that prince to visit him; which he accepted, and lived for several years in habits of the utmost intimacy and familiarity with his royal patron, who gave him the direction of the university of Paris. The king was accustomed to call him his master, and valued him not only for his entertaining and companionable qualities, but as his instructor in the sciences, and useful adviser in arduous affairs of government. While Erigena resided at the court of France, he composed a variety of works, which procured him a number of admirers, and also many enemies. Several of the clergy, in particular, impeached him of a departure from the orthodox doctrines of the church in some of the opinions which he advanced. Among other subjects on which he had delivered

obnoxious notions was that of predestination; in treating of which he endeavoured to prove that there cannot be a double predestination, of one to glory, and another to damnation; and that predestination does not impose any necessity, but that man is absolutely free; and that, although he cannot do good without the grace of Jesus Christ, yet he doth it without being constrained or forced to do it by the will of God, by his own free choice. Sin, and the consequences of it, he maintained to be mere privations, neither foreseen nor predestinated by God; and that predestination has no place but in those things which God hath predestinated in order to eternal happiness. Such bold sentiments could not but excite indignation in that dark and bigotted age; and they were accordingly accused of being heretical, if not impious, by Prudentius bishop of Troyes, who wrote an answer to several propositions extracted by Wemlo, or Ganelo, archbishop of Sens, out of Erigena's treatise. Another answer to him was written by Florus, a deacon of the church of Lyons. Erigena does not appear to have engaged any farther in the controversy. Another of his works was written in answer to a famous book of Paschasius Radbertus on the Eucharist, in which Erigena had the good sense to oppose the doctrine of transubstantiation. While our author was engaged in these discussions, a circumstance arose which drew on him the displeasure of the Roman pontiff, and involved him in much obloquy and persecution. In the year 824, the Greek emperor, Michael the Stammerer, had sent as an invaluable present to the western emperor Lewis the Pious, a copy of the treatises of the supposed Dionysius the Areopagite, which had long been held in great veneration among the Greek Christians. In France these treatises were esteemed of inestimable worth, on account of an opinion which at that time universally prevailed, that Dionysius the Areopagite was the first christian teacher, or apostle, in that country. The king, therefore, who could not read Greek, was earnestly desirous of perusing them in a Latin version, and applied to Erigena to undertake that task. At his request Erigena translated the treatises of this Dionysius "On the celestial Monarchy;" "On the Ecclesiastical Hierarchy;" "On Divine Names;" and "On Mystic Theology." This translation was received with great eagerness by the western churches; but as it was made without the licence of the sovereign pontiff, and contained many things contrary to the received faith of the church of Rome, the pope, Nicholas I. was highly displeased, and wrote a

threatening letter to the French king, commanding that Erigena should be banished from the university of Paris, and sent to Rome. Charles, however, had too great a regard for our author to comply with the pope's order; but Erigena thought it advisable, for his own safety, to withdraw from Paris, and, according to some writers, took refuge on this occasion in England. To this translation of the treatises of the pretended Dionysius is to be attributed the revival of the knowledge of the Alexandrian Platonism in the West, and the foundation of the mystical system of theology, which afterwards so generally prevailed, and produced innumerable mischiefs. The principal work of Erigena was his treatise "On the Division of Nature, or the Natures of Things," which, after long lying in MS. in undisturbed repose, was published at Oxford, in 1681, by Dr. Thomas Gale, under the title of "*Joannis Scoti Erigena de Divisione Naturæ Libri quinque, diu desiderati*," This work is an object of literary curiosity, as furnishing us with an extraordinary example of metaphysical subtlety and acuteness, for the age in which the author lived, which he acquired by studying the writings of the Greek philosophers. By the application of it to theological subjects, he became the father of that scholastic divinity, which made so distinguished a figure in the middle ages, and so long obstructed the progress of genuine science. Of the singularities of Erigena's philosophy we shall produce some specimens. At the commencement of his work last mentioned, he divides nature into that which creates, and is not created; that which is created, and creates; that which is created, and does not create; and that which neither creates, nor is created. His argument for the eternity of the world is the following: "Nothing can be an accident with respect to God; consequently, it was not an accident with respect to him to frame the world: therefore God did not exist before he created the world; for, if he had, it would have happened to him to create; that is, creation would have been an accident of the divine nature. God therefore precedes the world, not in the order of time, but of causality. The cause always was, and is, and will be; and therefore the effect always has subsisted, doth subsist, and will subsist; that is, the universe is eternal in its cause." Hence Erigena taught that God is all things, and that all things are God; by which he might only mean the same with the Oriental, Cabbalistic, and Alexandrian philosophers, and after these, with Origen, Synesius, and the supposed Dionysius, who held that all things have eternally proceeded by ema-

nation from God, and will at length return to him as streams to their source. Accordingly he says, that "after the resurrection, nature itself will return to God; God will be all in all, and there will remain nothing but God alone." These specimens are sufficient to shew that the philosophy of Erigena was founded in the enthusiastical notions of universal deification; and that he is to be ranked rather among the fanatical than the atheistical philosophers. It is not, therefore, at all surprising, considering the nature of the monastic life, then so generally prevalent, and also the ignorance of the times, that the dreams of mysticism should have been extensively propagated by means of our author's philosophy, especially as it was sanctioned and supported by the language of supposed apostolical writings. According to Cave and Tanner, Erigena took refuge in England in the year 877, and was employed by king Alfred in the restoration of learning at the university of Oxford. Tanner asserts, that he was appointed professor of mathematics and astronomy in that university in the year 879. After continuing to teach there for three years, some differences took place in the university, which occasioned him to quit his situation, and retire to the abbey of Malmesbury in Wiltshire, where he opened a school. In this place, according to the accounts of the generality of English writers, he was murdered by his scholars, in the year 883. Some relations state, that they were provoked to this atrocious deed by his harshness and severity, which so irritated them, that they massacred him with their iron styles which were then used in writing; while other accounts inform us that they were instigated to it by the envious and bigotted monks, who hated Erigena both on account of his learning and also of his heterodoxy. With respect to the time of his death these writers differ; some placing it in 864 or 866, and others, who are most generally followed, in 883. Their statement of facts, however, has been disputed by other writers, who suppose that the English historians have confounded John Scotus Erigena with another John Scot, who was an Englishman, contemporary with Alfred, and who taught at Oxford. Mackenzie, in the first volume of his *Scotch Writers*, asserts, that he retired to England in the year 864, and died there about the year 874. As a proof of the last circumstance, he refers to a letter of Anastasius, librarian to Charles the Bald, written in 875, which speaks of Erigena as then dead. Dr. Henry, in the second volume of his *History of England*, gives it as the most probable opinion that he died in France. Erigena was

unquestionably a very extraordinary man for the times in which he lived; and after his death his name was for a long time to be found in the list of the saints of the Romish church, until it was struck out of the calendar by Baronius, on account of the heterodoxy of his opinions concerning transubstantiation. In Cave, the reader may find a catalogue of his works, together with some farther particulars respecting the estimation in which they were held by his contemporaries, and some succeeding English writers, their literary character, and the fate of his treatise on the Eucharist. *Biog. Britan. Cave's Hist. Lit. vol. II. sub. sac. Phot. Moreri. Enfield's Hist. Phil. vol. II. b. vii. c. 2.*—M.

ERINNA, a Greek poetess, is by different writers mentioned as a native of Lesbos, of Teios, of Rhodes, and of Tenos in Laconia. She is supposed to have been contemporary with Sappho, about B.C. 600, but the Chronicle of Eusebius places her two hundred and fifty years later. She was celebrated in ancient Greece, and several epigrams were written upon her, one of which speaks of her as inferior to Sappho in lyrics, and superior in hexameters. Some fragments are extant in her name, which are inserted in the *Carmina novem Poëtarum Fœminarum*, *Antw. 1568. Lil. Gyrat. Poet. Hist. Vossii Poet. Græc.*—A.

ERIZZO, SEBASTIAN, a noble Venetian, cultivated letters with success, and was particularly distinguished for his knowledge of the medallic science. He published in 1559, in Italian, a "Discourse upon ancient Medals, with the particular Explanation of many Reverses," which was much esteemed for its erudition. He maintained, in opposition to his townsman and contemporary Vico, the difference between the medals and the coins of the ancients, an opinion at present generally thought unfounded. Erizzo also published, in 1567, a moral work, entitled "Sei Giornate." He was likewise the author of a treatise "On Logic," in Italian; a translation of "Plato's Dialogues;" a discourse "Of Civil Governments;" and some other pieces. He died in 1585. *Tiraboschi.*—A.

ERNEST. See MANSFELD.

ERNESTI, JOHN-AUGUSTUS, doctor of divinity, and first professor of theology in the university of Leipsic, a man to whom ancient literature has been under considerable obligations, was born on the 4th of August, 1707, at Tennstadt, where his father was superintendent. He studied at Pforta, where he soon gave proofs of his great talents; repaired afterwards to Wittenberg, and then to Leipsic, where he

applied to theology, and in 1730 took the degree of master of arts; but, in 1734, having been chosen rector of Thomas's school at the latter, in the room of Gesner, ancient literature, and those branches of knowledge connected with it, became the principal objects of his pursuit. In this situation he soon acquired celebrity by his abilities and diligence, especially as the taste he displayed, in his new method of explaining the ancient authors, met with the approbation of those who were best able to form an opinion of his merit. On this account, contrary to the usual etiquette, which excluded schoolmasters from academical chairs, he was elected, in 1742, to be extraordinary professor of ancient literature; in 1756, to be public professor of eloquence; and, two years after, he was made doctor and professor of theology. Though engaged in laborious occupations, he attained, with a sound constitution, to the great age of seventy; but after that period the infirmities of age gradually assailed him till the time of his death, which took place on the 11th of September, 1781. Ernesti's disposition displayed neither impetuosity nor much liveliness, being rather of the sedate and temperate kind; but to an acute judgment he united great delicacy of taste, and his extensive talents enabled him not only to embrace every department of literature, but to examine and illustrate many of its obscurities and difficulties. He possessed a ready and retentive memory; and to all these mental qualifications added, what is still more valuable, an honest and upright heart. Though the seriousness of his countenance bespoke a character hostile to every kind of levity, and born for labours that require great vigour and exertion, he was a friend to cheerfulness; and his company, on account of his easy behaviour and good-humour, which was often heightened by Ciceronian wit, but confined within the boundaries of virtue and decency, made his conversation be much sought after, and highly agreeable. For upwards of twenty years, scarcely a day passed in which he did not employ several hours in giving instruction to others; yet he still reserved sufficient time to compose various works, and to publish valuable editions of ancient authors. His works were received with so much approbation, that they were soon reprinted in Holland, England, and France. His editions of the classical authors, in particular, were in so much request, that he was under the necessity of refusing many offers made to him by foreign booksellers. Ernesti married, when in the thirty-seventh year of his age, R. F. Amelia Dathin, the eldest

sister of the celebrated Dathe, who was a real ornament to her sex, and with whom he lived in the happiest union. But this felicity was of short duration, as she died in her first child-bed, after being delivered of a daughter, who survived her father only a very short time. Ernesti's principal works are: "Initia Doctrinæ Solidioris," *Lipsiæ*, 1736, 8vo. which went through many editions: "Xenophontis Memorabilia Socratis, cum Notis," *ibid.* 1737, 8vo.; republished at Oxford, 1741, cura Bolt. Simpson; and several times after: "Ciceronis Opera omnia, cum Clave," *Lips.* 1737—1739, vol. VI. 8vo. several times reprinted. The Clavis, or Ciceronian Lexicon, was published separately at Leipsic in 1757, 8vo. Ernesti, in preparing this work for the press, employed the oldest and best editions of Cicero, as well as several manuscripts; he examined critically the text of Gruter, corrected in it a great many faults, and, in his short notes, which display the ingenious and acute critic, he has in various places illustrated, and in others restored the original. "Suetonius, cum Animadversionibus," *Lips.* 1748, 8vo.; *ibid.* 1775, 8vo.: "Taciti Opera, cum Notis," *Lipsii*, &c. vol. II. *Lips.* 1752, 8vo.; edit. ii. "emendata & aucta," *ibid.* 1772, vol. II. 8vo. Harles, of Erlangen, speaking of this work, says, "Nemo tamen post Lipsium curatius percensuit Tacitum, nemo sollertius comparavit editiones veteres, & de his, atque MSS. Taciti diligentius subtiliusque judicavit, quam J. Aug. Ernesti, qui ætatem septimam meruit," &c. "Aristophanis Nubes, cum Scholiis antiquis & Præfat." *ibid.* 1753, 8vo.: "Hederici Lexicon, multis Vocabulorum millibus auctum," *ibid.* 1754, 8vo.; edit. ii. 1767, 8vo.: "Homeri Opera omnia, ex recens. & cum Notis Clarkii, accessit varietas Lectionum MS. Lipsii & edit. vet. Cura J. A. E. qui & suas Notas adpersit." *Lips.* 1759—1764, tomi V. 8vo.: "New Theological Library," 11 vols. 1760—1771, 8vo.: "Callimachi Hymni & Epigrammata, cum Not. var. Latini vertit, atque Notas adjecit," *Lugd. Bat.* tomi II. 8vo.: "Institutio interpretis Novi Testamenti," *Lips.* 1761; of which several editions have been published at different times. The celebrated Alberti of Leyden called it a golden work; and it was read with so much avidity in Holland, that a new edition of it was published there the same year that it first appeared at Leipsic. "Opuscula Oratoria, Orationes, Prousiones, & Elogia," *Lugd. Bat.* 1762, 8vo.; edit. ii. *ibid.* 1767, 8vo.: "Opusculorum Oratoriorum, Novum Volumen," *Lips.* 1791, 8vo. In this work Ernesti junior, who

died lately at Leipsic, collected those elogia and memoriæ of his uncle, not to be found in the edition of his *Opuscula Oratoria* published at Leyden. It contains twenty-one eulogies, written partly in name of the Academy of Leipsic, which are distinguished by the elegance of their Latinity. Men of letters will read here with pleasure the lives of Muller, Wolle, Hornmel, Gottsched, Gellert, Heinsius, and Deyling. To these are added the life of the author himself, by professor Aug. W. Ernesti. "Opuscula Critica," *Lugd. Bat.* 1764, 8vo.; edit. ii. *ibid.* 1776, 8vo.: "Polybius, cum Notis variorum," *Viennæ & Lips.* 1764, tom. III. 8vo.: "Archæologia Litteraria," *Lips.* 1768, 8vo.: "Hor. Tursellini Liber de Particulis," *ibid.* 1769.: "Opuscula Theologica," *Lips.* 1773, 8vo.; editio secunda auctior. *ibid.* 1792, 8vo.: "Fabricii Bibliotheca Latina, nunc melius dilecta, rectius digesta, & aucta," vol. I. & II. 1773, vol. III. 1774, 8vo.: "Scriptores Rei Rusticæ Latini, ex Editione J. M. Gesneri, edit. ii. cum Præfatione," J. A. E. *Lips.* 1774, vol. II. 4to. *Hirsching's Manual of eminent Persons who died in the Eighteenth Century.*—J.

ERPENIUS, or in Dutch VAN ERPE, or ERPEN, THOMAS, a learned writer and profound oriental scholar, was born at Gorcum, in Holland, in the year 1584. He was descended from respectable parents, natives of Bois-le-duc, who were obliged to withdraw from that place in consequence of their having become converts to the protestant religion. As their son shewed an early propensity to learning, his father, after having had him properly educated in preparatory seminaries, sent him to the university of Leyden, when he was eighteen years of age. Soon after he entered upon his academic course he became so diffident of succeeding in his studies, that he was almost tempted to relinquish them in despair. He was not long, however, before his ardour for knowledge and literature inspired him with better hopes; when he applied with such diligence and spirit, that he obtained the warm applause of his different tutors, and excited their surprise at his extraordinary progress. In metaphysics, Gerard Vossius says that he particularly excelled. But his fame with posterity is built on the skill which he acquired in the oriental tongues, an acquaintance with which he was encouraged to cultivate by the persuasions of Joseph Scaliger. After availing himself of the helps which the university of Leyden afforded, he travelled for farther improvement into England, France, Italy, and Germany. In England he became acquainted with the excellent Bedell, who was a considerable proficient in

Hebrew, and rabbinical learning. In France he improved himself in his knowledge of the Arabic tongue, under the instructions of an Egyptian jacobine, and obtained the friendship of Isaac Casaubon, who strongly urged him to devote his particular attention to Arabic literature. In Italy he had the opportunity of improving his acquaintance with the Hebrew language, in conversations with some learned Jews at Venice, and he also made himself master of the Persian, Turkish, and Ethiopic tongues. After spending four years in foreign countries, Erpenius returned to Holland in 1612, where, in the following year, he was chosen professor of the Arabic and other oriental tongues, excepting the Hebrew, in the university of Leyden. The Hebrew professorship was at that time occupied by another person. In this situation Erpenius discharged the duties of his office with eminent ability and reputation; and soon after his appointment he set up, at a considerable expence, a press for the printing of works in oriental literature. In the year 1619 a second Hebrew professorship was founded at Leyden, in the chair of which he was placed by the curators of the university. In the years 1620 and 1621 he was sent by the States General on different journeys into France, to engage Peter du Moulin, or Andrew Rivet, to undertake the theological professorship at Leyden; and at length succeeded in prevailing on Rivet to accept of that appointment. Some time afterwards he was appointed oriental interpreter to the States, and was employed to translate the letters addressed to them from Asia and Africa, and to write such as were sent by them to the sovereigns in those parts of the world. So greatly was his fame for a perfect knowledge of the Arabic extended, that he was repeatedly invited into Spain, by order of the king, to explain certain inscriptions in that language on the Moorish buildings and monuments in that country. And the emperor of Morocco is said to have been greatly pleased with the purity and beauty of his style in that language, and to have shewn to his courtiers the letters officially written by him, as objects of real curiosity on those accounts. He was the author of various works, published during his life-time and after his death, which have deservedly given him a high reputation among oriental scholars, and which are particularised at the end of this article. Besides these he had projected an edition of the Koran, with a Latin version and notes, a Thesaurus Grammaticus for the Arabic tongue, and an Arabic Lexicon; but, to the great regret of the learned

world, and of the numerous friends who esteemed him for his personal excellence and worth, he was prevented from accomplishing his designs by the attack of an infectious disease, in 1624, which proved fatal to him when he was little more than forty-eight years of age. The following is a list of the works of which he was either author or editor, according to the order of their appearance: "Annotationes ad Lexicon Arabicum Francisci Raphelengii," 1613, 4to.; "Grammatica Arabica," 1613, 4to.; "Proverbiorum Arabicorum Centuriæ II. Arabicè & Latinè, cum Scholiis Josephi Scaligeri & Thomæ Erpenii," 1614, 4to.; "Lockmanni Fabulæ, & selecta quædam Arabum adagia, cum Interpretatione Latina & Notis," 1615, 8vo.; "Novum Testamentum Arabicè," 1615, 4to.; "Giarumia grammatica de centum Regentibus, sive Linguae Arabiæ particulis, Arabicè & Latinè, cum Notis," 1617, 4to.; "Historia Josephi Patriarchæ ex Alcorano, Arabicè, cum Versione Latina & Notis," 1617, 4to.; "Canones de Literarum EVI apud Arabes Natura & Permutatione," 1618, 4to.; "Rudimenta Linguae Arabiæ," 1620, 8vo.; "Versio & Notæ ad Arabicum Paraphrasin in Evangelium Joannis," 1620, 8vo.; "Grammatica Hebræa," 1621, 8vo.; "Orationes tres de Linguarum Hebrææ atque Arabiæ Dignitate," 1621, 8vo.; "Pentateuchus Mosis, Arabicè," 1622, 4to.; "Arcanum punctuationis revelatum, &c." 1624, 4to.; "Elmacini Historia Saracenica, &c." 1625, folio; "Psalmi Davidis, Syriacè, cum Versione Latina," 1625, 4to.; "De peregrinatione Gallica utiliter instituenda Tractatus," 1631, 12mo.; and "Precepta de Lingua Græcorum Comuni," 1662, 8vo. *Moreri. Freheri Theat. Vir. Erudit.*—M.

ERXLEBEN, JOHN CHRISTIAN POLYCARP, a learned German naturalist, was born on the 22d of June, 1744, at Quedlingburg, where his father was dean of St. Nicholas's church. He studied medicine at Gottingen, took the degree of master of arts in 1767, and soon after began to give lectures on natural history and the veterinary art. Having published introductory lectures on both these subjects, he undertook, at the expence of the Hanoverian government, a veterinary tour through France, Holland, Denmark, and a great part of Germany; in the course of which he derived much useful information from various men of eminence in that art, such as Bourgelat, Vitet, La Fosse, Camper, and Von Sind. On his return, he taught, as professor of philosophy, besides the above branches of science, experimental philo-

sophy, chemistry, the principles of the mathematics, and the art of decyphering. In the year 1774 he was elected a member of the Royal Society of Gottingen; and the same honour was conferred on him by the Royal and Electoral Agricultural Society of Brunswick Lunenburg at Zelle, the Society of Experimental Philosophy at Rotterdam, and the Society of the Friendly Searchers into Nature at Berlin. Erxleben's strength of judgment, acuteness, and incessant application to study, rendered him one of those uncommon geniuses who make a proficiency in every branch of knowledge to which they apply. His deportment was easy and agreeable, and his conversation engaging, entertaining, and unreserved. In the year 1771 he conceived the design of establishing a veterinary school at Gottingen. With this view he obtained an old edifice, and a garden for the purpose of dissecting animals; and the farmers in the neighbourhood were ordered to carry thither all their diseased cattle to be inspected, and put under a regular course of medicine. But this laudable undertaking did not meet with that encouragement which it deserved. Erxleben gave to the literary world many useful productions of his genius, of which those relating to natural history deserve to be mentioned with particular respect. As few have leisure or inclination, especially in public seminaries, to devote much of their time to that study, he resolved to comprehend every thing most material on this subject in a small compass, under the title of "The Principles of Natural History," which was published at Gottingen in 1768, in two parts, octavo. This work, which is not, like most others of the kind, a mere catalogue of animals, plants, and fossils, was received with great approbation, and has since gone through several editions. The author follows the Linnæan system, except in regard to fishes, which he thought could be classed much better according to their teeth. Most of his books have been introduced into different universities, and after his death, on account of their intrinsic merit, were republished by some of the first literary characters, enlarged and improved by later discoveries. In chemistry also he would, no doubt, have made a considerable figure, had not an ulcer in the liver put an end to his existence on the 18th of August, 1777, when he had scarcely attained to the thirty-third year of his age. His works are: "Principles of Natural History, two Parts," *Gott.* 1768, 8vo. Of this two improved editions have been given by J. F. Gmelin, 1782 and 1790, 8vo.; "The Principles of Natural Philosophy,"

Gottingen, 1772, 8vo.; reprinted, with additions, by G. Ch. Lichtenberg, professor at Gottingen, 1787, 8vo.: "An Introduction to the Veterinary Art," *Gottingen and Gotha*, 1769, 8vo.: "Practical Instructions in the Veterinary Art," *ibid.* 1771, 8vo.: "The Physical Library," vol. I. *Gottingen*, 1775; vol. II. *ibid.* 1775; vol. III. *ibid.* 1776 and 1777; vol. IV. 1777—1779, 8vo. This useful journal, which contained an account of all the new works on natural history and natural philosophy, was discontinued in consequence of the untimely death of the author. "The Principles of Chemistry," *Gottingen*, 1775, 8vo.: "Systema Regni Animalis, per Classes, Ordines, Genera, Species, & Varietates, cum Synonymia & Historia Animalium; Classis I. Mammalia;" *Lips.* 1777, 8vo. It is much to be regretted that this work also was interrupted by the same cause. *Hirsching's Manual of eminent Persons who died in the Eighteenth Century.*—J.

ERYCEIRA, FERDINAND DE MENESES, count of, born at Lisbon in 1614, was brought up to arms, and was successively made governor of Peniche and Tangier, counsellor of war and of state, and gentleman of the bed-chamber to the infant Don Pedro. In the midst of his other occupations he cultivated literature, and wrote a number of works. Of these the principal are, "A History of Tangier," folio; "History of Portugal, from 1640 to 1657," 2 vols. folio; and "The Life of John I. King of Portugal." These works contain useful information respecting the history of Portugal. *Nouv. Dict. Hist.*—A.

ERYCEIRA, FRANCIS-XAVIER DE MENESES, count of, great-grandson of the preceding, like him, allied the profession of arms with the study of letters. He was born at Lisbon in 1672, arose to the rank of camp-master-general and counsellor of war, and died in 1743. He was member of various learned societies, and received the homage of the literati of several countries, among whom he lived with great affability and politeness. He inherited a large and well-chosen library, to which he made great additions. He himself was the author of above one hundred works. Of these the best known are, "Memoirs on the Value of the Monies of Portugal," 4to. 1738; "Reflections on Academical Studies;" "Parallels of illustrious Men and Women;" "A Translation of the Henriade." *Nouv. Dict. Hist.*—A.

ESAU, the son of Isaac and Rebecca, and the twin brother of Jacob, whom he preceded at their birth, was born in the year 1836 B.C. When he came into the world he was covered

all over with red hair, indicative of great constitutional strength of body, which peculiarly fitted him for the kind of life in which he afterwards delighted. For, as soon as he grew up, he became "a cunning hunter, a man of the field," and was his father's favourite, on account of the masculine and active spirit which he displayed, and the variety of delicious food with which he supplied his table. With Rebecca, however, Jacob was the favourite son, who followed the pastoral life, and inherited more of his mother's gentle, easy temper. One day, when Esau returned home, exhausted with exercise and fasting, he found that his brother had cooked a red pottage, which was probably considered as very nutritious, and a dainty, and he entreated that he would share it with him. In these circumstances Jacob took an ungenerous advantage of his brother's weariness and faintness, and proposed to him, as the price of his compliance, that he should barter the privileges of his birth-right for the refreshment which he wanted. With these hard terms Esau, who perhaps might think himself at the point of death, complied, and by an oath relinquished his future pretensions to the prerogatives of the first-born, that he might satisfy his longing appetite. On this occasion he was called Edom, which signifies red, from the colour of the pottage which he had so dearly purchased; a name by which his posterity, and the country which they inhabited, were afterwards distinguished. When Esau was forty years old, he occasioned great grief to his parents, by marrying two wives out of idolatrous Canaanitish families, with which the posterity of Abraham were prohibited from intermingling. But these circumstances did not prevent him from being again received into his father's favour; and as Isaac grew old and dim-sighted, and probably considered his dissolution to be at no great distance, he resolved to bestow his last prophetic blessing on him, as his first-born and heir. With this view he called Esau to him, and desired that he would engage in the chace, and prepare for him some savoury meat, that he might be invigorated with it before he went through the solemn scene. Rebecca, who had overheard the words that passed between them, and was desirous that her son Jacob should receive that benediction, immediately took steps for that purpose. She dressed some savoury food, disguised Jacob in his brother's clothes, and so completely managed the deception, that, when Jacob carried the dish to his father, and personated Esau, the artifice proved successful, and the irrevocable blessing, intended for the elder born, was pronounced

on the younger. Jacob had scarcely left his father's presence when Esau arrived with the produce of his hunting, and an explanation took place, which plunged both Isaac and Esau in the greatest distress, when they found that Jacob had by subtlety supplanted his brother in the greatest bequest which Isaac had to bestow. Isaac also blessed Esau; but declared that he could not devolve on him and his children equal privileges with what he conferred on Jacob and his posterity. These were to prove the superiors of the descendants from Esau in dignity and power, to whom they must for a long period be subject, till they should at length acquire strength to break the yoke. Esau felt high resentment at the conduct of his brother on this occasion, and at first determined to kill him as soon as their father should die. Intelligence of this design being brought to Rebecca, she prevailed upon Isaac to send Jacob to her brother Laban, where he should be beyond the reach of Esau's vengeance, and, by marrying a wife out of his family, prevent the same kind of unhappiness which his brother's union with idolaters had occasioned. This separation between the brothers lasted for several years; during which Esau, considering that Isaac and Rebecca had an aversion to the daughters of the Canaanites, married a wife of the family of Ishmael, and, removing to mount Seir, became possessed of great wealth and power. Of this he afforded evidence, when his brother Jacob, who had married his uncle's daughters, and was returning to his father's country, with a numerous family, and large flocks and herds, sent to inform him of his circumstances, and to propitiate his anger if he still retained resentment for Jacob's conduct respecting the sale of the birth-right, and his father's blessing. He went out to meet him, with a company of four hundred men, and after a tender interview, in which Esau shewed that he entirely forgave the past, and that his mind was influenced by a noble spirit of generosity, as well as fraternal affection, he intimated his wish that Jacob would settle in his neighbourhood, where they might be within reach of rendering each other kind and friendly offices. But with this wish Jacob was afraid of complying, and went and dwelt in Shechem. The next account which the Scriptures give of any meeting between the two brethren, was on the death of Isaac, when they both attended to pay their filial respects to his remains, and appear to have adjusted their respective claims on their father's estate, and to have conducted themselves towards each other in the most peaceable and amicable manner. As,

however, their joint possessions were now grown to such a magnitude, that there was no room for them both in the land in which they were strangers, Esau returned to his former settlement at mount Seir, where his posterity became a numerous and powerful people, called after their progenitor, Edomites. Of the time of Esau's death no mention is made in Scripture, or of the age to which he arrived. At his father's death he was one hundred and twenty years old; after which he married a wife, by whom he had several sons. Bishop Cumberland thinks it probable that he died about the same time with Jacob, when he must have been about one hundred and forty-seven years of age. *Genesis. Cumb. Orig. Gent. Dis. I. Anc. Univ. Hist. vol. II. b. i. c. iv.—M.*

ESCOBAR, ANTHONY, surnamed DE MENDOZA, a Spanish Jesuit, and famous casuist, died in the year 1669, when he was more than eighty years of age. His opinions have been justly censured by numerous writers, and the principles of his morality have been ably exposed in the ingenious Mr. Paschal's Provincial Letters. He left behind him numerous works, of which the most known are, "Theologia Moralis," in seven volumes folio; and "Commentaria in Vetus & Novum Testamentum," in nine volumes folio. *Moreri. Nouv. Dict. Hist.—M.*

ESPAGNAC, JOHN-BAPTIST-JOSEPH DE SAHUGUET-DAMARZIL, BARON D', a military writer, was born in 1713, at Brive-la-Gaillarde. He entered the service at the age of nineteen, bore arms with reputation in Italy in 1734, and was an aid-de-camp in the war of Bavaria in 1742. He was esteemed by marshal Saxe, who employed him as aid-major-general and colonel of a regiment of grenadiers. In 1766 he was made governor of the Invalids, into which he introduced some useful reforms. He arrived at the rank of lieutenant-general in 1780, and died at Paris in 1783. He published "Campaigns of the King in 1745—48," 4 vols. 8vo.; "Essay on the Science of War," 3 vols. 8vo. 1751; "Essay on the great Operations in War," 4 vols. 8vo. 1755; "Supplement to the Reveries of Marshal Saxe," 2 vols. 8vo. 1773. All these are accounted judicious and instructive performances. He also wrote "The History of Marshal Saxe," 3 vols. 4to. in which are given plans of his battles and marches, together with anecdotes and particulars of the life of that celebrated general. *Nouv. Dict. Hist.—A.*

ESPAGNE, JOHN D', a French protestant divine in the seventeenth century, was a native of Dauphiné, and became minister of the French church in London, where it appears that he

officiated during the reigns of James I. and Charles I. He published several small tracts, which were collected together and printed at Geneva in 1670, in three volumes 12mo. and at the Hague in 1674, in two volumes 12mo. Besides these he published a treatise entitled "Erreurs populaires en Points generaux qui concernent l'Intelligence de la Religion," dedicated to Charles I. king of England. Bayle says of his works in general, that they deserve to be read, and that the last-mentioned piece contains many good things. To that critic the author's labours would not prove less acceptable from the great freedom with which he has criticised a popular catechism of John Calvin, which serves as a text to one of the Sunday's sermons in the churches of the Geneva confession, and is one of their liturgical books. *Bayle. Moreri.—M.*

ESPAGNET, JOHN D', a learned Frenchman of the seventeenth century, and president of the parliament of Bourdeaux. He was attached to the study of the new philosophy, and exhibited a proof of the proficiency which he had made in it in a work entitled "Enchiridion physicæ restructæ," printed at Paris in 1623, which was afterwards translated into French, under the title of "La Philosophie des Anciens restablie en sa Pureté." This work may be said to have been the first which appeared in France containing a complete system of physics contrary to that of Aristotle. He also published a work concerning the philosopher's stone, entitled "Arcanum Hermeticæ philosophiæ Opus." Both the above-mentioned performances contain many just observations, and curious particulars; but at the same time present us with some fanciful hypotheses, which no more accord with the discoveries of science in its present state of improvement, than many of the absurdities which the author properly and ably explodes. By a reference in father Abram's Commentaries on Cicero's Orations, to the preface of M. D'Espagnet to a book of Peter de Lanere, in which he testifies that witches steal children and consecrate them to the devil, it appears that if he had surmounted many of the philosophical prejudices, his mind still partook of the gross religious credulity of the times. Mr. D'Espagnet also published, in 1616, an old MS. entitled "Le Rozier des Guerres," found at Nerac, in the king's closet, and erroneously supposed by some to have been the production of Lewis XI. He added to it a treatise of his own upon the institution of a young prince. It deserves to be noticed, that in publishing that MS. he followed the original with the utmost exactness, and even punctually retained the old spelling: "because,"

says he, "in adding or diminishing a letter, a word often is changed, and of old made new. By this means, in my judgment, they have corrupted the language of Philip de Commines in his history; thinking to mend the spelling, and polish the diction, they have destroyed the marks of its antiquity, so that the style of his book is not the style of his age. I imagine that this error proceeds from the insufficiency of the correctors, who, pretending to correct the spelling, have falsified it, and thereby rendered themselves plagiarists." *Bayle.—M.*

ESPEN, ZEGER BERNARD VAN, a celebrated Flemish canonist, was born at Louvain, in the year 1646. After going through the course of philosophy in that university with considerable reputation, he applied for some years to theology; but becoming at length disgusted at the scholastic intricacies in which he found its subjects involved, he devoted his chief attention to the study of ancient and modern ecclesiastical discipline. He was admitted to priest's orders in the year 1673, and received the degree of doctor of laws two years afterwards. From that time until the year 1702 he lived in the college of pope Adrian VI. discharging with great success the duties of a professor in his faculty, and employed in a close application to the works which have attached to his name no little celebrity. His manner of living was frugal and simple; his temper benevolent, modest, and humble. He was eminent for his piety, and for his candour, but, from his love of retirement, chiefly known to the public by his writings. These were held in such estimation that the author was consulted from every quarter;—by the tribunals of justice, by the bishops, and by several sovereign princes. When he was in the sixty-fifth year of his age he was deprived of his sight by a cataract, which was not removed until two years afterwards; during which time he neither lost his cheerfulness of spirit, nor remitted in his application to his studies. Some sentiments, however, which he had expressed respecting the formulary, the constitution *Unigenitus*, and the validity of the consecration of M. Steenoven, archbishop of Utrecht, procured him many enemies. Some of them descended to such iniquitous arts as to forge a treatise which they attributed to him, containing matter highly offensive in a religious and political view; but he was so fortunate as to detect the imposture, and to punish the agents in it. He was also successful in defeating some other measures that were taken to oppress him on account of the opinions which he had advanced; particularly a prosecution commenced against him in the year 1719, by M. Gomartz,

vicar apostolical of Boisleduc, for what he had written on the subject of episcopal jurisdiction. In the year 1725 he was attacked anew for what he had advanced relative to the validity of the consecration of M. Steenoven; and after a variety of processes, the rector of the university, in the beginning of the year 1728, pronounced sentence against M. Van Espen, without declaring the definitive judgment of the court respecting his personal treatment. In these circumstances, believing that it was intended to put him under an arrest, he withdrew to Maestricht, and afterwards to Amersfort, in the province of Utrecht, where he died towards the latter end of 1728, in the eighty-third year of his age. He was the author of numerous works, the most considerable of which, still in great estimation, and much consulted, is his "*Jus ecclesiasticum universum*." Besides the preceding, he published works with the following titles: "*De Peculiaritate & Simonia*;" "*De Officiis Canonorum*;" "*Tractatus historico-canonicus in Canones*;" "*De Censuris*;" "*De promulgatione Legum ecclesiasticarum*;" "*De Recursu ad Principem*;" "*Vindiciæ Resolutionis Doctorum Lovaniensium pro Ecclesia Ultrajectensi*," &c. These works have undergone various impressions, of which the most complete was published at Paris, with the imprint of Louvain, in 1753, in four volumes folio, with the title of "*Zegeri-Bernardi Van Espen Opera omnia*." That edition contains the "*Jus Canonicum*," illustrated with notes by the celebrated M. Gibert, and followed by a supplement which first appeared at Paris in 1729, accompanied with a short commentary on Gratian. It also contains a learned treatise left by Van Espen in MS. entitled "*Commentarius in Canones Juris veteris ac Novi*;" together with a variety of dissertations, and fugitive pieces, presenting us with discussions on some of the most important points in Ethics, as well as the canon and civil law. *Moreri. Nouv. Dict. Hist.—M.*

ESPENCE, CLAUDE DE, a learned French Catholic divine in the sixteenth century, was born at Chalons sur Marne, in the year 1511. He was educated at Paris, where he studied the classics in the college of Calvi, philosophy in that of Beauvais, and theology in the college of Navarre, in which he continued for five years. So highly was he respected for his learning and merits, that he was chosen rector of the university of Paris before he had taken his doctor's degree, which he received from the faculty of the Sorbonne when he was thirty-one years of age. The cardinal of Lorrain, who well knew his worth, engaged him to reside at his house,

and employed his abilities in the management of the ecclesiastical concerns of which he had the care. While he was in this situation he frequently appeared in the pulpit, and acquired great applause and popularity as a preacher. In one of his sermons, preached in the Lent of the year 1543, he expressed himself so freely concerning some of the legendary tales collected in the lives of the saints, that he gave great offence to some bigots, and had nearly drawn on his head the formal censure of the Sorbonne; but by some explanations and concessions that he was advised to make in a subsequent discourse, he diverted their resentment. In the year 1544 he accompanied the cardinal of Lorraine on his embassy to Flanders, when he went to negotiate a treaty of peace between Francis I. and the emperor Charles V. Afterwards he was sent by the king to Melun, to assist at the ecclesiastical conference which his majesty had commanded to be held in that place by twelve divines, in order to give their advice concerning the questions proper to be proposed for discussion at the council of Trent; and he sustained a leading part in their determinations. In the year 1547 he was deputed by king Henry II. to attend the council of Trent, which was then transferred to Bologna; but the council being interrupted, he returned immediately into France. In the year 1555 he was employed in conducting the negotiations of the French court at Rome; where his abilities and manners produced such an impression in his favour, that pope Paul IV. intimated his inclination to advance him to the purple, that he might attach him to his interests, and enjoy the benefit of his talents and counsel. He himself, however, does not appear to have been in the least desirous of that honour; and motives of policy determined the cardinal of Lorraine to discountenance a measure to which his regard for his friend rendered him at first favourable. After D'Espence had finished the business on which he was sent to Rome, he returned to his native country, where he appeared with distinction at a meeting of the states at Orleans, in 1560. In the following year he was appointed a member of the conference at Poissy, where he agreed with the Calvinists in certain articles which were far from being satisfactory to the prelates, and many of the other catholic divines. He also fell under the suspicion of being the author of a treatise on Image Worship, which occasioned him some trouble with the faculty. The remainder of his days he devoted to studious retirement, until he died of the stone at Paris, in the year 1571. He was one of the most

learned, judicious, and moderate ecclesiastics of his time. In the canons and discipline of the church he was intimately conversant; and he was not less acquainted with the rich stores of profane literature. Though zealously attached to the catholic religion, he was a decided enemy to persecution, and every species of violence towards the dissidents from it. The works which he left behind him are chiefly written in Latin, and in a dignified and elegant style, of which there are few examples among the writers of that period. Nevertheless they smell a little of the school, in the opinion of father Richard Simon, who speaks less highly than some other critics of the profundity of the author's erudition. They consist of "Commentaries on the Epistles of St. Paul to Timothy and Titus," in which are discussed a variety of important questions, relative to the hierarchy and ecclesiastical discipline; "A Treatise on Clandestine Marriages;" "Five Books on the Adoration of the Eucharist;" "Six Books on Continence;" "A Treatise on the Mass, public and private;" and several controversial pieces, in French as well as Latin. All his Latin works were collected together and published at Paris in 1619, in folio. *Moreri. Nouv. Dict. Hist.—M.*

ESPER, JOHN FREDERIC, an ingenious and diligent naturalist, was born at Drossenfeld in Bayreuth, in 1732. He studied at Erlangen, where he applied chiefly to theology; and when his education was finished, he resided five years at Bayreuth, employed in instructing young persons, and making himself acquainted with natural history and botany, of which he was remarkably fond. From the year 1759 to 1763 he assisted his father at Frauenaurach in his pastoral duties; but in the latter year he obtained a settlement at Uttenruth, near Erlangen. In this situation he remained fourteen years, when, on account of his meritorious conduct, he was invited to be superintendant at Wunsiedel, where he died of a fever in July, 1781. Esper acquired considerable reputation as a naturalist, but particularly on account of his researches respecting the zoolites in the principality of Bayreuth. In the district of Streetberg, which is totally surrounded by the bishopric of Bamberg, lies the village of Muggendorf, and another called Gailenreuth, both of which are noticed in Homan's map of Franconia. In the territory adjacent to these villages are a number of large subterranean holes or caverns, partly insulated, and partly connected with each other, which contain immense numbers of bones of various animals, many of them undefined, thrown together in heaps to a

considerable height, and covered with earth arising from decomposed animal bodies. The entrance to these caverns is highly picturesque; but the curious visitor who enters them is soon surrounded by darkness, and the passage becomes still more difficult and narrower, till the eye at last is struck by the immense extent of an awful arch, which on every side presents fissures and clefts, strewed with the fragments of once living bodies, which excite the idea of a charnel-house, or extensive repository of the dead. With the assistance of the late Dr. Heuman, and Frischman, an ingenious apothecary of Erlangen, Esper undertook an examination and description of these remarkable curiosities; and the result of his labours was published under the following title: "An accurate Description of the lately-discovered Zoölites of unknown Animals, and of several Caverns, &c." *Nuremberg*, 1774, folio, with fourteen illuminated plates. Besides various papers in the Transactions of the Friendly Society of the Searchers into Nature, Esper wrote also, "A Method of determining the Orbits of Comets and other celestial Bodies, without astronomical Instruments, or mathematical Calculations," *Erlangen*, 1770, 8vo. with two copper-plates. *Hirsching's Manual of Eminent Persons who died in the Eighteenth Century.*—J.

ESPRIT, JAMES, a French man of letters and moral writer in the seventeenth century, was born at Beziers, in the year 1611. In the year 1629 he entered into a seminary belonging to the congregation of the Oratory, of which his elder brother was a priest, and diligently applied himself for four or five years to the study of the belles-lettres and theology. Afterwards, having been introduced to the duke de la Rochefoucault, the author of the well-known Maxims, that nobleman became exceedingly partial to him, and took the opportunity of bringing him to the acquaintance of the chancellor Seguier. M. Esprit possessed, in no common degree, the qualities that are adapted to please; good sense, wit, polished manners, and a pleasing figure. These recommendations had such weight with the chancellor, that he gave him a regular seat at his table, and a pension of five hundred crowns, besides procuring for him a pension of two thousand livres on an abbey, and a brevet of counsellor of state. Having, however, in the year 1644, incurred the displeasure of the chancellor through the machinations of some secret enemies, he withdrew to the seminary of St. Magloire, but without taking the habit of the Oratory. At that place he became acquainted with the prince of Conti, who fre-

quently visited there, and entertained for a time serious thoughts of embracing the ecclesiastical life. The prince was so charmed with the conversation of M. Esprit, that he gave him apartments in his own hotel, and a pension of a thousand crowns. Some time afterwards M. Esprit having given up all thoughts of entering into the church, and determined on marrying a lady to whom he was attached, his generous patron and other friends made him noble presents on the occasion. When the prince of Conti went to his government of Languedoc, where he died, M. Esprit followed him out of gratitude, and became his most confidential friend, who was consulted by him in every matter of moment. After the death of the prince in 1666, M. Esprit continued for the rest of life in Languedoc, solely occupied in the education of his children, consisting of three daughters. He died at Beziers in 1678, before he had completed his sixty-seventh year. He was a member of the French academy, and in the infancy of that institution was considered as one of its shining ornaments. He was the author of "Paraphrases on some of the Psalms," which, since the appearance of those of Massillon, have been held in less estimation than formerly; and of a treatise, entitled "La Fausseté des Vertus humaines," in two volumes 12mo. 1678, which is a kind of commentary on the Maxims of the duke de la Rochefoucault, and intended to shew the fallacy of the virtues that are merely human, and the reality of the christian virtues. From this book Lewis de Bans has taken his Art of knowing Mankind. The abbé Olivet, in his notes on M. Pellisson's History of the French Academy, informs us that to M. Esprit some have attributed the translation of Pliny's Panegyric on Trajan, which has passed under the name of a brother of the abbé Esprit, who was himself an abbé. To the latter, without any doubt, are we to ascribe the "Political Maxims in Verse," printed at Paris in 1669, which were drawn up for the use of the Dauphin, and furnish us with an excellent collection of maxims for the education of a prince. *Moreri. Nouv. Dict. Hist.*—M.

ESSENIUS, ANDREW, a learned Dutch divine in the seventeenth century, was born at Bommel in the year 1618. His classical education he received partly in his native place, and partly at Utrecht, where he afterwards pursued his academic studies. Having gone through the regular courses of philosophy, mathematics, and theology, in the year 1639 he was admitted to the exercise of the ministry, and in the following year took his degree of M.A. In the

year 1641 he was appointed to the church of Nederlangbroëck, in the vicinity of Utrecht. In the year 1645 he took his degree of doctor of divinity. He was chosen pastor of the principal church at Utrecht in 1651, and two years afterwards was appointed professor of theology at that university, in connection with Walter de Bruyn. He died in the year 1677. He was the author of numerous productions, chiefly written in the Latin language; among which are, "The Triumph of the Cross, or a Defence and Proof of the Catholic Faith respecting the Satisfaction of Jesus Christ against the Socinians, and in particular against Crellius," 1649; different treatises "On the Morality of the Sabbath," and "Dissertations" on the obligation of the fourth commandment of the Decalogue, against the opinions of Abraham Heidan, and Francis Burman, published in 1658, 1665, and 1666; "A Defence of the Theological Decision of the University of Utrecht respecting Canonries, Vicarages, &c." 1658; "A System of Divinity," 1659, in two volumes; "A short View of Theological Controversies, with an Index to the Scripture Passages," 1661, and frequently reprinted; "An Abridgment of Dogmatic Theology," 1669; "An Apology for the English Non-conformist Ministers;" "A Dissertation on the Submission of Jesus Christ to the Divine Law;" "Useful Advice relative to the Jews;" "A Refutation of the Partisans of the Court of Rome;" "A Discourse on Perseverance," &c. *Moreri.*—M.

ESTHER, a Jewess of the tribe of Benjamin, who was raised to the throne of Ahasuerus king of Persia. Her Jewish name was Hadassah, and she was a descendant from one of the families which had been carried into captivity by Nebuchadnezzar king of Babylon, and afterwards settled in the city of Shushan. Being early left an orphan, she was brought up and adopted by her uncle Mordecai, who appears to have held some inferior post about the king's palace. King Ahasuerus having repudiated his queen Vashti, issued a decree that beautiful young virgins should be collected from all the provinces of his empire, and sent to his palace, that he might fix upon one who should please him, to become Vashti's successor. On this occasion Mordecai had sufficient interest to procure his niece, who possessed extraordinary personal charms, to be admitted a candidate for the royal favour. At the same time he strictly enjoined her to conceal her parentage, for fear that the knowledge of her being one of the children of the Jewish captivity should expose her to contempt and disappointment. When brought to the

king she was so fortunate as to triumph over her numerous rivals, and with circumstances of great pomp and magnificence was raised to the throne. Soon after her advancement, a plot against the king's life was projected by two of his chamberlains, of which by some means Mordecai obtained information. This he immediately communicated to the queen, and she to the king; who ordered an enquiry to take place, which terminated in the death of the traitors. The particulars of this plot were recorded in the king's Book of Chronicles, and Mordecai was therein mentioned as the person through whose means it had been discovered: but we do not read of any reward which had been conferred upon him for his signal service. Some time after this the king had chosen for his favourite minister Haman, who was a descendant from the kings of Amalek, and a bitter enemy of the Jews. To this favourite he was so partial, that he advanced him to greater honours than were bestowed on any other of his attendant princes, and commanded that a degree of respect should be paid him amounting to divine worship. This respect Mordecai refrained from paying, probably on a religious account; and Haman resolved that he should feel the weight of his indignation. Disdaining, however, to have the supposed injury to his honour compensated by the sacrifice of such an insignificant object alone, whom he knew to be a Jew, he determined to bring about the destruction of every Jew in the king's dominions, at once to exhibit a terrible proof of the danger of offending him, and to glut his malice towards a people whom he abhorred. With this design he artfully insinuated into the king's mind prejudices against the unfortunate nation, and by representing them as refusing to be governed by any laws but their own, and continually rebellious against the king's authority, he so highly incensed the monarch, that he received full power from him to carry into execution such measures against them as should seem to him expedient. Accordingly orders were issued out by Haman to the king's lieutenants, and the governors of all the provinces, on a fixed day to put to death all the Jews, both old and young, and to give up their property to general plunder. When Mordecai obtained information that such orders were issued, he presented himself before the king's palace with all the signs of extreme affliction; of which mention was made to the queen, who sent one of the king's chamberlains among her attendants to learn the cause of his distress. Through this faithful messenger Mordecai apprised the queen of the evil that was designed

against his nation ; at the same time entreating her, without delay, to present herself before the king, and, by avowing her kindred and people, endeavour to prevent their threatened destruction. The queen was now placed in peculiarly delicate circumstances. For she had not been called in to the king for thirty days, which might possibly be owing to the loss of her power over his heart ; and it was an established law of the kingdom, that whosoever, of whatever sex or quality, should presume to enter into the king's inner court without being called, should be put to death. These circumstances she communicated to Mordecai ; who, after again dwelling on the peculiar urgency of the case, and assuring her that she herself must be involved in the common destruction of her people, or fall under the displeasure of Heaven for not exerting a proper zeal for their preservation, added, " And who knoweth, whether thou art come to the kingdom for such a time as this ? " Encouraged at length, she determined to venture before the king, though in direct breach of the law ; after recommending to her countrymen three days of fasting and supplication to Heaven, for a blessing on her bold undertaking. On the third of those days, after putting on her regal habiliments, she entered the forbidden court, and presented herself to the view of the king ; who, when he saw her, held out towards her the golden sceptre that was in his hand, as an invitation to her to approach, and an assurance of her safety, notwithstanding the legal transgression of which she was guilty. The king then asked her what request she had to make to him ; when she entreated that he would come that day, accompanied by Haman, to a banquet which she had prepared for him. At the banquet the king repeated his desire to know what petition she had to make, giving her the strongest promise that it should be granted. She reserved the disclosure of it, however, to the following day, when she requested that the king would honour her with his presence at another banquet, attended by his favourite. The distinguished honour that was shewn him by the queen in these repeated invitations, so inflated Haman's mind, that on his return home he made it the subject of proud boasting before his friends and family ; but he at the same time acknowledged that the satisfaction which he received from it was embittered by the continued disrespect with which Mordecai treated him. Upon this they advised him no longer to delay his vengeance against that audacious Jew, but to order a lofty gallows to be made, and to apply to the king on the following day to have him imme-

diately hanged on it. As that advice accorded with his malignant inclination, he ordered such a gallows to be instantly prepared. In the course of the following night the king found himself unable to enjoy repose, and, to divert his mind, commanded that his book of chronicles, or the records of the events of his reign, should be read by one of his attendants. To whatever cause it was owing, whether to accident, or to the direction of Providence, the reader opened at the place in which the service of Mordecai in discovering the plot against the king's life was recorded. Upon hearing the particulars, the king asked what honour or dignity he had received in recompense for his discovery. When it was answered that he had as yet been unrewarded, he immediately enquired if any of his ministers were already in attendance. Being informed that Haman was in the outer court (who had come early to obtain an order for the execution of Mordecai), he commanded that he should be introduced ; and then addressing himself to him, asked what marks of public respect should be shewn to the man whom the king intended peculiarly to honour. " Now Haman thought in his heart, to whom would the king delight to do honour more than to myself ? " and he proposed that the person whom the king meant to distinguish, should be arrayed in the royal robes, placed on the king's own horse, and conducted by one of the most noble of the princes through the streets of the city, attended by an officer who should proclaim that these marks of respect were bestowed in testimony of the special favour of the king towards him. Upon which the king ordered him immediately to take the necessary measures, and to confer those honours on Mordecai, the intended victim of his pride and hatred. He had scarcely returned from fulfilling that humiliating commission, and heard the ominous constructions which his friends put on what had taken place, when the king's chamberlains came to hasten him to the queen's banquet. After the festivities of the day had delighted the king, he called upon Esther to prefer her suit, again renewing his promise that it should be granted. And the queen said " Let my life be given me at my petition, and my people at my request. For we are sold, I and my people, to be destroyed, to be slain, and to perish ; but if we had been sold for bondmen and bondwomen, I had held my tongue, although the enemy could not counter-vail the king's damage." Astonished at the nature of her request, and the circumstances which she had disclosed, and perhaps thinking it incredible that any person could so far abuse

the power which he entrusted to him, as to devise a sanguinary plan for the destruction of a whole people, the king said, "Who is he? and where is he that durst presume in his heart to do so?" And Esther said, "The adversary and enemy is this wicked Haman." Highly enraged that his favourite had made use of his unbounded confidence to obtain authority for so inhuman and odious a design, the king rose from the banquet, and went into the palace gardens, whence he soon returned and denounced that doom against him which his malignity and cruelty merited. At this moment one of the chamberlains informed the king of Haman's having ordered a gallows to be prepared, on which he designed to hang Mordecai; when the king commanded that he himself should be executed on it. After the death of this wicked minister, the king bestowed his estates upon Esther, and sending for Mordecai, who was now the acknowledged uncle of the queen, admitted him into his confidence, and advanced him to a situation of high office and trust at his court. At Esther's request, likewise, he commanded that letters should be sent into all the provinces of his kingdom, in which the king authorised the Jews to stand up in their own defence against all who should attempt to molest them under the sanction of the wicked orders issued by Haman, and commanded his lieutenants, governors, and other officers, to assist them; by which means the Jews triumphed over their enemies, and exterminated those who attempted to take active measures for their ruin. In commemoration of this great deliverance, of which Esther was the instrument, the feast of *Purim* was instituted, which continues to be annually observed with much ceremony and rejoicing by the Jews. Of Esther we have no farther certain particulars; but it is not unreasonably supposed, that by her interest with the king, Ezra obtained his commission to return to Jerusalem, with as many of his nation as were willing to accompany him, to reform the state of ecclesiastical and political matters in that city. The learned world is much divided in opinion respecting the Persian sovereign who is intended by the Ahasuerus of the Scriptures. Archbishop Usher and many other critics contend that the circumstances of the history are applicable only to Darius Hystaspis. Scaliger is of opinion that Xerxes was the Ahasuerus, and his queen Hamestris the Esther, of Scripture. Cappel maintains that Ochus was the prince intended. The authors of the Universal History, in common with Josephus, Sulpitius Severus, and many other ancient and modern writers, conceive that

Artaxerxes Longimanus must have been the Ahasuerus who married Esther. It does not fall within our province to detail the arguments to which they respectively have recourse in support of their hypotheses. On a question involved in such difficulties, we conceive that probability only is attainable; and we think that the testimonies in favour of such probability give most weight to the last of the opinions above mentioned. There is likewise considerable diversity of sentiment respecting the author of the Book of Esther. Epiphanius, Augustin, and Isidore, ascribe it to Ezra; Eusebius is of opinion that it is to be referred to a later date; some attribute it to Joachim, the son of Joshua the high-priest; others to Mordecai; and the Talmudists to the men of the great synagogue. It is a point, however, which is never likely to be ascertained to general satisfaction. Origen is of opinion that the whole of it was formerly extant in the Hebrew language; but even in his time little more than the first three chapters were remaining in that tongue. The rest has the appearance of having been collected from different authorities, and compiled by some Hellenist Jew. It is doubtful whether it was admitted by the ancient Jews into the list of their canonical writings; and the christian world has been much divided with respect to its pretensions to rank among sacred books. In Du Pin and Moreri the reader may find an enumeration of the ancient fathers, councils of the church, and several celebrated critics, who, besides more modern writers, have been advocates either for its reception or rejection. *Book of Esther. Patrick's Comment. Du Pin. Moreri. An. Un. Hist. vol. V. b. i. c. 11. vol. X. b. ii. c. 11.*—M.

ESTIUS, WILLIAM, a learned Dutch catholic divine who flourished at the latter end of the sixteenth and the beginning of the seventeenth century, was born at Gorcum in Holland, about the year 1542. After finishing his classical education at Utrecht, he entered upon the study of philosophy and theology at Louvain, and taught those sciences at that university for the space of ten years. In the year 1580 he was admitted to the degree of doctor in divinity; soon after which the fame of his learning and talents occasioned his being invited to undertake the offices of professor of theology in the university of Douay, and superior of the seminary in that city. Soon afterwards he was nominated provost of the church of St. Peter; which promotion was followed by his election to the chancellorship of the university of Douay. He was a man who paid indefatigable attention to the studies which he undertook, at the same

time that he discharged the duties of his different appointments with the utmost fidelity; and he was also estimable on account of his piety, his modesty, and his active virtues. He died at Douay in 1613, when he was about seventy-one years of age. While he was at Louvain he assisted in editing a new edition of the works of St. Augustin; and he afterwards published "*Martyrium Edmundi Campiani*;" "*Historia Martyrum Gorcomiensium*;" some theological discourses, and other smaller pieces. But his principal works are: "*Commentarii in Omnes S. Pauli & VII. Catholicas Apostolorum Epistolas*," 1614, in two volumes folio; "*Commentarii in IV. Libros Sententiarum Petri Lombardi*," 1615, in two volumes folio; and "*Annotationes in præcipua ac Difficiliora S. Scripturæ Loca*," 1620, in folio. On these works, particularly the two former, Du Pin passes very high commendations, on account of the learning, judgment, and perspicuity which they display, and recommends them as very useful auxiliaries to young divines in the course of their theological enquiries. Moreri adds to the above-mentioned articles an excellent Latin discourse of our author, pronounced by him in the year 1587, on a singular subject. It is "*Contra Avaritiam Scientiæ*," and is intended to expose those economists of wisdom, the benefit of whose illumination is confined to themselves; who lock up their learning in their closets, and refuse to communicate it to the public by solid and useful writings, or to individuals by their advice and counsel. It is to be met with at the end of a work by Francis Van Viane, of Brussels, entitled "*Tractatus triplex de ordine Amoris*," 8vo. 1685. *Du Pin. Moreri. Dict. Bibliog. Hist. & Crit.*—M.

ESTOILLE, PETER DE L', known by his historical writings, was of the profession of the law, and became grand audiercer of the chancellery of Paris. He died in 1611. From his MSS. were published "*A Journal of Henry III.*" several times printed, and last by the abbé Lenglet du Fresnoi, in 1744, five vols. 8vo.; which edition is enriched with several rare pieces concerning the League: also "*A Journal of the Rèign of Henry IV.*" published by the same editor, with additional pieces, in 1741, four vols. 8vo. Editions of both these journals had been published by M. Godefroi at Cologne, in 1719, 1732, in six vols. 8vo. which, as containing several things omitted in Du Fresnoi's edition, are sought by the curious. The Journals of L'Estoille are written with great simplicity and an air of truth, and contain an entertaining mixture of public and domestic occur-

rences, articles of news, and miscellaneous matter, faithfully set down as they happened, and affording a lively picture of the times. The writer appears to have been an honest man, and a good citizen, somewhat inclined to satire and sarcasm. *Moreri. Nouv. Dict. Hist.*—A.

ESTOILLE, CLAUDE DE L', son of the preceding, was a poet, and member of the French Academy, into which he was received in 1632. He was one of the dramatic writers favoured and employed by cardinal Richelieu; but he had not the happiness to please the public in that capacity. His odes and stanzas were more esteemed; and he is allowed to have had a talent for versification, as also a good knowledge of the rules of the stage. His private character was honourable and independent. Though little provided with the goods of fortune, he rather chose to quit the capital, with a wife whom he had married for love, than to submit to the meannesses which men of letters are too much inclined to practise in courting the opulent. He was a rigid censor both of his own performances and of those of others; and it is said, that his undisguised severity of judgment caused the death of a young writer from the provinces, who put a comedy into his hands. Pelisson says of him, that he had more genius than acquired knowledge; yet the latter qualification is perhaps more necessary than the former for a critic. He died in 1652, above fifty years of age. *Moreri. Nouv. Dict. Hist.*—A.

ESTRADES, GODFREY count of, marshal of France, was brought up to arms, and served under prince Maurice in Holland, with whom he acted as agent of the French court. In 1661 he went to England as ambassador-extraordinary, and maintained there with great spirit the precedence of his crown before that of Spain. In 1662 he went to Holland in the same character, and concluded the peace of Breda. He was entrusted with the important negociation for a general peace at Nimeguen in 1675, and acquitted himself with much reputation. He was made governor of Dunkirk, Mardyke, and the province of Limburg, and viceroy of America. In 1685 he was nominated governor to the duke of Chartres; but soon after died, in 1686, at the age of seventy-nine. He left very copious MSS. of his different negociations, amounting to twenty-two volumes folio, from which an abridged and mutilated collection, entitled "*Letters, Memoirs, and Negociations of the Count d'Estrades*," was published in 1709. An improved edition of this work was published at the Hague, in nine volumes 12mo. 1743. *Moreri.*—A.

ESTREES, FRANCIS-ANNIBAL D', duke, peer, and marshal of France, son of Anthony d'Estrees, grand-master of the artillery, was born in 1573. He was educated for the church, and the bishopric of Noyon was conferred upon him by Henry IV.; but he resigned it upon the death of his elder brother, in 1594, and assumed the profession of arms, in which he rendered himself distinguished under the title of the marquis de Cœuvres. He was ambassador-extraordinary to Switzerland and the princes of Italy in 1614; lieutenant-general in the allied army for the relief of the Valteline, and marshal of France, in 1626. He succoured the duke of Mantua besieged in his capital in 1630, and took Treves in 1632. In 1636 he was sent ambassador-extraordinary to Rome, where he vigorously supported the honour and interests of his crown, but with less prudence than spirit; his haughty and violent disposition involving him in quarrels with Urban VIII. and his nephews. It was thought necessary to recal him; which he considered as such an affront, that he refused to go to court and give an account of his conduct. He still, however, maintained a high character, and was much respected. He died at Paris in 1670, at the great age of ninety-eight. At the request of cardinal Richelieu, he drew up from his papers "*Memoirs of the Regency of Mary de Medicis*;" of which there is an edition, *Paris*, 1666, 12mo. with a preliminary discourse by father le Moine. From his papers were likewise taken "*A Relation of the Siege of Mantua in 1620*;" and "*An Account of the Conclave in which Pope Gregory XV. was chosen, in 1621*." These pieces are written with an air of veracity, but in the incorrect style of a man more conversant with arms than with letters. This duke was brother to the fair Gabrielle, mistress to Henry IV. *Moreri. Nouv. Dict.—A.*

ESTREES, CÆSAR D', cardinal, an eminent and able negociator, son of the preceding, was born in 1628. His family interest caused him early to be brought forward in the church, and he was raised to the bishopric of Laon in 1653. He was appointed mediator between the pope's nuncio and the four refractory bishops, respecting the famous *regal*, and by his address succeeded in restoring a temporary calm to the church. He was created cardinal by Clement X. in 1671; and at the death of that pontiff entered the conclave, and managed so as to put off the election five weeks, till the arrival of the other French cardinals. In 1677 he was sent into Bavaria to negotiate the marriage of the dauphin, and other important concerns.

He afterwards went to Rome, where he was charged with the delicate business of the *regal*, the difficulties of which were augmented by the interference of the assembly of French clergy in 1682. He supported the rights of the crown and of the Gallican church with great firmness, and intimidated pope Innocent XI. from publishing any act infringing upon either. After the death of his brother the duke, in 1687, he remained at Rome, the sole resident on the part of France, and exerted much influence at the elections of the succeeding popes. When Philip V. assumed the crown of Spain, the cardinal d'Estrees followed him, in order to act in concert with his ministers in the management of his affairs. On his return to France he was rewarded with the rich abbey of St. Germain des Pres, where he died in 1714, in his eighty-seventh year, leaving a high character for political ability, and regretted for his amiable qualities in private life. *Moreri. Nouv. Dict. Hist.—A.*

ETHELBERT, king of Kent, one of the most illustrious princes of the Saxon heptarchy, succeeded his father Hermenric about 560, being associated with him in the throne some time before his death. He endeavoured to revive the reputation of his family, which had sunk in the scale of kindred monarchs, and made war upon Ceaulin king of Wessex, by whom, however, he was twice defeated. But the superiority of that king having excited a confederacy against him, Ethelbert was placed at its head, and obtained a complete victory over him. He afterwards acquired the same ascendancy over the other states, and even reduced them all, except Northumberland, to the condition of his tributaries or dependents. But what has rendered his reign particularly memorable is, that it was the era of the introduction of Christianity into England. He had married Bertha, daughter of Caribert king of Paris, who, being a Christian, had stipulated for the free exercise of her religion, and had carried over with her a French bishop. Her devout and irreproachable conduct had conciliated the esteem of her husband and the court, and inspired a favourable idea of her religion. Pope Gregory, surnamed the Great, taking advantage of this circumstance, sent a mission, consisting of the monk Augustine, with forty associates, to preach the gospel in the island. He landed in Kent in 597, and was well received by Ethelbert, who assigned him a habitation in the isle of Thanet, and admitted him to a conference. Ethelbert, like a man of sense, took some time to consider of the new doctrine presented to him; and in the mean while per-

mitted Augustine to preach to his subjects. It is not surprising that the lax and rude superstition of barbarians was unable to support itself against the attacks of a disciplined body, inculcating a regular system, and commanding respect by cultivated manners and austerity of life. Numbers were converted, and the king himself at length submitted to the rite of baptism. Community of religion produced a closer connection with the nations on the Continent; and Christianity proved a means, as the Roman conquest had formerly done, of promoting knowledge and civilisation in this secluded part of Europe. Ethelbert, with the consent of his states, enacted a body of laws, which was the first written code promulgated by the northern conquerors. After a glorious reign of fifty years, he died in 616, and left his crown to his son Eadbald. *Hume's Hist. of Engl.—A.*

ETHELBERT, king of England, son of Ethelwolf, succeeded to the government of the eastern part of the kingdom in 857; and, on the death of his elder brother Ethelbald in 860, became sole king. He displayed some vigour in defending his country from the inroads of the Danes, who, however, continued to ravage one part as they were repulsed from another. He died in 866. *Hume's Hist. of Engl.—A.*

ETHELRED I. king of England, son of Ethelwolf, succeeded his brother Ethelbert in 866. The whole of his reign was disquieted by inroads of the Danes, which became so formidable as to threaten the entire conquest of the kingdom. Ethelred, assisted by his younger brother Alfred, pursued them from place to place, and drove them from the centre of Mercia, into which they had penetrated. The Mercians, however, jealous of his superiority, refused to act with him, and he was obliged to oppose the Danes with his West Saxons alone, who were his hereditary subjects. Various actions were fought, with various success. In one of these, Ethelred, who was hearing mass, refused to march to the succour of his brother Alfred, who was surrounded by the enemy, till the service was finished; and to this act of piety, say the monkish historians, he was indebted for the subsequent victory. The invaders, however, reinforced with new bodies of their countrymen, continued to gain ground; and Ethelred died, in consequence of a wound received in an action with them, in 871, leaving his crown and his cares to the great Alfred. *Hume's Hist. of Engl.—A.*

ETHELRED II. king of England, son of Edgar, succeeded to the crown on the murder of his brother, Edward the Martyr, in 978.

He was at this time a minor; and, when he grew to manhood, he discovered so little vigour and capacity, that he had been characterised by the epithet of *the Unready*. His reign was one of the most calamitous in the English annals. The Danes, who had for some time forborne their inroads, now renewed them with increased fury. After having experienced the weakness of the king, and want of spirit in the nation, by the success of a considerable incursion, from which they were bought off by a sum of money, they repeated their attacks; and, in 993, under the command of Olave king of Norway, and Sweyn king of Denmark, made a formal invasion of the country. Their progress was such, that they even laid siege to London; but the valour of the citizens proved sufficient for its defence. It was again thought necessary, however, to purchase their departure, and this disgraceful policy produced, as might have been expected, but a short respite; for, in 997 and 998, fresh bodies of pirates came over, who laid waste all the southern parts of the kingdom, and were to be pacified by a still larger payment. In order to strengthen himself by a foreign connection, Ethelred, being a widower, married, in 1001, Emma, sister to Richard II. duke of Normandy. In the next year a shocking massacre took place on the same day throughout England of all the Danes settled in the kingdom. The English had long been provoked by their insolence and debauchery, and by their treachery in joining their countrymen upon every invasion, and their vengeance was proportionally cruel and bloody. They spared neither sex nor age. Even a sister of the king of Denmark, who was married to an earl, and was become a Christian, was put to death in cold blood by the orders of Ethelred, after seeing her husband and children butchered before her face. Such a revenge added nothing to the strength of the nation, but rendered its enemies more implacable. In 1003 Sweyn with his Danes appeared off the western coast, and carried fire and sword through the country. They were opposed with more vigour than usual; but after several campaigns they were again bribed to depart. Internal treachery and dissensions rendered unavailing the rational schemes that were adopted for the future defence of the country; so that Sweyn, upon a new invasion, obliged the nobles to swear allegiance to him as king of England, while Ethelred, in 1013, fled into Normandy with his family. On the death of Sweyn, in 1014, he was recalled by his subjects, and resumed the government; but his character was not improved by misfortune.

Canute, the son of Sweyn, came over, and though resisted by the valour and activity of prince Edmund Ironside, he made continual progress. Ethelred, mean time, ventured not to quit London, where he finished his inglorious reign of thirty-five years, in 1016. *Hume's Hist. of Engl.—A.*

ETHELWOLF, king of England, succeeded his father Egbert in 838. Soon after his accession he gave to his eldest son, Athelstan, the sovereignty over Essex, Kent, and Sussex. It was not long before he began to be molested with those piratical incursions of the Danes which had disquieted the preceding reign. They came over almost annually; and, in 851, made an invasion in such numbers, that they threatened to subdue the country. Though opposed with vigour by Athelstan and other commanders, they took up their winter-quarters in England, and in the next year burnt Canterbury and London. In the midst of these dangers, Ethelwolf was induced by a spirit of devotion to make a pilgrimage to Rome, where he staid a year, accompanied by his young son Alfred (afterwards king). On his return, he found Athelstan dead, and the reins of government seized by his next son, Ethelbald, who had, in concert with the nobles, entertained the design of dispossessing his father of a throne which he was too weak to fill. A civil war could only be avoided by the king's cession of the western division of the kingdom to his son. He soon after summoned the estates of the whole kingdom, and solemnly conferred upon the clergy the tithes of all the produce of the lands, which, though England had almost two centuries been distributed into parishes, they had not hitherto obtained. This act of piety was then thought the most effectual measure for resisting the Danes. Ethelwolf survived this grant about two years, and died in 857. *Hume's Hist. of Engl.—A.*

ETHEREGE, GEORGE, one of the "wits of Charles's days," chiefly known as a writer of comedy, was descended from a family in Oxfordshire, and was born probably near London, about 1636. Of his education little is known. He is supposed to have been for a time at Cambridge, then to have travelled abroad, and afterwards to have entered at one of the inns of court. But his manners and pursuits were really formed by the gay and polite company of the metropolis, under the influence of which he turned his attention to the stage; and in 1664 presented to the town his first comedy, entitled "The Comical Revenge, or Love in a Tub." Though this piece was written with the incon-

gruous mixture of serious heroic verse and farcical prose, yet it suited the taste of the time, and was well received. The author was immediately enrolled among the courtly wits of the age, such as Villiers, Rochester, Scroop, Sedley, &c.; and his improvement was shewn in his next play, "She would if she could," acted in 1668. Of this piece, Steele thus speaks, in *The Spectator*, No. 51. "This expedient (licentious description) to supply the deficiency of wit, has been used more or less by most of the authors who have succeeded on the stage, though I know but one who has professedly writ a play upon the basis of the desire of multiplying our species, and that is the polite sir George Etherege; if I understand what the lady would be at, in the play called *She would if she could*. Other poets have here and there given an intimation that there is this design under all the disguises and affectations which a lady may put on; but no author, except this, has made sure work of it, and put the imaginations of the audience upon this one purpose from the beginning to the end of the comedy." A dissipated course of life seems to have been the cause which rendered the author so dilatory in pursuing his success; for it was not till 1676 that he produced his third and last comedy, "The Man of Mode, or Sir Fopling Flutter." At this time it appears from the dedication, that he had the honour of *belonging to* the second duchess of York, Mary of Modena. This performance was still more applauded than the preceding, and was thought by the wits to be the true model of polite comedy. Sir Fopling was the complete example of the ridiculous beau or coxcomb; while Dorimant, supposed to be the representative of the earl of Rochester, was the finished fine gentleman and man of pleasure. Yet the *Spectator*, No. 95, has sufficiently shewn, that this accomplished rake is not only void of all honour and sensibility, but has a large portion of that radical vulgarity which is inseparable from a thorough debauchee. Etherege's plays are lively conversation-pieces, with little either of true comic humour or of plot; and now that their licentiousness of language is become too offensive to be borne, there is nothing else to keep them alive. With respect to his personal history, it appears, that, having injured his fortune and constitution by his mode of living, he projected the reparation of the former by marrying a rich old widow. She, however, made it a condition that she should acquire the rank of a lady, and accordingly he procured the honour of knighthood. After the accession of James II. he obtained the appoint-

ment of envoy to Ratisbon, where he resided some time, and whence he wrote two letters to the duke of Buckingham, printed in the *Biog. Britan.* which are a favourable specimen of his talent for easy pleasantry. After the Revolution, he is said by some to have joined his former master in France, and to have died there; but there is also a tradition that he was killed at Ratisbon by a fall down stairs, as he was taking leave of some guests whom he had been entertaining. He is not known to have had any legitimate issue; but he left a natural daughter by Mrs. Barry the actress. Etherege was a man of a courteous and companionable disposition, sprightly and generous. He had an elegant person, till spoiled by intemperance. Besides his plays, he wrote several pieces of light and easy poetry, such as songs, lampoons, panegyrics, &c. which are not without their appropriate merit. *Biog. Britan.*—A.

ETIENNE, the name of a family of celebrated printers, whose services to learning have been such, that they have been naturalised in various languages; and are as much known by the Latin *Stephanus*, and the English *Stephens*, as by their proper French name; by which, however, it is thought best here to indicate them.

HENRY ETIENNE, *the elder*, founder of the family, was a printer at Paris, and died at Lyons in 1520. He is known as the editor of some books, and particularly of a Psalter, of which the verses were, by Le Fevre d'Estaples, distinguished by figures, being the first book of Scripture in which this practice was observed. He left three sons, all eminent printers.

ROBERT ETIENNE, second son of Henry, worked first under Simon de Colines, who had married his mother, and then set up for himself in Paris. His education had fully qualified him for sustaining the character so rare in our days, that of a *learned printer*. He was well acquainted with the ancient languages, and with literature in general, and was skilled in the principles of sound criticism. No one did more to perfect the art of typography, as well with respect to beauty as to correctness, and his editions have preserved their value to the present time. His house resembled a learned seminary, in which Latin was the only language spoken even by the workmen, and was understood by the females and domestics. He early acquired reputation by his editions of Bibles in different languages. He was the first who introduced the division of the whole into verses; of which he formed that of the New Testament, in a journey on horseback from

Paris to Lyons;—a proof of his incessant diligence, but at the same time a cause of the defective manner in which it is performed. In 1532 he merited the gratitude of scholars by publishing his excellent "*Thesaurus Linguae Latinae*," two vols. folio, an immense treasure of knowledge relative to the Latin language. This work received many additions and improvements in successive editions, some given by himself, others since his time: the best are reckoned those of London, 1734; and of Basil, 1740, both of four volumes folio. The literary reputation of Robert attracted the notice of his sovereign, Francis I. who reimbursed him some of his expences in procuring of manuscripts and founding of new types; and, in 1539, conferred upon him the title of his printer for Greek and Latin books. In common with most scriptural critics about the era of the Reformation, he fell under the suspicion of heresy, and underwent a long persecution from that standing army of orthodoxy, the Sorbonne. Their enmity was especially excited by his Bible printed with a version by Leo Judæ, and notes attributed to professor Vatable, but partly borrowed from Calvin. After a solemn examination, the doctors of the Sorbonne unanimously decreed, in 1548, that this publication ought to be suppressed, and placed in the list of prohibited books. Etienne maintained himself for a time against their rage, by means of his protectors, but at length, in 1551, he thought it advisable to withdraw to Geneva, where he soon openly embraced the reformed religion. He published his Apology, in which he did not spare the Sorbonne or the Roman-catholic church. He continued to follow his profession of a printer, and published several books, especially of a controversial kind, in favour of Protestantism. He was admitted a burgher of Geneva, and lived upon terms of intimacy with Calvin and Beza. He has been charged by his enemies with carrying away with him the matrices of the Greek types belonging to the royal press at Paris; but this stain upon his memory has been expunged by his biographer, Mattaire, who has taken pains to disprove the accusation. Robert died at Geneva in 1559, at the age of fifty-six. He manifested his displeasure against his native country by bequeathing his property exclusively to such of his children as should remain at Geneva. This eminent person has obtained deserved commendations from many of the learned; and the illustrious De Thou has not scrupled to say, that France owes more to him for having brought to perfection the art of printing, than

to her greatest captains for extending her frontiers. Certainly, his indefatigable industry, his ardour for improvement, and his zeal for promoting truth and knowledge, have scarcely been exceeded. The catalogue of his editions is very numerous, and comprises many works of value. Some are remarkable for their correctness, and his Greek Testament, of 1549, in 16mo. is said to be immaculate. *Moreri. Nouv. Dict. Hist. Senebier Hist. Lit. de Geneve.*

CHARLES ETIENNE, younger brother of Robert, was born at Paris, and received a very liberal education. His literary reputation caused him to be chosen by Lazarus de Bayf to superintend the education of his son Antony; and he accompanied Lazarus in an embassy to Germany. To the profession of a printer, in which he succeeded his father, he joined that of a physician, and became a doctor in the faculty of Paris. He published a number of books, as well on literary topics, as in the several branches of medicine. Among the former is a collection of pieces on grammar, drawn up for the instruction of his nephew Henry; a thesaurus of the words of Cicero; a Latin and Greek, and Latin and French, dictionary; and a historical, geographical, and poetical dictionary, of which an improved edition was published at Oxford and London. In anatomy he published "*De Dissectione partium Corporis humani, Lib. III.*" 1545, folio, of which the figures belong to Stephen de la Riviere, a surgeon of Paris, who assisted him in the dissections; the language is his own: this was a valuable performance at the time. In botany, horticulture, and materia medica, he published several pieces which were all collected in his "*Prædium rusticum,*" 1554, a work containing instructions for the culture and use of herbs, fruits, shrubs, &c. with their nomenclature in Greek, Latin, and French: also "*De Alimentis,*" a work on diet. Charles died at Paris in 1564, aged about sixty. Guy Patin asserts, that he ended his days in the Chatelet overwhelmed with debt. He left a daughter, *Nicole*, married to John Liebaut, a physician, who was a learned lady, and wrote poems, and a prose apology for the sex. *Moreri. Haller Bibl. Anat. & Botan.*

HENRY ETIENNE II. son of Robert, born at Paris in 1528, was one of the most learned men of his time. He was educated under the ablest masters in Paris, and from his childhood acquired a particular knowledge of the Greek language. At the age of eighteen he assisted his father in collating the MSS. of Dionysius Halicarn. Soon after, he made a tour in Italy,

where he employed himself in searching libraries, and conversing with the men of letters. He likewise travelled into England and the Low-countries, and returned to Paris at the time when his father was quitting it. He himself continued there, though a professed Calvinist, and followed the family employment of printing and editing. In 1554 he gave a great treat to the learned world by his "*Odes of Anacreon,*" which were for the first time published by him, from MSS. which he had casually found in Italy, and of which there is no clear account. The authenticity of some of the odes was suspected, but they seem now to be generally received into the body of ancient Grecian literature. He accompanied his edition with some fragments of Sappho and other lyric poets, and with an elegant Latin metrical version, partly executed by himself, and partly by Elias Andreas. He published successively various other Greek authors, the MSS. of which he had collected in his travels, and all of which he corrected and enriched with annotations. In 1572 he published the work which has most contributed to his reputation among scholars, his "*Thesaurus Linguæ Græcæ,*" four vols. folio, a worthy companion to his father's Latin Thesaurus. The abridgment of this work, published by his domestic Scapula, greatly injured its sale, and defrauded the author of his due recompence. Henry Etienne was protected by Henry IV. of France, who had a taste for letters, and who engaged him in the composition of a French work, "*Sur la Precellence de la Langue Française.*" His attacks on the monks, however, in his "*Preparation à l'Apologie pour Herodote,*" brought a prosecution upon him, from which he thought it safest to take refuge in the mountains of Auvergne. He was burnt in effigy during his concealment, and pleasantly said, "that he had never felt so cold as on the day on which he was burning." The Apology for Herodotus, published afterwards, was a keen and virulent satire against the catholic priesthood and religion: it was a pretended justification of the fables related by that historian, by comparing them with the legendary miracles of the saints. He resided much at Geneva after this period, whence he made frequent literary journeys into Germany and France. He passed an unquiet life, often persecuted on account of his writings, and brought into difficulties from the derangement of his affairs; and at length died in an almshouse at Lyons, in 1598, when he was reduced almost to a state of mental imbecility. Henry Etienne was undoubtedly a very able scholar,

and a great benefactor to letters. Joseph Scaliger praises him highly in these respects, and his praise was not lightly bestowed. The works which he wrote and edited form a numerous catalogue. Besides those above mentioned may be distinguished his "Castigationes in Ciceronis locos quam-plurimos;" "De origine mendum;" "Juris civilis fontes & rivi;" "Dialogus de bene instituendis linguæ Græcæ studiis;" "De criticis veteribus Græcis & Latinis." Of his editions of Greek authors the principal are those of Maximus Tyrius, Diodorus Siculus; Poetæ Græci Principes; Medicæ artis Principes post Hippocrat. & Galen; Nov. Testament. (with an excellent preface), 1576. He also wrote many works in French, both in verse and prose, and some of them on singular topics. He was, indeed, a man of many singularities in manners and opinions, and is said to have had the appellation of the *Pantagruel of Geneva*. He left several children; of whom his son PAUL succeeded him in his Genevan printing house, and inherited a share of his literary reputation. He had a daughter married to the learned Isaac Casaubon. *Moreri. Nouv. Dict. Hist. Senebier Hist. Lit. de Geneve.*

Several other members of the ETIENNE family were eminent as printers. ROBERT II. the son of Robert before mentioned, continued at Paris in the profession of the Roman-catholic religion, and had the direction of the royal printing-office. Many fine editions, equal to those of his father, came from his office. His son, ROBERT III. was also an eminent printer, and a man of letters. Almeloveen and Mattaire have written lives of this family, under the title of *Vitæ Stephanorum*.—A.

ETMULLER, MICHAEL, an eminent physician, was born at Leipsic in 1644. After studying at the university of his native place and at Wittenberg, he travelled through the principal countries of Europe, and returning, took his doctor's degree at Leipsic. He was there created professor in ordinary of botany, and extraordinary of chemistry and anatomy. After attaining the rank of one of the most celebrated physicians of his time, he died in the flower of his age in 1683, in consequence, it is said, of a disease caught from an accident in a chemical process. Etmuller was one of the chemical sect of physicians, of the school of Helmont and Sylvius, who imputed most diseases to an acid cause, and were great patrons of absorbent remedies. He was a copious writer, though the greater part of his works did not appear till after his death. They em-

brace a wide field in medicine, comprising chemistry and the chemical principles of physic, pharmacy, the practice of medicine, and medical surgery. Various editions were published of them, but the most genuine is that of his son, *Michael-Ernest*, in three volumes folio, *Frankf. 1708*. For a considerable time Etmuller was regarded as a standard of practice; and now, that his theories are out of repute, his narrations of cases are consulted with benefit. Besides being warped by theory, he was not free from the medical superstition of the time, and was credulous with respect to the powers of particular medicines. *Moreri. Haller Bibl. Med. Anatom. & Botan.*—A.

EVAGRIUS, patriarch or bishop of Constantinople in the fourth century. He was chosen to that situation in the year 370, by the votes of the Catholics, after the death of Eudoxus, who was of the arian party, and in opposition to Demophilus, who was elected by the Arians, and approved by the emperor Valens. The election of Evagrius was so highly resented by Valens, who was then at Nicomedia, that he sent a body of troops to Constantinople to drive him from that city by force; and the Arians, who were thus countenanced by the emperor, commenced from that event a cruel persecution against the Catholics, which lasted until the accession of Gratian to the throne. Evagrius most probably died in exile during that period. *Moreri. An. Un. Hist. vol. XVI. b. iv. c. 3.*—M.

EVAGRIUS, bishop of Antioch in the fourth century, was elected successor to Paulinus, in the year 389, by the party who had adhered to that bishop. In the year 381 Flavianus had been chosen successor to Meletius by an opposite party, so that the election of Evagrius only served to keep up that schism in the church of Antioch, which was the subject of much lamentation in the orthodox world. His cause, nevertheless, was warmly espoused by Siricius bishop of Rome, who procured his election to be approved by the council of Capua, in the year 390. Flavianus, however, paid no attention to their judgment. Two years afterwards Evagrius died; when the party which had elected him agreed to terminate the schism, and in a short time became reconciled to the communion of Flavianus. Evagrius was the friend and intimate companion of St. Jerome, who says that he was a person of an active and fervent spirit, and author of various writings of which that father had the perusal. None of them, however, have reached our times, if we except a translation into Latin from the Greek of Athanasius's

Life of St. Anthony, inserted in Rosweydi Vit. Patr. of which the genuineness is not undisputed. *Cave's Hist. Lit. vol. I. sub sac. Arian. Moreri. Du Pin.—M.*

EVAGRIUS, surnamed PONTICUS, and by St. Jerome HYPERBORITA, from the situation of his native place, which was not far from the Euxine sea, flourished towards the latter end of the fourth century. He was appointed by St. Basil lector, or reader of the church at Cæsarea, and afterwards ordained a deacon of Constantinople by St. Gregory Nazianzen. By that bishop he was instructed in biblical learning, and was promoted to the office of his archdeacon. He was a person of a very handsome figure, and particularly attentive to the neatness and elegance of his dress; whence he became a favourite with the ladies. It was his misfortune, however, to become an object of suspicion to a man of considerable consequence, who was jealous of his intimacy with his wife; and on that account he found it necessary for his personal safety suddenly to withdraw from Constantinople, in the year 385, and to retire to some distant place. Arriving at Jerusalem, he determined to embrace the monastic life; and for that purpose went to Egypt, where he passed fifteen years in a monastery amidst the deserts of Nitria, and was a disciple of both the Macarii in the ascetic discipline. While he was in this situation he refused the episcopal dignity, with which Theophilus bishop of Alexandria was very desirous that he should be invested. Afterwards he proved a zealous defender of the opinions of Origen, and, according to Jerome, Epiphanius, Theophilus of Alexandria, and other orthodox writers, laid the foundation of those notions which within a few years were propagated by Pelagius and his followers. He appears to have died at an advanced age, but in what year is uncertain. He was a man, according to the testimony of Sozomen, eminent for learning, judgment, and eloquence; of irreproachable manners, abstemious, humble, and ardently devout. Palladius also, who was his disciple for three years, in his *Monastic History* speaks in very high terms of his character, and the utility of his writings. And Socrates Scholasticus, in his *Ecclesiastical History*, applies the very encomiastic expression of admirable, both to the author and his productions. His writings were, "Rationes, sive preces centum;" "Sexcenta prognostica Problemata;" "Epistola ad Melaniam de Impassibilitate, &c. in Anachoretarum Usus;" "Elementarium Lib. III. alter ad monac. ad virgines Deo sac. alter;" "Monachus, sive de vita Activa;" "Gnosticus,

seu de iis qui Cognitionis munere donati sunt;" "Anthirreticus, contra Dæmonas Tentatores, &c." Some of these treatises are still to be found entire, in the *Bibliotheca Patrum*, and in *Cotelerius's monument. Eccles. Græc.*; but of the greater part a few fragments only remain, dispersed in the writings of Socrates, and other authors, to which the reader may find references in *Cave* and *Du Pin. Socrat. Hist. Eccl. lib. iv. cap. 23. Cave's Hist. Lit. vol. I. sub sac. Arian. Du Pin. Moreri.—M.*

EVAGRIUS was also the name of another monk, who was a disciple of St. Martin of Tours, and who lived in the latter end of the fourth and the beginning of the fifth century. Gennadius places him among the ecclesiastical writers of the fifth century, and attributes to him "A Dissertation between Simon a Jew, and Theophilus a Christian," which, although written with ability, is far from being a complete work on the subjects in debate between Christians and Jews. It is to be found in the fifth volume of the "Thesaurus Anecdotorum," &c. by Martenne and Durand. To the same author has also been ascribed another work, more perfect and of greater merit than the preceding, containing three books of debates between Zacheus a Christian, and Apollonius a philosopher, which was published by D'Acherius, in the tenth volume of his "Specilegium veterum aliquot Scriptorum, &c." *Cave's Hist. Lit. vol. I. sub sac. Nestor. Du Pin. Moreri.—M.*

EVAGRIUS, surnamed SCHOLASTICUS, an ancient ecclesiastical historian, was born at Epiphanea, a city of Syria, in the year 536 or 537. After he had finished his grammatical education he applied to the study of rhetoric, and, making successful progress in that art, was admitted to the profession of an advocate, whence he derived his surname. In this character he practised with considerable reputation in the courts at Antioch. He also lived in habits of great intimacy with Gregory, the patriarch of that city, who appointed him his assessor, and availed himself of his talents, not only in judiciary proceedings, but in the letters and representations which he had occasion to transmit to the imperial court, and in his sermons and public discourses. In the year 589, when Gregory was accused of the crime of incest, and had appealed to the emperor and a synod for the adjudication of his cause, Evagrius attended him to Constantinople, in the capacity both of counsellor and friend, and left advantageous impressions of his abilities and character in that city. He appears to have taken up his residence

chiefly at Antioch, where he married; and, after he had lost his wife and children during the ravages of a pestilential disease, entered a second time into the matrimonial connection. The degree of consequence and respect in which he was held by his fellow-citizens may be concluded from the circumstance that, on the latter occasion, the whole city observed the day of his marriage as a festival, and celebrated it with public shows, and other marks of honourable notice. Of the estimation in which he was held at the imperial court, his appointments to the dignity of questor in the reign of Tiberius Constantinus, and to that of honorary prefect in the reign of Mauricius Tiberius, enable us to form some idea. Much of the time which he could spare from his official engagements was employed in writing his "Ecclesiastical History, in six Books," which comprehends the period from the year 431 to the year 594, commencing with the events which took place after the close of the Histories of Theodoret and Socrates, and terminating with the twelfth year of the emperor Mauricius. How long he lived after the publication of this work, which was in the year last mentioned, is uncertain. He wrote also two books of "Epistles, Relations, Decrees, Oration, and Disputations," the greater part of which appeared under the name of Gregory of Antioch, and "A Panegyric Oration on the Emperor Mauricius, &c." both which are now lost. His history is unquestionably a work of merit, and affords evidence of much diligence in the collection of materials from many of the most respectable writers of the times. But it abounds in unnecessary digressions, particularly on subjects belonging to profane history, in which the author appears to have been more conversant than in ecclesiastical antiquities. And it displays many marks of great credulity, in the frequent admission of superstitious anecdotes, and the credit given to accounts of fictitious miracles. According to Baronius, Valesius, and other writers of the Romish church, his chief merit consists in his being the only person of all the Greek ecclesiastic historians who has preserved the doctrine of the true faith entire and undefiled. His style, in the opinion of Photius, is not unpleasant, and is sometimes elegant and beautiful, although in many places too redundant and luxuriant. The original Greek of this history was published at Paris in 1544, in folio, by the celebrated Robert Stephens, from a single manuscript in the king's library. In 1612 it was printed at Geneva in folio, accompanied with a Latin version. In 1679 the learned Valesius published a more correct edition of it

at Paris, in folio, after he had carefully collated it with two different manuscripts, and added to it a new version and many valuable notes. The edition last mentioned was afterwards republished at Cambridge in 1720, folio, by William Reading, with additional notes from various authors. *Cave's Hist. Lit. vol. I. sub sac. Eutych. Valesii Vit. Evag. Hist. Eccl. Pref. Du Pin. Moreri. Nouv. Dict. Hist.—M.*

EVANS, JOHN, a respectable Welsh divine of the protestant nonconformist persuasion, was born at Wrexham in Denbighshire, in the year 1680. His father had been ejected for his nonconformity from Oswestry in Shropshire, in 1662, and afterwards settled with the independent, or congregational church at Wrexham. The subject of this article was educated at private academies in London and Yorkshire, in which he made great proficiency in the different branches of literature necessary to qualify him for the office of the ministry. His first settlement in life was with a private family at Borealton in Shropshire, where he applied himself with great diligence to the study of scripture criticism and ecclesiastical antiquities, and commenced his labours as a christian preacher. Some time afterwards he received an invitation to undertake the pastoral care of his father's congregation in Wrexham; but declined it on account of their refusal to form a junction with another vacant congregation in the same town, to which he became minister. About the year 1704 he was invited to settle at Dublin; but preferred a proposal which was made to him to become assistant to Dr. Daniel Williams, pastor of a congregation in London, whose fellow-labourer he continued until the death of the doctor, in 1716, when he was chosen his successor. In this situation he spent the remaining years of his life, highly respected and esteemed as a preacher, and eminent for his piety, integrity, public spirit, prudence, and benevolence. In his principles he is described as having been "soberly orthodox, and thoroughly catholic; disposed to think well of, and to honour those who differed from him, who appeared upright and deserving, of whatever denomination. He knew no difference in his affection and esteem between one good man and another, but what the different degrees of their goodness made." He appears to have been honoured with the degree of doctor in divinity, but at what periods we are not informed, by the universities both of Edinburgh and Aberdeen. After a lingering illness, he fell a sacrifice to a complication of disorders in 1730, when in the fifty-first year of his age. He had intended to publish a his-

tory of nonconformity, from the beginning of the reformation to the times of the civil war, on which he employed himself for many years, using vast industry in collecting materials, and in examining the different sources of information; but, owing to his ill state of health and other circumstances, he was prevented from completing it. Besides numerous single sermons, he was the author of "Two Letters to Mr. Cumming, on the Importance of Scripture Consequences," 1719, 8vo.; a volume of "Sermons for young Persons," 1725, 8vo.; and two volumes of "Practical Discourses concerning the Christian Temper," 1729, 8vo., which met with a very favourable reception from the public, and are still held in much repute. Dr. Watts gives them the character of being, "perhaps, the most complete summary of those duties which make up the christian life, that hath been published in our age." *Dr. Harris's Funeral Sermon for Dr. Evans. Preface to Dr. Watts's Sermons.*—M.

EVARISTUS, pope, or bishop of Rome, was chosen to that office in the year 100. All that can with certainty be learned concerning him is, that his episcopate lasted till about the year 109. As to the statements in several modern writers concerning his decretals, his distribution of Rome into parishes, his presenting to Adrian a book on the excellence of the christian religion, and his martyrdom under the reign of that emperor, we have only to observe, that they do not receive any confirmation from the testimony of the ancient ecclesiastical historians. With respect to the letters which have been attributed to him, they are certainly supposititious. *Platina de Vit. Pont. Moreri. Bower.*—M.

EUBULIDES, a Grecian philosopher of the megaric sect, was a native of Miletus. He became a disciple of Euclid, the founder of the megaric school, and his successor in it; and was noted for his enmity to Aristotle, whose opinions he censured, and whose character he calumniated on every occasion. Like his master, he was warmly attached to the art of disputation, and was the inventor of several sophistical modes of reasoning, of which the most ingenious served only to produce perplexity and confusion, and some were truly trifling and contemptible. Aristotle calls them *Eristic*, or disputatious syllogisms. They received their denominations from their chief examples, of which we shall produce some specimens. 1. *The Lying.* If, when you speak the truth, you say that you lie, you lie: but you say that you lie, when you speak the truth; therefore, in speaking truth, you lie. 2. *The Occult, or Veiled.* Do you

know your father? Yes. Do you know this man who is veiled? No. Then you do not know your father; for it is your father who is veiled. 3. *Electra.* Electra, the daughter of Agamemnon, knew her brother, and did not know him; she knew that Orestes was her brother, but she did not know the person who stood by her and conversed with her, to be her brother. *Sozites.* Is one grain a heap? No. Two grains? No. Three grains? No. Go on, adding one by one; and, if one grain be not a heap, it will be impossible to say what number of grains make a heap. Or, according to the example quoted by Cicero, Diogenes Laertius, Sextus Empiricus, and others; are not two a few? Are not three so likewise? Are not four the same? And so on to ten? Yes. But two are a few; and, therefore, two are ten. *The Horned.* What you have not lost, you have; you have not lost horns; therefore you have horns. In such high repute were these silly sophisms held, that Diogenes Laertius mentions that Chrysippus wrote six books upon the first of them; and Suidas and Athenæus assert, that Philotas, a Choan, died of a consumption, which he contracted by the close study which he bestowed upon it. The inscription upon his tomb was 'Ο Ψευδόμενος, or the Deceived. It is quite unnecessary to offer any remarks on the captiousness and futility of such modes of reasoning. *Diog. Laert. lib. ii. cap. 10. and lib. vii. cap. 7. Suidas. Moreri. Stanley's Hist. Phil. part iv. Enfield's Hist. Phil. vol. I. b. ii. ch. 6.*—M.

EUCHERIUS, a saint in the Romish calendar, and bishop of Lyons in the fifth century, was of illustrious descent, and began his career in secular life. He acquired considerable wealth, and sustained the rank of senator; and having married, had several children, among whom were two sons, both of whom he lived to see advanced to the episcopal dignity. Becoming disgusted with the world, he distributed a part of his property among the poor, and the rest among his daughters, and retired with his two sons, Salonius and Veranius, into the island of Lerins, and afterwards into that of Lero, at present called St. Marguerite, where they embraced the monastic state. That solitude he was with much difficulty prevailed upon to quit, and to accept of the see of Lyons, in the year 434. He assisted at the first council of Orleans in the year 441, and distinguished himself in it by his learning and sagacity. Claudian Matherius informs us that he held frequent conferences at Lyons, in which his abilities and address were advantageously displayed; and that he preached

often with great reputation and success. He was zealously attached to the doctrine of St. Augustin respecting grace. He died about the year 454. Among his remains which have reached our times, some of which have been separately printed, are, "Epistola de Laude Eremi, seu de Vita Solitaria," dedicated to St. Hilary, intended to extol the advantages of the ascetic life, and written with uncommon purity and beauty of language for the age in which it was produced; "Epistola Parænetica de Contemptu Mundi & sæcularis Philosophiæ, ad Valerianum Cognatum suum," which Erasmus published with notes, at Basil, in 1520, and pronounced to be one of the most elegant pieces of antiquity; "De formulis spiritualis Intelligentiæ Liber, ad Veranum Filium;" and "Instructionum ad Salonium Filium, Libri II." The two last-mentioned treatises, which are intended to illustrate difficult passages of Scripture, and the meaning of Hebrew terms and expressions, are of less value in point of composition than the preceding, and among some good remarks contain much of what is fanciful and mystical. To the foregoing might be added the titles of other pieces attributed to Eucherius, some doubtful in point of genuineness, and others pronounced by the ablest critics to be supposititious; for which, together with the conjectures respecting their probable authors, we refer our readers to Cave and Du Pin. The whole of them were published at Basil, in 1531, at Rome, in 1564, and are to be found in the sixth volume of the *Bibliotheca Patrum*. There was also another Eucherius, who was likewise bishop of Lyons in the sixth century, and assisted at the second council of Orleans, in the year 529, who has been frequently confounded with our author, and had many circumstances attributed to him which are only applicable to the subject of the preceding article. *Cave's Hist. Lit. vol. I. sub sac. Nestor. Vossius de Hist. Lat. lib. ii. cap. 17. Moreri. Du Pin. Nouv. Dict. Hist.—M.*

EUCLID, a Grecian philosopher, and the founder of the Megaric sect, flourished about the 95th olympiad, or about 400 years B.C. He was a native of Megara, who possessed an acute and subtile genius, and early contracted an attachment to the study of philosophy. He first studied the writings of Parmenides, and afterwards removed from Megara to Athens for the sake of attending the instructions of Socrates. Of that philosopher he was long a constant hearer, and so desirous of profiting by his lessons of wisdom, that he ventured to incur great personal risk in order to receive them. For after

the Athenians had passed a law prohibiting any of the Megareans from entering Athens on pain of death, he frequently came thither by night, from a distance of more than twenty miles, disguised in a female dress, that he might attend his master. But with all his reverence for Socrates, the tranquil dispassionate method of philosophising adopted by him was not suited to the genius and inclination of Euclid. To his mind spirited controversy was more congenial; on which account he delighted to engage in the disputes and contests of the civil courts. When Socrates found that all his attempts to correct this taste in his disciple were inefficacious, he told him, with no little severity, that he knew only how to contend with sophists, and not with men. This difference between master and pupil produced a separation between them; when Euclid set up a school at Megara, in which his chief employment was, not to teach the science of ethics, but the art of disputation, and how to refine the subtilties of logic. With such impetuosity and ardour were debates conducted by his disciples, that his sect obtained the name of *Eristic*, or disputatious, as well as Megaric from the place in which its founder was born. It was also called the dialectic sect; not because it gave rise to dialectics, or logical debates, but because the discourses and writings of this class of philosophers generally appeared in the form of question and answer. But though Euclid was ardent and contentious in his philosophical debates, yet that he knew how to command his temper appears from Plutarch's anecdote of his reply to his brother, who in a quarrel with him said, "Let me perish if I be not revenged on you:" "And let *me* perish," answered Euclid, "if I do not subdue your resentment by my forbearance, and make you love me as much as ever." And it redounds greatly to his honour, that notwithstanding his breach with Socrates, after the unjust death of that philosopher, he received at Megara, and entertained in the kindest manner, Plato, and several others of his intimate disciples, whom a regard to their own safety had obliged to withdraw from Athens. In disputation, Euclid discarded the analogical method of reasoning, and maintained that legitimate argumentation consists in drawing fair conclusions from acknowledged premises. And it was his custom warmly to crowd inference upon inference, in order to embarrass and confound his opponent. According to Diogenes Laertius he held that there is one supreme good, which he called by the different names of prudence, intelligence, and God; and that evil, considered as an opposite principle to the su-

preme good, has no existence. According to Cicero, he maintained that the supreme good is one, similar, eternal, and unchangeable. As far as it is possible from these accounts to understand his doctrine of the nature of good, he appears to have considered it abstractedly, as residing in the Deity, and to have maintained that all things which exist are good by their participation of the first good, and consequently that there is, in the nature of things, no real evil. It is said, that being asked his opinion concerning the gods, he replied, "I know nothing more of them than this, that they hate inquisitive persons:" which may be considered either as a proof of the respectful sentiments which he entertained concerning the divine nature, which would not permit him to indulge to conjectures on such a subject, or of the caution in declaring his opinions which he had been taught by the fate of Socrates. Under the article *Eubulides*, we have already noticed some of the absurdities to which the subtilties of the megarian school gave rise. It may justly be said that the spirit and character of Euclid and his successors have passed from the chairs of the philosophers into the schools of divinity. "But what," asks Bayle, "has been produced by it in favour of truth? What philosophical doctrines have the Nominalists and Realists, the Thomists and Scotists, cleared? What have they done but multiply opinions, and found out the art of maintaining pro and con by the help of sundry barbarous terms." Their method of philosophising "has turned the most important points of the christian morality into problems; for what doctrine of morality have not the loose casuists shaken, and so obscured, that the only way to arrive at certainty is to hearken solely to the simplicity of the Scriptures, without any manner of regard to the subtle and captious reasonings of those doctors." These remarks, are applicable to the doctrinal, as well as moral, system of Christianity. *Diog. Laert. lib. ii. cap. 10. Bayle. Moreri. Stanley's Hist. Phil. part iv. Enfield's Hist. Phil. vol. I. b. ii. c. 6.—M.*

EUCLID, a celebrated mathematician, according to the accounts of Pappus and Proclus, was a native of Alexandria in Egypt, where he flourished, and taught the mathematics with great applause under the reign of Ptolemy Lagus, about 300 years B.C. He was the first who set up a mathematical school in that city, where, till the conquest of Alexandria by the Saracens, most of the eminent mathematicians were either born or studied; and it is to him and his scholars that the world has been indebted for Eratosthenes, Archimedes, Apollonius, Ptolemy, Theon, &c.

There is no doubt but that, before his time, many of the fundamental principles of the pure mathematics had been discovered, and delivered down by Thales, Pythagoras, Hippocrates of Chios, Eudoxus, Leon, and others who are enumerated by Proclus. But he was the first who reduced them into regular order, and added many others of his own discovering; on which account arithmetic and geometry may be said to owe their scientific form to his labours. He likewise applied himself to the study of mixed mathematics, particularly to astronomy and optics. He was the author, according to Pappus and Proclus, of "Elements;" "Data;" "An Introduction to Harmony;" "Phenomena;" "Optics;" "Catoptrics;" a treatise "Of the Division of Superficies;" "Porisms;" "Loci ad Superficiem;" "Fallacies;" and four books "Of Conics." The most valuable of these, however, is his "Elements of Geometry," consisting, as commonly published, of fifteen books; of which the two last are by some suspected not to have been Euclid's, but a comment of Hypsicles of Alexandria, who lived two hundred years after this time. Others also are of opinion that some additions have been made to Euclid's treatise by Theon, and other ancient mathematicians. Be this as it may, the name of Euclid has been rendered immortal by that precious legacy bequeathed by him to posterity, the excellences of which are too universally known to require any illustration or eulogium in our pages. Valerius Maximus and others among the ancients, and also some modern writers, have confounded our mathematician with the subject of the preceding article. Euclid died, but at what age is uncertain, in the 123d olympiad, and the year 283 B.C. He is represented to have been a person of agreeable and pleasing manners, and admitted to habits of friendship and familiarity with king Ptolemy. It is said, that when that prince once asked him if he could not direct him to some shorter and easier way of acquiring a knowledge of geometrical science than that which he had laid down in his Elements; he answered, that "there was indeed no royal road to geometry." Of his Elements there have been numberless editions in all languages; and of all his works now extant, a fine folio edition was published at Oxford, in 1703, in Greek and Latin, by David Gregory, the Savilian professor of astronomy in that university. *Fab. Biblioth. Græc. vol. II. p. 367. Moreri. Nouv. Dict. Hist. Martin's Biogr. Phil. Hutton's Math. Dict.—M.*

EUDÆMON, JOHN ANDREW, or JOHN THE HAPPY, a learned Jesuit in the sixteenth

and the beginning of the seventeenth century, was a native of the isle of Candia, who went for the sake of pursuing his studies to Rome, where he became a member of the company of Jesus. The learning and abilities which he discovered recommended him to the notice of his superiors, who appointed him to teach philosophy in their seminary at Rome, and afterwards theology in the university of Padua. Pope Urban VIII. honoured him with his esteem, and fixed upon him to accompany his nephew cardinal Barberini, as his chaplain or confessor, when he was sent papal legate into France. He had scarcely returned from this appointment to Rome, when he died in that city, in the year 1625. He was the author of various works, among which are, "Castigatio Lamberti Danzei;" "De Antichristo Lib. III.;" "Confutatio Anticotoni;" "Recitatio Exercitationum Casauboni," &c. And he was supposed to be the author of a work which appeared at Paris in the year 1625, under the title of "Admonitio ad Regem Ludovicum XIII.," which attacked the authority of the kings of France in matters of an ecclesiastical nature, and gave rise to a severe storm against the order of which he was a member. It was censured by the faculty of the Sorbonne, and the assembly of the clergy at Paris, condemned by the Parliament, and refuted by father Garasse, another Jesuit, who, on that occasion, obtained no little credit for his patriotism. *Moreri. Nouv. Dict. Hist.*—M.

EUDES, or OTHO, duke of Aquitaine, succeeded towards the end of the seventh century his father Boggis and his uncle Bertrand in the duchies of Toulouse or Neustrian Aquitaine, and of Gascony. When Pepin Heristal took possession of the royal authority in France, Eudes declared himself independent, and seized upon the remainder of Aquitaine. Pepin attacked him, but was called away by other enemies; and Eudes was left master of all the country lying between the Loire, the Ocean, the Pyrenées, Septimania, and the Rhone. His authority was recognised by Chilperic II. whom he defended against Charles Martel; but by the menaces of the latter, he was induced, in 719, to deliver up the king with his treasures. In 721 he gave a defeat under the walls of Toulouse to Zama, lieutenant of the Saracen caliph, who had invaded Gaul. These incursions, however, were renewed, so that in 730 Eudes found it expedient to make an alliance with Munuza, another Saracen general, to whom he gave his daughter in marriage. This did not secure him from being attacked the next year by Abdalrah-

man with a numerous army, who gave him two defeats, and overran all Aquitaine. Eudes had now no other resource than to call in the aid of Charles Martel (see his article); and their united forces gained the great victory over the Saracens in 732, near Poitiers, which freed France from the Mahometan yoke. Eudes recovered Aquitaine after this event, but did not long survive, dying at an advanced age in 735. He left three sons by his wife Valtrude, who was nearly related to Pepin. *Moreri. Univers. Hist.*—A.

EUDES, JOHN, a French priest and founder of the *Congregation of Jesus and Mary*, more generally known by the name of the congregation of the *Eudists*, was born at Rye, in the diocese of Seez, in Lower Normandy, in the year 1601. He was the brother of the celebrated historian Mezerai, and received his education under the Jesuits at Caen. In the year 1625 the celebrated father, afterwards cardinal Berulle, received him as a member into his congregation of the Oratory, where he continued for eighteen years, entering thoroughly into the spirit, conforming himself strictly to the manners, and making himself complete master of the regulations of that institution. For some years he was entrusted with the superiority of the house belonging to the congregation at Caen, at his own earnest request. In the year 1643 he quitted the congregation of the Oratory with the design of founding a new institution, the plan of which he had for some time projected. Finding, however, that jealousies were entertained by the fathers from whom he had separated of the object which he had in view, and apprehending that if he made a disclosure of his entire plan, they would find means to prevent him from carrying it into execution, he pretended that he wished only to open a house for the purpose of assisting priests in cultivating the spirit proper to their profession, without any intention of forming a new institution. By this pious fraud he quieted the jealousies of the fathers of the Oratory, until he had taken such measures as rendered their subsequent opposition unavailing, and obtained permission to establish a new institution at Caen, under the title of the *Congregation of Jesus and Mary*, of which he was the first superior as well as founder. His object in forming it was to provide a seminary for the instruction of young persons in piety and sacred knowledge, and to form a body of religionists influenced by greater fervour and exaltation in their devotional feelings, than was encouraged by the regulations of the society of which he had been a member. He appears to have been

a well-meaning man, but highly mystical and enthusiastic. As he was a favourite preacher in his day, and frequently appeared in the pulpit, his popularity soon filled the house of his congregation with scholars and devotees, and branches from it were speedily spread over different parts of the province of Normandy. Eudes died at Caen, in 1680, when he was nearly seventy-nine years of age, leaving behind him several works, which afford stronger evidence of the ardour of ill-regulated devotion, and of his superstitious credulity, than of his knowledge and judgment. Those which have engaged most notice are, a treatise "On the Devotion and on the Office of the Heart of the Virgin," 12mo. 1650; "Man's Contract with God," 12mo.; and particulars concerning a fanatical peasant in Normandy, whom he had the weakness to consider as an inspired person, entitled "The Life of Mary of the Valleys," in three volumes 4to. which he would not commit to the press, but suffered copies of it to be taken and to be dispersed among his acquaintance. *Moreri. Nouv. Dict. Hist.*—M.

EUDOCIA, a Roman empress, wife of Theodosius the younger, is celebrated for her history and adventures. Her original name was *Athenais*, and she was daughter of Leontius, an Athenian philosopher. She was educated in the sciences, as well as in the religion, of ancient Greece; and such was the opinion her father entertained of the advantages she might expect from her beauty and talents, that upon his death he divided his property between his two sons, bequeathing his daughter only a small legacy. This injustice caused her to seek the protection of Pulcheria, the sister of Theodosius, who in reality reigned in his name. She was struck with the figure and the eloquence of *Athenais*, and destined her to the bed of her brother, who was then approaching to manhood. One motive of this choice was doubtless the hope of still retaining her authority over the weak emperor, unrivalled by a consort raised by herself from an humble condition. The marriage took place in the year 421, and *Athenais*, renouncing the errors of paganism, received the baptismal name of Eudocia. The title of Augusta, however, was withheld from her till she had borne a daughter. She was reconciled to her brothers, and calling them to court, raised them to the rank of consuls and prefects. She continued upon the throne to cultivate letters, and employed her talent of versification in the service of the religion to which she was a convert. She put into Greek verse the eight first books of the

Old Testament; and the complaisance of antiquity gave her work a respectable place among heroic poems, though it is confessed by Photius to have been without the graces and ornaments of fiction, as she thought herself obliged not in the least to deviate from the originals. Perhaps there might be more of invention in a poem she is said to have composed on a victory obtained by her imperial spouse over the Persians. She also wrote poetical paraphrases on some of the Jewish prophets; and she has had the credit of a Homeric cento on the life of Christ, still extant, though her title to this performance is disputed by the critics. She lived for a considerable time in harmony with her consort; and after the marriage of her daughter to the emperor Valentinian III. she was permitted to pay her vows in a splendid pilgrimage to Jerusalem. In this progress she pronounced from a throne of gold an oration to the senate of Antioch, upon which city she bestowed her imperial bounty. Her benefactions in the Holy-land surpassed those of the empress Helena, and in return she was enriched with some relics of inestimable value. After this period the rivalry, which might long have been expected, broke out between Eudocia and Pulcheria; and the latter had the art to excite suspicions of the empress's fidelity in the breast of her husband. The principal object of these was Paulinus, a handsome and accomplished man, who had been raised to the post of master of the offices. He was put to death, and others of her household were dismissed; and after a struggle, in which the revengeful passions on both sides were productive of bloodshed, Eudocia was stripped of her honours, and reduced to a private condition. She chose Jerusalem for her retreat, and devoted herself to religious studies. They took a turn which involved her in the errors of Eutychianism, but she was at length reclaimed to orthodoxy by the letters of Simeon Stylites and the exhortations of the abbot Euthymius. After passing several years in devout retirement, she died in Palestine in 460, at the age of sixty-seven. Before her death she asserted in the most solemn manner her innocence of the criminal intercourse of which she had been suspected. *Moreri. Gibbon.*—A.

EUDOXIUS, patriarch of Constantinople in the fourth century, was a native of Arabissus, a town in Armenia Minor. He was connected with the arian party, and was made bishop of Germanicia, a city situated on the confines of Syria and Cappadocia. In the year 356, through

the interest of the chief persons belonging to the emperor's bed-chamber, he obtained, in an uncanonical manner, the vacant see of Antioch; from which, however, he was deposed by the dominant faction at the synod of Seleucia, in 359. In the same year Macedonius patriarch of Constantinople, having been deposed from that dignity by the faction of Acacius, which had been in the minority at the Seleucian synod, Eudoxius was, by the influence of the emperor Constantius, raised to that station, which he preserved until his death, in the year 370, under the reign of the emperor Valens. He is represented to have been a man not deficient in learning, but fluctuating and unsteady in his principles, who at first embraced the precise tenets of Arius, then the notion of the Semiarians, or Homoiousians, afterwards the doctrine of the Anomæans, the same as the opinions of Aëtius, to which he did not continue finally attached. He is also stated to have been a bitter persecutor of the Catholics; which is not improbable, since the christian world at that period could boast of but few dignified ecclesiastics, to whatever party they belonged, who did not disgrace the religion which they professed, by aiming at a degree of spiritual power and authority totally irreconcilable with its true genius and spirit, and by anathematising and cruelly oppressing those who differed from them in matters of speculative opinion. Of the writings of Eudoxius there are no remains extant, excepting some fragments of a treatise "De Incarnatione Dei Verbi," in different MSS. and collections to which there are references in Cave. *Socrat. Hist. Eccl. lib. ii. cap. 37. 42. Cave's Hist. Lit. vol. I. sub sac. Arian. Moreri.*—M.

EUDOXUS, a peripatetic philosopher, and also a geometrician, astronomer, and physician, but chiefly eminent as an astronomer, was born at Cnidus, a city of Caria, in Asia Minor, and flourished about the 97th olympiad, or about 392 years B.C. He studied geometry and philosophy under Architas, and medicine under Philiston the Sicilian. Attracted by the fame of the Socratic school, when he was about twenty-three years of age he came to Athens, where, by means of the assistance which his narrow finances received from the generosity of Theomedon, a physician, he was enabled to maintain himself while he attended the schools of the philosophers, particularly that of Plato. By the liberality of his friends he was afterwards supported during a journey which he took for farther improvement to Egypt, whither he car-

ried recommendatory letters to king Nectanebis II. who introduced him to the priests of that country. After he had spent a year and four months in receiving their instructions, he went to Cyzicus, on the Propontis, where he taught astronomy and philosophy with great applause, and obtained a multitude of disciples. With many of these, after he had paid a visit to Mausolus, he removed to Athens, and opened a school in that city, in which he acquired such honour and reputation, that he was consulted on subjects of policy as well as science, from all parts of Greece. His skill in these subjects, and more particularly in geometry and astronomy, is highly celebrated by the ancients; and he is stated to have left behind him many excellent writings, none of which are now extant. Aratus, who has described the celestial phenomena in verse, is said to have followed Eudoxus. He died in the fifty-third year of his age. *Diog. Laert. lib. viii. cap. 8. Vossius de Hist. Græc. lib. i. cap. 6. Stanley's Hist. Phil. part ix. Enfield's Hist. Phil. vol. I. b ii. ch. 12.*—M.

EVE, the first woman, and the mother of the human race, was formed out of a rib taken from Adam's side when he was in a deep sleep, and brought to him by the Creator to become his wife, and "help meet for him." She was the first who was seduced to that breach of the divine command, which, as we have already mentioned in our account of Adam, exposed her and her husband to the displeasure of God, and was followed by the penalty of mortality, and by an expulsion from Paradise. Eve afterwards proved the mother of a numerous offspring, of whom the names of Cain, Abel, and Seth, only are transmitted to us in the Hebrew Scriptures, and no information is afforded us of the time of her death. Those of our readers who are desirous of perusing some of the absurd fables relative to Eve, invented by the Jewish rabbis, we refer to the article concerning her in Bayle's Dictionary. *Gen. ii. iii. iv.*—M.

EVEILLON, JAMES, a learned French ecclesiastic in the latter part of the sixteenth and the beginning of the seventeenth century, was born at Angers in the year 1542. He so distinguished himself in his academical studies, that when he was very young he was appointed regent of the rhetorical school at Nantes. Afterwards he held for thirteen years the living of Soulerre, in the neighbourhood of Angers, whence he removed to a cure of souls in that city. In the year 1620, William Fouquet, bishop of Angers, knowing his worth, and desirous of fixing him in his diocese, made him a canon of his cathedral, and

his grand-vicar. Eveillon was considered to be conversant, beyond most of his contemporaries, in a knowledge of ecclesiastical rights and usages, of the councils, the fathers, and the canon law. His pen was frequently employed on matters relating to church discipline, the reformation of breviaries, rituals, and monastic institutions, and contests between his chapter and the claims of their diocesans. On one occasion it was resorted to for the defence of the monkish legends against the able and spirited attacks of the celebrated John Launois. The title of Eveillon's work was "*Apologia Capituli Ecclesiæ Andegavensis pro sancto Renato, Episcopo suo, adversus disputationem duplicem Joannis Launoii*," 1650, 8vo. He also published a learned and curious work, "*De processionibus ecclesiasticis, in quo earum Institutio, Significatio, Ordo, & Ritus explicantur*," 1641, 8vo.; a work, "*De recta Psallendi Ratione*," 1646, 4to.; and a voluminous "*Treatise concerning Monitions and Excommunications*," 1651, 4to. which has been highly prized in the catholic communion. Du Pin has given a large analysis of it, which he concludes by observing, that the author "has treated the matter thoroughly, according to the principles and maxims of the canon law, the canonists and divines, and the modern practice of the church; but he seems to have neglected that which relates to the ancient laws, and the usage of the church in the first ages, and to dwell too much upon formalities and minute affairs." Eveillon was a man who from his extensive charities merited the title of father of the poor, to whose relief he devoted the whole of a liberal income, excepting what was necessary for the frugal support, and very limited conveniences, to which he restricted himself. He died in 1621, at the age of seventy-nine years. *Du Pin. Moreri.*—M.

EVELYN, JOHN, an ingenious promoter of philosophy and the liberal arts in England, was the son of Richard Evelyn, esq. of Wotton in Surrey, where he was born in 1620. He had his early education at the free-school of Lewes in Sussex, whence he was removed to Baliol college, Oxford. When the civil wars commenced, he obtained leave from the king to travel abroad, and spent some years in Italy and France, improving his mind in curious and useful knowledge. In 1647 he married at Paris the only daughter of sir Richard Browne, the king's minister there, in whose right he became possessed of the mansion of Sayes-court near Deptford. He returned to England about 1651, and employed himself in literary occupations,

of which the first fruits were some translations from the French. He also, in 1656, made an essay of his talent for versifying, by a translation with a commentary of the first book of Lucretius; but though his attempt was highly complimented by the muse of Waller, it has not given him a place among English poets. The circumstances of the time and his own disposition inclined him to a life of privacy and learned leisure; and there is extant a letter from him to the hon. Robert Boyle (*Boyle's Works*, vol. ii.) in which he proposes the erection of a kind of college, where persons of a similar taste might live together in philosophical retirement, and the pursuit of common studies. In 1659, he took some part in preparing men's minds for the restoration of monarchy, by publishing a favourable account of the king's character. He was graciously received by his majesty on his return, and came more into public life, though he still continued his literary occupations. One of his principal works appeared in 1662, entitled "*Sculptura, or the History and Art of Chalcography or Engraving on Copper*," 8vo. This is a curious and learned piece; and though not free from pedantry, contains much valuable information with respect to the subject. It was thought worthy of reprinting in 1755, with additions and corrections, and an etching of the author's head by Worlidge. Evidence has been brought to prove that Evelyn was himself a performer in this art, and Mr. Walpole has thought it satisfactory enough to entitle him to a place in his catalogue of English engravers. On the institution of the Royal Society in 1662, he was nominated among the first fellows and members of the council, and he ever continued a zealous and active associate of that learned body. At its meetings was first read that discourse on forest trees, which afterwards was the basis of his most celebrated publication. This was "*Sylva, or a Discourse of Forest Trees, and the Propagation of Timber in his Majesty's Dominions: to which is annexed Pomona, or an Appendix concerning Fruit Trees in relation to Cider, &c.*" 1664, folio. This capital work has been several times reprinted, the last time in 1776 by Dr. Andrew Hunter, of York, who added a set of excellent plates of all the trees, in which their parts of fructification are accurately displayed according to the Linnæan system. It was the author's great object to encourage the growth of timber trees in this island, especially of navy timber, the quantity of which had much declined; and his patriotic efforts were so successful, that, as he himself says, within a very few years after the first publica-

tion more than two millions of oaks, &c. were planted, which have since supplied those fleets by which Great Britain has been rendered the mistress of the seas. As a sequel to this work he afterwards published "Terra; a Philosophical Discourse of Earth, relating to the Culture and Improvement of it for Vegetation and the Propagation of Plants;" 1675, folio and 8vo. This was likewise reprinted, with notes, by Dr. Hunter, in 1778. The king's regard for Mr. Evelyn was shewn by his appointment to be one of the commissioners of the sick and wounded seamen in 1664, and also a commissioner for rebuilding St. Paul's. For this last office he proved his fitness by publishing a work entitled "A Parallel of the ancient Architecture with the modern," translated from the French of Roland Freart, sieur de Chambray; with additions from Alberti and other writers. At this period he resided at his house of Sayes-court, where he cultivated a garden and plantations, which were greatly admired; and he ranks among those who took the lead in the improvement of horticulture, and the introduction of exotics in this country. When Charles II. formed a board of trade, he was nominated one of the members; and on this occasion he drew up a small treatise on the origin and progress of navigation and commerce, with an assertion of the king's title to the dominion of the sea. Among the papers which he communicated to the Royal Society is a curious letter describing the mischiefs done to his garden at Sayes-court by the uncommonly severe winter of 1683-4. It is valuable both as affording information of the perennials at that time chiefly cultivated in English gardens, and as stating the effects of rigorous frost upon them. He has lamented in another place the greater injury his garden received from the rough usage it underwent during the time he lent his house to the czar Peter for his residence while studying the art of ship-building at Deptford. That great but rude sovereign, it seems, took a delight in the pastime of being wheeled backwards and forwards in a barrow through Mr. Evelyn's "most glorious and impenetrable holly hedge," which he mentions as the pride of his garden.

In the reign of James II. Evelyn was for a short time one of the commissioners for executing the office of privy-seal, during the absence of the earl of Clarendon, appointed lord-lieutenant of Ireland. After the revolution, his favour at court still continuing, he was made treasurer of Greenwich hospital. He continued to amuse his declining years with the studies which had occupied his early life; and besides various

translations, he published a large work entitled "Numismata; a Discourse of Medals ancient and modern: to which is added, a Digression concerning Physiognomy," 1697, folio. This performance obtained commendation at the time, when medallic studies were probably little advanced in this country; but it has been treated with great contempt by Mr. Pinkerton (Essay on Medals), who asserts that all the observations are tacitly borrowed from other writers, and that the style is so obscure as to be scarcely intelligible. His last work was, as he confesses, written for the service of luxury, but of a very innocent kind. It is entitled "Acetaria; a Discourse of Sallets," 1699, 8vo. in which he treats of the nature and properties of all plants which have been employed as sallad herbs. His faculties, prolonged by the temperance and serenity of his life, served him still to prepare a new edition of his Sylva, which task he fulfilled a short time before his death in February, 1706, in his eighty-sixth year. He was interred at the family seat of Wotton. Few persons have sustained a more respectable character through life than Evelyn, who passed his days in useful and elegant pursuits, void of all rivalry and contention, and distinguished by benevolence, piety, and integrity. His knowledge was very extensive; and though he may not altogether deserve the title given him by Dr. Campbell of "a great philosopher," he was undoubtedly a very ingenious, as well as a very estimable and accomplished person. He is mentioned with great respect by his contemporaries; and Cowley has very properly complimented him with addressing to him his pleasing Essay on a Garden. *Biog. Britan. Haller Bibl. Botan.—A.*

EVEPHEMUS, a Pythagorean philosopher, who is represented as having been condemned to death by Dionysius, tyrant of Syracuse, for being active in detaching the Metapontines from his alliance. According to the story, he requested that before his execution he might be permitted to visit his native country to settle his affairs, and to bestow his sister in marriage on a person to whom she was betrothed; promising to return at a fixed period, and to submit to the sentence pronounced upon him. As a security for the performance of his promise, he offered his friend Eucritus, who cheerfully engaged to become prisoner in his room, and to die in his stead if he should fail in his engagement. The rest of the story corresponds exactly with the particulars which we have already related under the article DAMON. This narration is to be found in *Polyæni Stratagematum lib. v.—M.*

EUGENE, FRANCIS OF SAVOY, called *Prince Eugene*, one of the most famous generals of his time, was grandson of Charles-Emanuel duke of Savoy, and son of the count of Soissons by Olympia Mancini, niece to cardinal Mazarin. He was born at Paris in 1663, and being destined to the church, was known in his youth by the name of the abbé de Carignan. His mother, a woman of intrigue, was involved in the suspicion of being concerned in some poisonings which were then the subject of judicial enquiry, and thought proper to retire to Brussels. Deprived of her support, young Eugene was refused, first an abbacy, and then a regiment, which he solicited at the French court. He then went as a volunteer to serve in Germany against the Turks. Louvois sent an order of recall to him and the other French volunteers, upon pain, in case of disobedience, of being perpetually exiled. Eugene alone ventured to disobey: "I will return one day (said he) in spite of Louvois." He so much distinguished himself in his first campaign, that the emperor gave him a regiment of dragoons. After the siege of Vienna was raised, he served in Hungary under the command of the duke of Lorraine and the elector of Bavaria. In 1691 he was sent with a body of troops into Piedmont, where he relieved Coni besieged by the French, and took Carmagnole. Still augmenting his reputation by new services, he was appointed, in 1697, to the command of the imperial army. In the month of September of that year he entirely defeated the Turks at the battle of Zenta, where the grand-vizier and more than twenty thousand men were left upon the field, and the grand-seignor was obliged to make a precipitate retreat with the broken relics of his army. Eugene had hazarded this engagement contrary to the express orders of the imperial court; but he so well justified his conduct, that Leopold gave him a written authority to act thenceforth according to his own judgment. In the Spanish-succession war he was sent, in 1701, to command in Italy against Catinat. He forced the French post at Carpi, and obliged Catinat to retreat beyond the Oglio. Villeroi, who came from court to supersede that general, attacked Eugene in his entrenchments at Chiari, but was repulsed with considerable loss. In the ensuing winter Eugene obtaining admission into Cremona by stratagem, took Villeroi prisoner, but an accident prevented him from keeping possession of the town. He was opposed the next year by Vendome, with whom he fought the indecisive battle of Luzzara. On returning to Vienna the emperor created him president of the council

of war, and entrusted the military chest to his disposal; but that chest was often poorly furnished, and the delays and chicanes with which he had to contend at court, gave him no less trouble than the most vigorous opposition in the field. He was, however, strictly united with the other great general of the allied army, the duke of Marlborough (see his article); and by their talents and concert, they obtained a decisive superiority over the French in Germany. Eugene commanded the imperial part of the army at the famous battle of Hochstet or Blenheim, fought in 1704, and had a glorious share in the success. In 1705 he underwent a repulse in Italy from Vendome, at the bloody action of Cassano; but whatever reputation he might lose in this campaign, he fully regained in the next, when, by a most extraordinary march across Lombardy in the face of a French army, he penetrated to Turin, then closely besieged, attacked the French in their entrenchments, and obtained a complete victory, which secured the duke of Savoy, and restored all the Milanese to the emperor. In 1707 he made good his menace of one day re-entering France without permission, by joining the duke of Savoy in an invasion of Provence and Dauphiné. Toulon was besieged, but without success; and finally the invaders were obliged to quit the country after having done no more than insult the pride of Lewis, and desolate a barren district. Eugene, in 1708, resumed the command of the imperialists in Flanders, and partook with Marlborough of the victory at Oudenard, and the capture of Lisle. In the next year he commanded the centre at the bloody battle of Malplaquet. During the heat of the action he received a considerable wound, but he refused to retire from the field, in order to have it dressed. "Of what use will that be (said he), if we are to die here? if we are to survive, it will be time enough in the evening to be dressed." He continued for some ensuing campaigns to act in Flanders; and when the change of politics in the English court prepared a peace and the downfall of Marlborough, he went to London for the purpose of supporting the war party. He was received with much applause and admiration by the public, but was unable to change the resolutions of the cabinet; and he returned to finish the war alone. He took Quesnoi, but upon the whole he was fully matched by Villars, who took his magazines at Marchiennes, and disconcerted the whole plan of the campaign. After making all possible exertions to support the arms of the emperor, who obstinately continued the war after the desertion of his allies,

the prince commenced a negotiation with Villars, which produced the peace of Rastadt in 1714.

The repose of Eugene was short. The hostilities committed by the Turks on the frontiers of the empire called him forth to command a powerful army assembled by the emperor Charles VI. With this he passed the Danube, and gave a defeat to the grand-vizier at Peterwaradin in 1716. The next year he undertook the siege of Belgrade, when the Turks came with a vast army to its relief, and invested him in his camp. He suffered them to approach near, and then, suddenly quitting his lines, fell upon them with such vigour and effect, that he killed twenty thousand men, and possessed himself of their cannon and all their camp equipage. This victory was followed by the immediate surrender of Belgrade; and the advantageous peace of Passarowitz in 1718 was the consequence of his brilliant success. After this period he retired to Vienna, covered with glory, and loaded with recompences of every kind, worthy of one who was justly considered as the saviour of the empire, and the greatest benefactor to the house of Austria. He employed his fortune in cultivating the fine arts and patronising letters, and displayed no less magnanimity in peace than he had done heroism in war. The war of 1733, in consequence of the disputed election to the Polish crown, called him again into the field; but he was no longer the man he had been. Philipsburg was taken by the French before his eyes; and although he obtained some credit in covering Mentz and Friburg, he did not choose to hazard a battle. He died at Vienna in 1736, aged seventy-three. Prince Eugene was cold and reserved in his manner, and remarkably serious in his aspect; he was, however, capable of friendship, faithful to his promises, free from pride, generous and liberal. He obtained the affection and confidence of the officers and soldiers who served under him, who regarded him as their father and protector. In his military character he was active, enterprising, full of resources; and though he sometimes committed faults, he redeemed them by new successes. He is said not to have been very delicate in the means he employed, and to have been too much addicted to stratagems which war itself can scarcely justify. He treated the French officers, his prisoners, with less politeness than Marlborough did; and was somewhat too fond of triumphing over the neglect with which he had been treated by the French court in his youth. If it be true that he always carried about with him in his cam-

paigns Kempis's Imitation of Christ, it may prove his doctrinal belief in Christianity, though it cannot be supposed that he made it the manual of his practice. *Voltaire Siècle de Louis XIV. Mod. Univers. Hist. Moreri. Duclos Mém. Sec.—A.*

EUGENIUS I. pope, was a native of Rome, who was raised to the pontifical dignity on the deposition and banishment of pope Martin, in the year 654. His advancement he owed to the choice of the Roman people and clergy, and was confirmed in it by the emperor Constans. At the time of his election, the eastern and western churches were engaged in anathematising each other on account of their disagreement concerning the ridiculous question, whether Christ possessed one will, or two wills? After Eugenius had taken possession of his see, he sent legates to the emperor, who appear to have been instructed to attempt a reconciliation between Rome and Constantinople on that point. Between them and Peter, newly elected patriarch, and a monothelite or advocate for the doctrine of one will, a very commodious but farcical agreement was entered into, viz. that the legates, besides the two wills which their church maintained, should admit of the doctrine of one will, which they were to style in common with the monothelites a *substantial* will, and that the patriarch and his party, in addition to their one will, should acknowledge two wills besides, denominated, according to the language in use among the Catholics, *natural* wills. After this curious kind of compromise, the legates assisted at divine service in the great church, and publicly communicated with the patriarch. We are not informed whether Eugenius expressed his approbation of their conduct when they returned to Rome; but that it was not satisfactory to the Roman people and clergy appeared from the opposition which they soon afterwards made to the admission of the patriarch Peter's confession of faith, in which no mention was made of the will or operations in Christ, and their refusal to permit the pope to perform divine service in the church of St. Mary ad Præcepe, until he had publicly declared his condemnation of it. We meet with no farther particulars concerning this pope, excepting that he is warmly commended for his piety, mildness, humanity, and generosity, and that he died in the year 657, when he had held the Roman see not quite two years and nine months. *Platina de Vit. Pont. Moreri. Bower.—M.*

EUGENIUS II. pope, was a Roman by birth, who, from being archpriest of St. Sabina, was made bishop of Rome in the year 824. He

was not chosen to that dignity, however, without opposition; the great mass of the people supporting another candidate, whom they declared pope at the same time. This double election produced considerable disturbances at Rome, which the emperor Lewis the Debonnaire sent his son Lotharius to quell, and to correct the abuses which had taken place in the government of that city. By this prince, Eugenius was confirmed in the papacy, and several ancient customs and laws were revived, declaratory of the dependence of the bishops of Rome on the imperial power, and determining the limits of the submission and obedience which were to be paid to them. On this occasion Eugenius and his clergy took an oath of fidelity to Lewis and Lotharius, in which was included their solemn engagement that no future pope should be consecrated, with their consent, but in the presence of the emperor's deputy, and after the exaction of a similar oath to what was then administered. During Eugenius's pontificate, the Greek emperors, Michael and his son Theophilus, sent ambassadors to the emperor Lewis with a view to engage him, and through his interposition the bishop of Rome, to concur with them in healing the divisions which the disputes about images had occasioned in the christian church. On the proposal of the ambassadors, Lewis agreed that a council should be assembled in France, to examine the doctrine of the Greek church in relation to images; and it was convened accordingly at Paris, in the year 825. At the conclusion of that council the bishops wrote a letter to the emperor Lewis, to acquaint him with their judgment on the subject in dispute between the churches of Constantinople and Rome, in which they blamed them both: the former for breaking images, whence they were distinguished by the name of *Iconoclastæ*, and the latter for worshipping them, whence they obtained the title of *Iconolatæ*; declaring at the same time that it was a far greater crime to worship than to break them. In the same letter they informed the emperor that the superstitious worship of images had taken deep root at Rome, and entreated his interference with the pope to abolish a practice which was the cause of scandal and offence to all good men. In conformity with their request, the emperor sent two bishops to Eugenius, to acquaint him with the result of the council, and also wrote to him letters of recommendation on behalf of the Greek ambassadors and the object of their mission. What reception the ambassadors met with from the pope we are not informed; but it is certain that he still continued to defend and promote the worship of images,

which has continued the practice of the church of Rome to the present times. In the year 826 Eugenius held a council at Rome, in which a number of decrees were passed intended to reform the state of ecclesiastical discipline, and to encourage the progress of literature, both sacred and profane. In the following year Eugenius died, after he had been in possession of the popedom about three years and a half. He is highly praised by Catholic writers for his humility, his beneficence, and the humane policy of his government, and spoken of as excelling in mental as well as corporeal endowments. But if what is related concerning him by several writers be true, that he was the first institutor of the ordeal by cold water, we cannot from that circumstance be led to form a favourable opinion of his understanding. Excepting the preparatory mummary of exorcising and blessing the water, that process was similar with the trials of witchcraft practised some years ago in this country by the ignorant and brutal populace. The suspected person was bound hand and foot, and thrown into deep water; when, if he was so fortunate as presently to sink to the bottom, he was pronounced innocent, but if for some length of time he continued floating on the surface, he was judged to be guilty. Two of the epistles of this pope, and eleven of his decrees are extant in the seventh volume of the "*Collectio Consiliorum*," 1644, folio. *Cave's Hist. Lit. vol. II. sub sac. Phot. Platina de Vit. Pont. Moreri. Nouv. Dict. Hist. Bower.*—M.

EUGENIUS III. pope, called before his elevation to the papal dignity BERNARD, was a native of Pisa, who became a cistercian monk and a disciple of the great St. Bernard, as he has been improperly called, and was afterwards appointed abbot of the monastery of St. Anastasius, at Rome. Upon the death of pope Lucius II. in the year 1145, our Bernard was unanimously fixed upon by the cardinals to become his successor, and enthroned with the usual ceremonies, under the name of Eugenius III. The people of Rome, however, who had been for some time struggling to wrest from the popes the sovereignty which they had acquired over them in temporal matters, and had vested the chief authority in one of their own body, with the title of Patrician, upon the election of Eugenius immediately took up arms. They declared that they would not suffer him to be consecrated unless he resigned all pretences to temporal dominion, and promised that he would be satisfied with his spiritual rank, and the revenue to be derived from tythes, and the voluntary contributions of the faithful. Upon

this, Eugenius withdrew privately to the benedictine monastery of Farsa in Sabina, whither he was followed by the cardinals, who consecrated him in the church belonging to that institution. From Farsa, not daring to return to Rome, he removed to Viterbo, where he continued for some months. During his stay there ambassadors arrived from the Crusaders in the East, to implore assistance from the pope and the western princes against the Turks, who had gained some important advantages over them. Alarmed at their representations, Eugenius wrote a letter to Lewis VII. king of France, strongly urging him to march in person to the relief of the Christians in the Holy-land, and confirming to those who should attend him the privileges which his predecessors had granted to such as engaged in the holy war. His letter, added to the former persuasions of St. Bernard, proved the means of inducing that prince to resolve that he would embark in the mad expedition. Eugenius in the mean time was taking measures to force the Romans to submission. After finding that his spiritual fulminations produced no effect, he raised troops at Viterbo, and other cities which declared for him, and forming an alliance with the Tiburtines, marched against Rome, which he soon reduced to such straits, that the inhabitants were obliged to surrender on his terms, and, after abolishing their patriciate, to receive him as their temporal as well as spiritual lord. But his triumph was short-lived; for finding the popular party still hostile to him, and learning that a formidable insurrection against his authority was in preparation, he was obliged again to seek for safety in flight. He first retired to Sienna, then to Brescia, and afterwards to Treves, where he held a council in the year 1146. After continuing three months at Treves, he went to the monastery of Cluny in Burgundy, and from thence to Dijon, where he was met and received with great respect by the king of France, whom he followed to Paris, and kept his Easter there in 1147. During his stay at Paris he held a council, in which William archbishop of York in England, was deposed from his dignity. From Paris he went to Rheims, where, in 1148, he held that council before which the fanatical Eon was examined, of whose cruel treatment we have given an account in the article relating to him. After the termination of this council, Eugenius returned to Italy, and, with the assistance of Roger king of Sicily, once more subdued the people of Rome, in the year 1149. In the following year, however, the Romans were instigated anew to divest him of his power, by Arnold of Brescia; when he

retired abruptly into Campania, and continued there till the year 1152. During this period he sent a legate into Ireland, by whom he first established the four archbishoprics in that kingdom, in the year 1151. At length, towards the latter end of the year 1152, an agreement having been effected between him and the people of Rome, concerning the articles of which we have no information, he was permitted to return to that city, where he appears to have maintained a good understanding with the inhabitants until his death, which took place at Tivoli in the year 1153. His virtues and his sanctity have been highly extolled by some contemporary writers. But his chief merit, in the estimation of others, arises from his zeal and sufferings in promoting the interests of the holy apostolical see, and in combating the errors of heretics and infidels. That he did not exercise an equal zeal in repressing the scandalous practices of his agents and retainers, may be concluded from the 290th epistle of St. Bernard, in which the writer has drawn a striking picture of the shameful conduct of one of the papal legates who was sent to Conrad king of Germany, and concludes with observing, "as for myself, I have discharged my conscience. However, I cannot help adding, with my usual freedom, that the pope would do well to discharge his conscience too, by purging his court." But what most disgraces his memory, is the part which he took in promoting the infamous Crusades, by means of which incalculable calamities were produced not only to the Eastern world, but to Europe in general, which was infatuated by his apostolical letters and admonitions, and the enthusiastical discourses of his agent St. Bernard. Many of his epistles are still extant in the tenth volume of the "*Collectio Conciliorum.*" *Cave's Hist. Lit. vol. II. sub sec. Walden. Platina de Vit. Pont. Moreri. Bower.—M.*

EUGENIUS IV. pope, whose original name was GABRIEL CONDELMERIO, was a native of Venice, and descended from an ancient family, but of plebeian rank. In his youth he accompanied a nephew of pope Gregory XII. to Rome, where he took the celestine habit. It was not long before he ingratiated himself into the favour of pope Gregory, who made him his treasurer, afterwards bishop of Sienna, and in the year 1408 advanced him to the sacred college, with the title of cardinal-presbyter of St. Clement. During the pontificate of Martin V. he was sent legate into the Marche of Ancona, and afterwards to Bologna, and discharged the duties of those employments with great ability and reputation. Upon the death of that pope in 1431,

he was elected by the conclave to the papal see, and took the name of Eugenius IV. Soon after his accession to that dignity, he listened to some informers who reported that the late pope had left immense treasures behind him, and was persuaded to order his vice-chamberlain to be arrested. The manner in which that order was executed by Stephen Colonna, the general of the papal troops, was so scandalous and cruel, that the pope was obliged to express his disapprobation of it in very strong terms, accompanied with threatenings which induced the general to quit Rome, and to retire to his relation the prince of Palestrina. That prince was persuaded by him that Eugenius was bent on the ruin of the whole family of the Colonnas, and therefore took up arms with the design of making himself master of Rome. The inhabitants, however, uniting themselves with the pope's troops, defeated him in his attempt on that city. After hostilities had continued for some time between the pope and the Colonnas, Eugenius fell sick, when, being desirous of peace, it was concluded in a little while through the mediation of Angelotto Fosco, a Roman citizen. No sooner was Eugenius extricated from this difficulty, than he involved himself in a contest with the council of Basil, which was opened in the first year of his pontificate, pursuant to a bull issued by his predecessor. Soon after their opening, the fathers of the council ordered a letter to be written to the Hussites of Bohemia, inviting them to attend the council to give an account of their doctrine, and promising them a safe conduct and favourable hearing. It is reported that Eugenius, offended at this complaisance shewn towards heretics whom the church condemned, made use of it as an excuse for a resolution which he had taken to dissolve that council, and that he sent a letter to his legate cardinal Caesarini, empowering him to act accordingly. In vain did his legate, who was a man of great discretion and prudence, remonstrate against such a measure, and forwarn him of the troubles which he would occasion to himself by persisting in his resolution. Deaf to his remonstrances, the pope determined to proceed in his design, and before the end of the year 1431 issued a bull, declaring the council of Basil to be dissolved, and appointing another to meet in eighteen months at Bologna. When the emperor was informed by him of the step which he had taken, and his reasons for it, that prince immediately wrote to him, urging him to revoke his bull, and enlarging upon the evils into which he would otherwise plunge himself and the whole christian world. He further-

more added, that the assembled bishops would not submit to be disappointed of the object of their meeting, and that he, as protector of the church, must grant them his support. Eugenius still remained immoveably bent on his determination, and his bull for dissolving the council was formally notified to the fathers at Basil. The council, however, resolved not to obey the bull, and after confirming the decrees of the fifth and sixth sessions of the council of Constance, which declared the papal power to be subordinate to that of a general council, and bound by its statutes and mandates, they voted that no power on earth could dissolve them without their own consent, and that none should withdraw from them without their leave; and they also summoned the pope to appear in person before them, within a limited time, or to send legates with full authority to act in his name. These spirited proceedings were highly mortifying to the pope, who endeavoured to enter into a compromise with the council, and promised that if they would consent to be transferred to any city in Italy, he would repair to them without delay, and enter jointly with them on the great work for which they were assembled. The fathers, however, who knew that his principal motive for making such a proposal was to bring the council more immediately under his influence, rejected it in a general congregation; and soon afterwards accused the pope of contumacy for not revoking his bull of dissolution, finally determining, if he persisted in his obstinacy until a fixed period, to suspend him from the administration both in spirituals and temporals. The firmness of their conduct brought the pontiff to submission, and, in the year 1433, he issued a bull declaring null and void whatever had been done by him, or in his name, in derogation of the council-general of Basil. In the same year the pope received the emperor Sigismund at Rome with great magnificence, and crowned him there. In the following year, Philip duke of Milan, being incensed against the pope, made an irruption into the territory of Rome, and committed dreadful ravages in the neighbourhood of the city; and when the inhabitants, who were thrown into the greatest consternation, came to complain to Eugenius of their losses, he referred them to the cardinal his nephew and chamberlain, an indolent and voluptuous man, who treated their complaints not only with neglect but insult. Enraged at his behaviour, they immediately took up arms, and produced a temporary revolution at Rome, deposing the pope's magistrates, and appointing others in their place to act in the name and by the autho-

city of the Roman people. In this insurrection Eugenius with difficulty escaped from their fury, and took refuge at Florence. The pope's authority, however, was soon re-established at Rome by John Vitelleschi, patriarch of Alexandria, who severely chastised the revolvers; and the reconciliation between the citizens and the pope was farther confirmed through the mediation of the council of Basil, who dispatched some of their body to offer their friendly advice on that occasion. In the year 1437, new disputes arose between the council and the pope, which terminated in their final rupture. The immediate circumstance which led to them was founded in the distresses to which John Palæologus, emperor of Constantinople, was reduced by the conquests of the Turks, and the necessity that he was under of asking assistance from the Western Christians in order to withstand their arms. That he might ensure such assistance, he had agreed to attend with a number of the Greek clergy at a general council to be holden at some place in the West, in order finally to settle all disputed points, and to bring about an entire harmony and union between the Greek and Latin churches. The papal legates, and a small number of bishops in the council of Basil, voted that such general council should be held at Florence, or Udine: the great majority of the council, however, voted that it should be held at Avignon, or some place in Savoy, or at Basil, where the Western bishops were already assembled. Eugenius, as a proof that he was now determined to try the question of power with the fathers at Basil, confirmed the choice of Florence, or Udine; which so provoked the council, that they charged him with mal-administration, simony, a breach of his oath, and a shameful abuse of his power, and summoned him to appear before them to answer to these charges. When the time fixed for his appearance was elapsed, they declared him contumacious, and ordained that he should be proceeded against as such. In the mean time Eugenius published an unexpected decree, removing the council from Basil to Ferrara; to which the council opposed a counter decree, declaring the nullity of the pontiff's, and enjoining all those whose duty it was to attend general councils to repair to Basil. The pope's new council of Ferrara opened in the beginning of the year 1438, and in their first session declared the *congregation* at Basil an unlawful assembly, and themselves an œcumenical council lawfully assembled; and ordered all the bishops who still remained at Basil to withdraw from that city

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within thirty days, on pain of excommunication and the forfeiture of their dignities and benefices. The council of Basil, on the other hand, proceeded to pass against Eugenius a decree of suspension from all papal jurisdiction both spiritual and temporal, forbidding all ecclesiastics, on pain of excommunication and the loss of their benefices, to obey him. Soon after the opening of the council of Ferrara, the Greek emperor Palæologus arrived at that city, attended by the patriarch of Constantinople, and many of the principal Greek clergy, and the conferences commenced between them and the Latins on the opposite opinions maintained by their respective churches. In the beginning of the year 1439, a contagious disorder breaking out at Ferrara, the pope translated the council to Florence, not without opposition from the Greeks, which their necessities and a promise of pecuniary assistance induced them to withdraw. At Florence, through the intrigues of the papal court, and the persuasions of the emperor, who was ready to purchase assistance of the pope and of the western princes on any terms, a pretended union was at length effected between the Greek and Latin churches, and a decree containing the articles of agreement, signed by the pope, the emperor, and their respective clergy. But when it was carried to Constantinople, its reception was opposed by every ecclesiastic and layman of any note, and it was in vain that the emperor exerted his authority to bring the Greeks to submit to it. Even many of the prelates who had signed it at Florence, retracted at Constantinople, and wrote against it; so that the negotiations at Florence proved fruitless as far as respected any real termination of the schism between the Greek and Latin churches. In the mean time the council of Basil, after declaring the superiority of councils over the pope to be an article of catholic faith, proceeded to depose Eugenius from the papacy, as disobedient to the commands of the church universal, a contemner of the canons, a disturber of the unity of the church, a perjured simoniacal schismatic, and obstinate heretic; and they dispatched nuncios to the different courts of the christian princes, to acquaint them with the measure which they had taken, and to exhort them to support it in their respective dominions. Eugenius, highly exasperated at their conduct, again thundered his excommunications against the fathers at Basil, pronouncing all their acts null and void, and their proceedings unlawful. But they held his denunciations in derision, and after laying down regulations for the election of

a new pope, raised to that dignity Amadeus duke of Savoy, who accepted of the appointment, and took the name of Felix V. Thus was the catholic world distracted by the claims of rival popes, and rival councils, who reciprocally anathematised each other, and exhibited an edifying spectacle of the indivisibility and infallibility of the pretended depositaries of the faith and power of the christian church. The cause of Eugenius, it is true, had the greatest number of adherents, since he was not only acknowledged in France, but in Italy, in most of the kingdoms of Spain, in Portugal, in Hungary, and in England. On the other hand, Felix was owned by the people of Savoy, by the Swiss, by the cities of Basil, Strasburg, and Cammin, by Albert duke of Bavaria, and by Albert duke of Austria. At the same time many of the German princes chose to preserve a neutrality between the rival pontiffs and councils, considering that peace could not be restored to the church but by assembling a general council in a third place, either in France or in Germany, to which the decision of their opposite claims should be referred. In the year 1441, in compliance with invitations from Eugenius, deputies from the Armenians, Jacobites, and Abyssinians, attended the council of Florence, and professed to embrace in the name of their respective constituents the catholic doctrines, and to submit to the pope as Christ's vicar upon earth; but their countrymen, like the Greeks, either refused to be bound by their engagements, or, if they entered into a temporary reconciliation with the church of Rome, soon separated themselves again from her communion. In the year 1442 Eugenius removed his council from Florence to Rome, to meet at the Lateran. Various were the efforts made by the German princes, and by the emperor, to induce the pope to assemble a new general council for the purpose of healing the schism in the church; but they were not attended with any success. In the year 1447 Eugenius was gratified by the appearance of ambassadors at Rome from the German princes, who had agreed to quit their neutrality, and to acknowledge him for the only true vicar of Christ upon earth. He enjoyed the satisfaction arising from their submission, however, but for a very short time, as he died in the midst of the public rejoicings on that occasion, in 1447, when he was sixty-four years of age, and after a pontificate of nearly sixteen years. He was a man who, under an exterior of modesty, humility, and self-denial, possessed much ambition, an intriguing spirit, and a decided aversion to the reformation of such abuses as were profitable

to the Roman see. Though not learned himself, he is said to have been a great encourager of learning, and liberal to learned men. Exclusive of his ecclesiastical contests, he was embroiled in all the wars of Italy, and was the prime mover in many of them. By his persuasion the king of Hungary was led to take up arms against the Turks, and the dauphin was provoked to make war with the Swiss. And it will remain an indelible blot on his memory, that the former of those wars was brought about by the breach of a solemn treaty, recently concluded and sworn to on the Evangelists, which the pope's legate, in consequence of his master's instructions, induced the king of Hungary to violate. When at the point of death he appears to have been painfully affected with reflections on his past life; for he exclaimed, with many sighs, "Oh, Gabriel, how much better had it been for thy soul's safety, hadst thou never been promoted to the dignity of cardinal or pope, but continued in a religious discipline in thy monastery!" His epistles and bulls are to be found in the twelfth and thirteenth volumes of the "*Collectio Conciliorum*," and other works particularly pointed out in the first of our subjoined authorities. *Cave's Hist. Lit. vol. II. sub sac. Synod. Platina de Vit. Pont. Du Pin. Moreri. Bayle. Bower. —M.*

EUGENIUS, catholic bishop of Carthage, under the reign of Hunneric, was raised to that situation in the year 480 or 481, at the request of the emperor Zeno, who had entered into a treaty of peace and alliance with the African prince. For some time he continued unmolested in the discharge of his episcopal functions, until, in the year 483, Hunneric summoned all the catholic bishops to Carthage, to maintain a public debate in defence of their principles against the arian bishops, whom he patronised. Of the proceedings at that conference we have very indistinct accounts; but it appears probable that the authority of the king was unwarrantably exerted in preventing the Catholics from enjoying the benefit of a fair and liberal discussion. Eugenius, on this occasion, undertook to draw up a treatise, explanatory of the catholic faith, and the signification of the term *consubstantial*, which was approved of by all the bishops of his party, and presented to Hunneric. And he offered to defend the principles contained in it, by an appeal to the sacred writings, as well as by passages from the fathers. He also sent a petition to that prince, in the form of an apology, the design of which was to obtain peace for the Catholics. But a decree of banishment was pronounced against all the catholic bishops, and

Eugenius was sent into exile amidst the deserts of Tripoli. On the death of Hunneric, towards the latter end of the year 484, he was permitted to return to Carthage, and remained there in peace during the reign of Gundamund; but after the accession of Thrasamund, he was once more banished, and sent into Gaul. He died at Albi, in the year 505. His remains still extant are, "Expositio fidei catholicæ;" "Apologeticus pro Fide;" "Altercatio cum Arianis;" and a letter to his flock, exhorting them to constancy in the orthodox faith, preserved by Gregory of Tours. *Du Pin. Moreri. Nouv. Dict. Hist.—M.*

EUGENIUS, bishop of Toledo, in the seventh century, was attached to the monastic life, but compelled by order of his prince to accept of the episcopal dignity in the year 646. He filled that see for about eleven years, and presided at the eighth, ninth, and tenth councils of Toledo, in the years 653, 655, and 656. He was the author of a treatise "On the Trinity," and two little books on miscellaneous subjects, one in verse, and the other in prose; and he also revised and improved Dracontius's work "On the Creation of the World," adding to it the work of the seventh day. In the year 1619, father Sirmond published at Paris his improved Copy of Dracontius, together with his Opuscula, containing several pieces on different subjects. The latter are more to be commended for the judicious and pious sentiments which they convey, than for beauty and elegance of style and diction. *Du Pin. Moreri.—M.*

EULER, LEONARD, a very extraordinary and profound mathematical genius in the eighteenth century, was born at Basil, in the year 1707. The first years of his life were spent at the village of Richen, of which his father was protestant minister, whence at a proper age he was sent to the university of Basil. In that university he regularly attended the different professors, and, as his memory was prodigious, performed his academical tasks with uncommon rapidity. The time, which by this means was at his own command, he consecrated to the study of the mathematics, which became his favourite pursuit, and in which he was assisted and encouraged by professor John Bernouilli, who was then one of the chief mathematicians in Europe, and whose distinguished attention and esteem he obtained by his early proficiency, and unwearied application. In 1723 M. Euler was admitted to the degree of M.A.; on which occasion he obtained very great applause by delivering a Latin discourse, in which he drew a comparison between the philosophy of Newton and the

Cartesian system. Afterwards, to comply with his father's desire, who designed him for the church, he applied himself to the study of theology, and of oriental literature, in which he made no inconsiderable progress; but his predominant bias still engaging him to devote his principal attention to the mathematics, his father very prudently suffered him to follow the bent of his mind. In the course of his studies under the instructions of professor Bernouilli, he contracted an intimate friendship with his two sons Nicholas and Daniel, which afterwards proved the means of his introduction to the scene where his abilities shone with distinguished lustre. Those two celebrated geometers having been invited to Petersburg in the year 1725, when Catharine I. was carrying into execution the project of Peter the Great for the establishment of an academy of sciences, they promised Euler, who was desirous of following them, that they would endeavour to procure for him a situation in that city. In the mean time, by their advice, he closely applied himself to the study of physiology, and other branches of natural knowledge, and afterwards attended the medical lectures of the most eminent professors of Basil. While engaged in these pursuits, he composed a dissertation "On the Nature and Propagation of Sound;" and also an answer to a prize question "Concerning the Masting of Ships," to which the Academy of Sciences at Paris adjudged the *accessit*, or second rank, in the year 1727. From the latter discourse it appears, that his attention was early drawn to the curious and important studies of naval architecture and navigation, which he contributed greatly to enrich in his subsequent life. Having been disappointed of a promotion in his native city, which was determined by lot and not by the superior merits of the candidates, he set out for Petersburg in the year last mentioned, and obtained the appointment of joint professor with his countrymen Hermann and Daniel Bernouilli, in the university of that city. He was now placed in a situation perfectly congenial to his wishes, and which called forth his talents and genius into exercise in a manner that entitles him to rank among the most eminent mathematicians whom the world has produced. To the academical collections he contributed a great variety of memoirs, which excited a noble spirit of emulation between him and the Bernouillis, unalloyed by the least mixture of selfish jealousy, and such as produced no alteration in their friendship. The integral calculus he carried to new degrees of perfection; invented the calculation of sines; simplified analytical operations;

and thus threw a new light on all the branches of mathematical science. In the year 1730 M. Euler was appointed professor of natural philosophy; and, in 1733, upon the removal of his friend Daniel Bernouilli to Basil, he succeeded him in the mathematical chair. In the year 1735 the academy proposed an intricate and important problem for solution, in as short a time as possible. Some eminent mathematicians demanded a space of some months for that purpose: M. Euler, however, completed it in three days, to the astonishment of the academy. But his exertion on this occasion was so violent, that it produced a fever, which endangered his life, and deprived him of the use of one of his eyes. In the year 1738 the Academy of Sciences at Paris adjudged the prize to his memoir "On the Nature and Properties of Fire." In the year 1740 they proposed for solution the important subject of "The Flux and Reflux of the Sea," which required the most arduous and extensive calculations, and comprehended the theory of the solar system. To this subject M. Euler applied the force of his genius, and produced a memoir which was allowed to be a master-piece of analysis and geometry. But he had illustrious competitors for the prize; and it was not a little honourable for him, that though not permitted to gain it alone, he was allowed to share it with Colin Maclaurin and Daniel Bernouilli. Such a brilliant competition rarely, if ever, adorned the annals of the academy; and few subjects proposed before that body were ever treated with such accuracy of investigation, and force of genius, as the powers of this extraordinary triumvirate displayed on the present occasion. In the year 1741 M. Euler was invited by Frederic II. king of Prussia, to Berlin, to assist in forming and giving a lustre to the academy that was about to be established under the auspices of that prince. Such was the state of things at that time in Russia, under the precarious government of a regency which does not appear to have been favourable to the interests of science, that he judged it prudent to accept of his majesty's invitation; and accordingly repaired to Berlin, where he enriched the last volume of the "Melanges de Berlin" with five essays, which are, perhaps, the best memoirs in that collection. In this new scene M. Euler's genius and industry appeared to eminent advantage, and produced an astonishing number of interesting and important researches, which are scattered through the Memoirs of the Prussian Academy, of which a volume has been regularly published every year since its establishment in 1744. At the same time he continued his con-

tributions to the Academy of Petersburg, which was now encouraged by the patronage and munificence of the empress Elizabeth, and granted M. Euler a pension in the year 1742. The Memoirs of that Academy afford striking evidence of the wonderful fecundity of his genius. In the year 1760 a strong proof was exhibited of the respect in which his character and talents were held among the Russians; for when, during an irruption of their troops into the Prussian territories, a small farm of his in the neighbourhood of Charlottenburg had been plundered in common with the surrounding country, general Tottelben amply recompensed him for his losses, and the empress Elizabeth also sent him a considerable pecuniary donation. After M. Euler had remained twenty-five years at Berlin, he was desirous of returning to Petersburg to spend the remainder of his days in that city. It was with much difficulty that in the year 1766 he obtained the king's permission to follow his inclination, when the munificence of Catharine II. liberally rewarded him for the preference which he shewed towards his Petersburg connections. Soon after his return he had the misfortune entirely to lose his sight, in consequence of a cataract that formed in his only useful eye, which had been injured by a too close application to his studies. But even in these circumstances he continued to excite the applause and astonishment of the world by his wonderful productions. In this situation he dictated to his servant, a tailor's apprentice, who was entirely unacquainted with mathematical knowledge, his "Elements of Algebra:" a work which, by the fulness of information, and profoundness of research that distinguish it, is equally recommended to the most experienced adepts, as it is to the student by the wonderful simplicity and clearness of the great author's manner. It contains the diophantine problems reduced to a system, and all the processes of calculation which are necessary for the solution of them, fully explained. About this time M. Euler was honoured by the Academy of Sciences at Paris with the place of one of the foreign members of that learned body; and, after this, received from them the academical prize for three of his memoirs "concerning the Inequalities in the Motions of the Planets." The next honours which he received from that body were two prizes, for questions proposed in 1770 and 1772, relative to "a more perfect Theory of the Moon," in solving which he was assisted by his eldest son. In his last memoir on this subject he reserved for farther consideration several inequalities in the moon's motion, which he

could not determine in his first theory, on account of the complicated calculations in which the method he then employed had engaged him. Afterwards he had the courage to review his whole theory, with the assistance of his son and Messrs. Krafft and Lexell, and to pursue his researches until he had constructed the new tables, which appeared, together with the great work, in 1772. This work alone would be sufficient to render his name immortal; and when it is considered that it was completed after he was totally blind, and at a time in which he was embarrassed in his domestic circumstances by a dreadful fire that had consumed great part of his substance, and forced him to quit his ruined house, it is impossible not to be struck with admiration and astonishment at the powers of his genius and memory, and the perseverance, fortitude, and tranquillity of mind, which he must have possessed. It would be improper to omit observing, that his self-possession and calmness he derived not only from the love of science, but from the influence of religion, which powerfully co-operated with philosophy in inspiring him with true magnanimity, and unwearied patience. Some time after this, the famous oculist Wentzell, by couching the cataract, restored M. Euler's sight; but some instances of negligence on the part of his surgeons, and his own imprudence in making use of the organ before it was completely cured, deprived him of his sight a second time, and the relapse was attended with much tormenting pain. Still, however, he continued his labours, with the assistance of his son and Messrs. Krafft and Lexell. Neither the infirmities of increasing age, nor the renewal of his calamity under additional trying circumstances, could damp the ardour of his mind. He had engaged to furnish the Academy of Petersburg with as many memoirs as would be sufficient to complete its acts for twenty years after his death. In the space of seven years he had transmitted to the academy above seventy memoirs, and about two hundred more, left behind him, were revised and completed by the gentleman who wrote the article in the *Encyclopædia Britannica*, from which this account is chiefly taken. The most ancient of these memoirs were separated from the rest, and form a collection that was published in the year 1783, under the title of "Opuscula Analytica." His "Introduction to the Analysis of Infinitesimals," was translated from the Latin by Messrs. Pezzy and Kramp, and published in 1786. M. Euler's knowledge was not confined to his favourite studies of the mathematics and

astronomy, in the prosecution of which he has secured to himself an imperishable fame. He had made a very considerable progress in medical, botanical, and chemical science. He also possessed, in a very high degree, what is generally called erudition. He had read, with attention and taste, the most eminent Latin classics; and he was familiarly acquainted with the civil and literary history of all ancient and modern nations. His uncommon memory seemed to retain every idea that was conveyed to it, either from reading or from meditation. The *Æneid* of Virgil he could repeat from the beginning to the end, and point out to his hearers the first and last line of every page in the edition which he used. He enjoyed an uncommonly vigorous constitution, and a surprising share of health, considering the intensity and ardour of his application. His manners were unaffected and pleasing, his temper lively and cheerful, and his conversation both instructive and entertaining. The evening of his days was calm and serene, sweetened by the fame that follows genius, the universal esteem and respect that were due to his exemplary virtues, and the satisfactions which he received from the kind offices of friendship, and the endearments of domestic felicity. In the beginning of September, 1783, he was seized with several attacks of a vertigo, which did not prevent his calculating the motion of the aërostatical globes, which then began to engage the attention of the philosophical world. On the 7th of that month, while he was amusing himself at tea with one of his grand children, he was struck with an apoplexy, which terminated his illustrious career, at the age of seventy-six. Besides being foreign member of the Royal Academy of Sciences at Paris, M. Euler was also member of the Imperial Academy of Petersburg, ancient director of the Royal Academy of Berlin, and fellow of the Royal Society of London. The catalogue of his works has been printed in fifty pages, fourteen of which contain the MS. works. The printed works consist of such treatises as have been published separately and already mentioned by us, together with such pieces as are to be found in the memoirs of several academies, viz. in thirty-eight volumes of the Petersburg Acts; in several volumes of the Paris Acts; in twenty-six volumes of the Berlin Acts; in the *Acta Eruditorum*, in two volumes; in the *Miscellanea Taurinensia*; in volume nine of the *Société Ulyssingue*; in the *Ephemerides* of Berlin; and in the *Mémoires de la Société Économique* for 1766. *Encycl. Britan. Hutten's Math. Dict. Nouv. Dict. Hist.--M.*

EULOGIUS, patriarch of Alexandria in the latter end of the sixth and the beginning of the seventh century, was at first a presbyter of the church of Antioch, when he distinguished himself by his zeal for the catholic doctrines in a letter which he wrote to Eutychius patriarch of Constantinople, containing an exposition of the orthodox faith. He was raised to the see of Alexandria in the year 581, and immediately became active in rooting out heresy, not only by his writings, but by expelling from their situations in the churches of Egypt all ecclesiastics who were advocates for the doctrine of one nature in Christ. With Gregory the Great, whose sentiments and disposition were congenial to his own, he lived in habits of correspondence and intimacy. He died in the year 608. Of his various works little more than fragments are now remaining, which are to be found in father Combes's "Auctuarium Pat. Græc." his edition "S. Martini Oper." and Photius's "Codex," in different places, which are pointed out by Cave in his *Hist. Lit. vol. I. sub sæc. Eutych.* Du Pin. Moreri.—M.

EULOGIUS, elected archbishop of Toledo in the ninth century, and a martyr under the Saracenic persecutions in Spain, was born at Cordova about the year 800. Having been educated to the priesthood, he discharged the duties of that function in his native city with exemplary zeal and diligence, until in the year 844 he was driven into exile by the Saracens for his boldness in maintaining the principles of the catholic faith. After wandering about for some time through different parts of Spain, he ventured to return to Cordova, where, in the year 850, he was thrown into prison on account of his religion. In this situation he employed himself in writing animating exhortations to the Christians, to support and console them under their persecution for conscience sake, and to encourage them to undergo the severest trials of their fortitude, rather than disgrace themselves by an apostacy from their principles. He appears to have been liberated some time afterwards, and to have zealously persevered, by his personal labours as well as writings, in fortifying his fellow-catholics against the arts and terrors of their enemies. For his exertions in this hazardous service he was chosen to fill the vacant see of Toledo; but he was put to death before he had received the episcopal consecration. Having been accused of converting a young mahometan female to the christian faith, he was condemned to be beheaded, and suffered that punishment in the year 859. He was the author

of "Memoriale Sanctorum, sive Libri III. de Martyris Cordubensibus;" "Apologeticus pro Martyribus, &c.;" "Exhortatio ad Martyrium;" some moral epistles, &c. They were collected together and printed, with notes, by Ambrosius Moralis, in 1554, of which a more correct edition was published by Poncius Leo, in 1574; and they are also inserted in the fourth volume of "Hispania Illustrata," and the fifteenth volume of the "Bibliotheca Patrum." *Cave's Hist. Lit. vol. II. sub sæc. Phot. Du Pin. Moreri. Nouv. Dict. Hist.—M.*

EUMENES, one of Alexander's captains, was a native of Cardi or Cardiopolis, in the Thracian Chersonese. His father is said to have been a waggoner; he was, however, in a condition to have once been the host of king Philip of Macedon, who took the son to his court, and made him his secretary. He so well approved his capacity and fidelity in that post, that Alexander continued him in the same, and also gave him a considerable command in his cavalry. He was so much in that conqueror's favour, that he gave him for a wife the sister of Barsine, the first Asiatic lady whom he espoused. It appears from a story related by Plutarch, that he was not negligent in making use of the advantages his office afforded in accumulating money; for his tent being set on fire by the private orders of Alexander, who was offended with him for his refusal of a loan of three hundred talents, there was found to the value of more than one thousand talents in melted gold and silver. After the death of Alexander, when the provinces were divided among the principal commanders, to Eumenes was assigned the government of Cappadocia, Paphlagonia, and the country bordering the Euxine sea as far as Trapezus; but these districts were as yet unconquered. Eumenes particularly attached himself to Perdiccas, who made him his confident and chief minister, and gave directions to Antigonus and Leonnatus to put him in possession of his government. Antigonus paid no regard to this order; but Leonnatus, pretending to comply, marched an army for the purpose, which Eumenes joined. His design, however, was to seize the kingdom of Macedon for himself; but upon communicating it to Eumenes, this chief deserted him by night, after seizing his treasures, and repaired to Perdiccas. For this instance of fidelity, Perdiccas himself made an expedition into Cappadocia, and after defeating and killing the king Ariarathes, left Eumenes master of the country.

When war broke out between Perdiccas and Ptolemy, Eumenes was appointed by the former

prefect of Asia between mount Taurus and the Hellespont, and was entrusted with the care of opposing the army which was expected to march against him out of Greece under Antipater and Craterus. Eumenes had greatly exerted himself in raising a body of well-disciplined cavalry in Cappadocia; and he was not only proof against all offers from the opposite party to gain him over, but he fell upon and defeated Neoptolemus who had determined to desert Perdiccas. On the approach of Craterus, Eumenes artfully concealed from the Macedonians in his army that they were to contend with that commander, for whom they had a high respect; and giving battle to him and Neoptolemus, he slew the latter with his own hand, while Craterus was mortally wounded fighting at the head of his phalanx. Eumenes, who had a great friendship for him, took his hand as he was expiring, wept over him, and honoured his remains with a magnificent funeral. He permitted the Macedonian phalanx to retire unmolested after taking an oath of fidelity; but disdaining to serve a stranger, they soon after went over to Antipater. After the murder of Perdiccas by his own troops, Eumenes was declared a public enemy, and Antigonus was sent to conduct the war against him. Eumenes prepared for a vigorous resistance; but through the treachery of his general of the cavalry he met with a total rout. On this occasion he gave a remarkable proof of the spirit and resolution of his character. Collecting his fugitives, he wheeled round by another road unperceived by the enemy, and returning to the field of battle, hastily burned the dead bodies of his soldiers, and threw a mound of earth over their ashes. Having thus performed those last offices to the slain, which were esteemed so sacred by the Greeks, he dismissed all the invalids, and with six hundred men retired to the impregnable castle of Nora. Antigonus followed him, and proposed a conference, to which Eumenes acceded, but only upon terms of equality; "For (said he) while I am master of my sword, I shall never hold any man my superior." It was conducted with the apparent friendship of old intimates, but the conditions of peace demanded by Eumenes were such as Antigonus could not grant. He therefore invested the fortress, and Eumenes prepared for his defence. He was abundantly supplied with corn, but with no other provisions; he was able, however, by his affable and cheerful demeanor, to keep his men in good humour. While confined in this narrow spot, he contrived such modes of exercising his men and horses, as preserved them all in health. The blockade had continued a

considerable time, when the death of Antipater opened a wide prospect of ambition to Antigonus. He therefore caused proposals of accommodation to be made to Eumenes, and framed an oath of fidelity to himself, on taking which he was to be liberated. Eumenes refused to swear, unless the names of Olympias, the kings, and the royal family, were substituted to that of Antigonus; and the Macedonian commanders approved of this change. He was therefore suffered to depart, and immediately began to levy new forces. Antigonus found that he could not depend upon him; but Polysperchon, tutor to the young princes, in conjunction with Olympias, declared him the royal general in Asia, and gave him a guard of Argyraspidæ, or silver-shields. He continued to augment his army; and in order to inspire his soldiers with a kind of religious enthusiasm in the cause, he pretended to have seen Alexander in a vision, by whose direction he erected a royal tent, containing a throne of gold, with all the ensigns of majesty, where the captains were to offer incense, and then deliver their orders in a common council. Eumenes marched first into Phœnicia, and thence to the upper provinces beyond the Tigris, and wintered on the frontiers of the province of Babylon. He was joined by many other leaders, and disputes arose about the chief command, which the soldiers awarded to them in turns, according to the largesses they received from them; but when Antigonus approached, all agreed that Eumenes was the general to fight under, and they would obey no other. His situation, however, was a very precarious and difficult one, and he knew that many of the other commanders were upon the watch to get rid of him, as the chief obstruction to their interested designs. From those whom he most suspected he borrowed large sums of money, that by such a pledge he might give them an interest in his security. The war with Antigonus was protracted with various success to a second campaign, when a battle ensued, in which Eumenes routed the enemy's infantry, but in the meantime his cavalry took possession of the camp of Eumenes. This circumstance occasioned great discontent in his army; and when Antigonus sent an offer to restore the soldiers, their wives, and property, on condition of their delivering Eumenes into his hands, the Argyraspidæ surrounded him, and seizing his sword, tied his arms behind him, and yielded him as a prisoner. Antigonus was asked by those who had him in custody, how he should be kept? "As you would keep a lion or a wild elephant," he replied. All the Asiatic chiefs submitted upon

this event, and it remained only to determine the fate of the illustrious captive. This was so long kept in suspense, that Eumenes himself expressed his surprise that Antigonus had neither the courage to put him to death, nor the generosity to make him his friend by setting him at liberty. A party in the army, headed by the prince Demetrius, favoured this last measure; but the majority urged Antigonus to remove so formidable a rival. This counsel prevailed, and orders were given to deprive him of food. He had suffered hunger two or three days, and began to sink, when the army being suddenly obliged to decamp, an executioner was sent to dispatch him. His remains were treated with funeral honours, and his ashes, enclosed in a silver urn, were sent to his family. Eumenes perished in his forty-fifth year, B.C. 315. He had a fine person, was well accomplished, and possessed the manners and sentiments suited to an elevated station. He adhered with great fidelity to the cause he espoused, which was that of the house of his deceased master; and it was not till after his death that the captains who divided the Macedonian empire among them openly assumed the style of independent sovereigns. *Plutarchi & Corn. Nepot. Vit. Eumen. Univers. Hist.—A.*

EUMENES II. king of Pergamus, succeeded his father Attalus I. B.C. 197. He cultivated the friendship of the Romans, who were now beginning to extend their influence into Asia, and he urged them to check the ambitious projects of Antiochus the Great, of which he apprehended becoming the victim. In the war between those two powers, Eumenes joined his fleet to that of the Romans, and by his personal bravery greatly contributed to a naval victory gained over Antiochus. His capital was afterwards in his absence besieged by Seleucus, but was defended, chiefly by the courage of a body of Achæans, his allies. At the decisive battle of Magnesia, fought by the Romans against Antiochus, Eumenes greatly contributed to the victory. For his services in this war, he was amply rewarded by an accession to his dominions of all the countries west of mount Taurus which had belonged to Antiochus, and also all the provinces lying between that mountain and the river Meander, except Lycia and Caria, which were given to the Rhodians. Eumenes was now become one of the most potent princes in Lesser Asia, one of the consequences of which was, to involve him in a war with Prusias king of Bithynia. In this he was at first successful; but Prusias, assisted by the arms of Philip king of Macedon, and by the counsels of the famous

Hannibal, who had taken refuge at his court, in the end defeated him both by land and sea. The interposition of the Roman senate, however, brought about a peace between the two kings. Hostilities soon after took place between Pharnaces king of Pontus, and Eumenes; but the latter, aided by the king of Cappadocia, soon compelled Pharnaces to sue for peace. Eumenes then made an alliance with Antiochus, son of his old enemy Antiochus the Great; and, in conjunction with his brother Attalus, placed that prince upon the throne of Syria, from which he had been driven by an usurper. Perses king of Macedon was at this time making such additions to his military force as to excite the jealousy of his neighbours; and Eumenes took a journey to Rome for the purpose of acquainting the senate with all he had discovered of his dangerous projects. He was received with the greatest honours by the Romans, and his representations were probably the cause of their subsequent war with Perses. Eumenes had at the same time to defend himself from the accusations of the Rhodian ambassadors, who complained, probably not without reason, that he was become as formidable in Asia as Antiochus had been: but the Rhodians were at that time out of favour in Rome. Eumenes, on his return, going to offer a sacrifice at Delphi, had nearly lost his life by means of two assassins hired by Perses, who rolled down large stones upon him from a height, as he was passing through a defile. He received so many bruises that he was carried almost lifeless on board of his ship, and the report of his death pervaded all Asia. His brother Attalus (see Attalus II.) giving too hasty credit to the news, assumed the royal ensigns, and even married the queen Stratonice. Eumenes, however, when after his cure he returned to Pergamus, gave his brother a kind reception, only cautioning him in a whisper "not to marry his wife again till he was sure he was dead." When the war with Perses broke out, Eumenes with his brothers joined the Romans, and were engaged in several actions in Greece, but with indifferent success. He seems, indeed, to have become less hearty in the cause, and it has been asserted that a secret reconciliation took place between him and Perses. Probably Eumenes was now sensible that the Roman power was of all others the most formidable to independent sovereigns; and that the republic aimed at an influence in Asia as overbearing as they possessed in Europe. It is certain that the Romans began to regard him with suspicion and alienation, and that they encouraged Attalus to demand his brother's kingdom for himself. His

fraternal affection, however, would not allow him to listen to the proposal. Eumenes was so much alarmed at the displeasure of Rome, that he determined upon a voyage thither to justify himself. He landed at Brundisium, where he was met by a questor, who presented him with an edict passed on the occasion, purporting that no king should be permitted to come to Rome; at the same time acquainting him that if he had any thing to lay before the senate, he might communicate it to *him*; otherwise, that he must instantly depart from Italy. This haughty message caused him immediately to return to his dominions, where he was engaged in quarrels with the Asiatic Gauls, and the Bithynians. He sent his two brothers again to plead his cause at Rome against the charges of his adversaries; and the senate deputed legates to enquire into the state of the dispute upon the spot. These shewed themselves decidedly hostile to Eumenes, and he appeared in danger of undergoing the worst effects of the Roman displeasure, when he died, B.C. 159, in the thirty-ninth year of his reign, leaving an infant son to the protection of his brother and successor Attalus. Eumenes was liberal and magnificent, and took a pleasure in enriching his friends. He was a patron of letters, and made great additions to the famous library of Pergamus. Polybius says of him, that he had a great soul in a feeble body. *Univers. Hist.*—A.

EUMENES, or EUMENIUS, an orator, was an Athenian by descent, but was a native of Autun in Gaul. He was long a professor of rhetoric in that city, where he acquired a great reputation. He is said also to have been secretary to the emperors Maximian and Constantius, and he was much esteemed by Constantine the Great. He pronounced a panegyric before the latter prince at Treves in 309, and again harangued him in the name of the inhabitants of Autun in 311. He pronounced an oration before the prefect of Lyonnese Gaul in favour of the restoration of the public schools in the province, towards which he generously offered to contribute his salary, which he estimates at a sum amounting (if the reading be accurate) to three thousand pounds sterling per annum. This must probably have included his salary of secretary as well as that of professor. He died about the middle of the fourth century. The remains of his orations are printed in the "*Panegyrici Veteres*." His style partakes of the decline of pure Latinity, and his rhetoric abounds in the common-place topics of the schools. *Moreri. Nouv. Dict. Hist.*—A.

VOL. III.

EUNAPIUS, a Greek sophist, historian, and physician, was a native of Sardis in Lydia, and flourished in the fourth century under the emperors Valentinian, Valens, and Gratian. He was a kinsman of the celebrated sophist Chrysanthius, at whose request he wrote his "*Lives of the Sophists, or Philosophers, of his Time*." This work is extant. It is written in a concise and somewhat obscure, but not inelegant, style; but for its matter, it is said by Brucker, to be "a mass of extravagant tales, discovering a feeble understanding, and an imagination prone to superstition." The writer seems to have been initiated in the mysteries of theurgy, and to have entertained a great prejudice against Christianity, the martyrs and solitaries of which (the great objects of veneration in that age) he treats with a contempt which has given much offence to the ecclesiastical writers. (See Gibbon, ch. 28.) He also composed a history of the Cæsars from Claudius II. to Arcadius and Honorius. It is lost; but it is supposed that Zosimus copied closely from it. A fragment of it, "*De Legationibus*," is remaining. His "*Vitæ Philosophorum*" was published, together with a Latin translation by Junius, in 1596, by Commelin. *Vossii Hist. Græc. Baillet. Moreri. Brucker's Hist. Philos.*—A.

EUNOMIUS, a christian divine of the arian party, and bishop of Cyzicum, in the fourth century, was a native of Dacora, a town in Cappadocia, whence he went to Constantinople, where he gained a livelihood for some time in the capacity of a public writer, or notary, and afterwards as a schoolmaster. From Constantinople he removed to Alexandria, where he became the secretary and disciple of Aëtius, whose opinions he embraced, and, in his future life, defended with a greater share of learning and logical acuteness than his master. From this circumstance that branch of the arian party of which he was the champion, is more known among ecclesiastical historians by the name of *Eunomians*, than that of *Aëtians*: they are also sometimes called *Anomæans*, from their distinguishing tenet that the Son is in his essence altogether *unlike* the Father. Eunomius, having been ordained a deacon by Eudoxius bishop of Antioch, was entrusted with a commission to the court of the emperor Constantius, to defend Eudoxius against the accusations of Basil bishop of Ancyra; but on his journey thither he was seized by the partisans of Basil, and banished to Myda, a city in Phrygia. At the meeting of the council of Constantinople in the year 359, he had returned to that city, and in the following

year was ordained bishop of Cyzicum by Eudoxius and Maris. The former of these prelates advised him to conceal such of his opinions as were obnoxious to the orthodox party; but he was too honest to follow his council, and determined at all hazards to avow and maintain what he considered to be truth. By his courage and zeal, which his opponents termed obstinate heresy and an endeavour to disturb the peace of the church, he inflamed their resentment against him, and exposed himself to a variety of successive persecutions. The people of Cyzicum were first instigated to expel him from their city; and he was afterwards condemned and deposed by Eudoxius, at the command of the emperor Constantius. During the reign of the emperors Julian and Jovian, he appears to have resided partly at a house which he had at Chalcedon, and partly at Constantinople, where he had the opportunity of associating again with his master Aëtius, to whose remains, as we have already seen in the article relating to him, he paid the last tribute of respect. He was not suffered, however, to remain long in peace in that city after the death of Aëtius, but was obliged to retire to Chalcedon. To that place also the enmity of his adversaries pursued him, and, being accused by them before the emperor Valens of having afforded sanctuary to his rival Procopius, he was banished by his order into Mauritania. By the good offices of Valens bishop of Mursa, he was once more suffered to return to Constantinople, and would have obtained the favour of the emperor, if Eudoxius, from whose connection he had now entirely withdrawn, had not studiously interfered to prevent his access to the imperial presence. About the close of the reign of Valens, Modestus, the Prætorian prefect, banished him into the island of Naxos, under the pretence of his disturbing the peace of the church. At the death of Valens he returned to Chalcedon; but was soon afterwards banished by the emperor Theodosius to Halmyris, a station in Mœsia, near the Danube, on account of a charge preferred against him for having perverted some of his courtiers while he lived at Constantinople. On the capture of that station by the barbarians, he was removed to Cæsarea in Cappadocia. In that city, however, the bigotry of the inhabitants would not suffer him to continue in peace, because he had formerly written against Basil, their bishop. Wearied, at length, by a cruel repetition of harassing persecutions, he obtained leave from the court to retire to the place of his nativity, where he died at an advanced age, about the year 394. He was living when St.

Jerome wrote his *Lives of Ecclesiastical Writers*. To such inconveniences and sufferings as we have seen was Eunomius exposed, because he had the hardihood to depart from the commonly-received opinion on a question of a speculative nature. His leading doctrine was that of Arius, but with a difference on the subject of the similarity in nature between the Son and the Father, which has been already explained by us under the article AETIUS. Augustin, in his book of *Heresies*, observes, that he is reported to have been so great an enemy to good morals, as to have asserted, that if a person embraced the doctrine taught by him, he needed not entertain apprehensions of harm, to whatever vices he might indulge. This charge against him is also to be found in Epiphanius; and Theodoret says, that he had heard of such things, but that he does not know them to be true. No such sentiment, however, is to be met with in any of his writings, or fragments which remain; nor is there any reference to such an immoral notion in the pieces which were written against him by his contemporaries. It is not unfair, therefore, to pronounce such a report to have been an unfounded and malignant calumny. Socrates speaks of him as possessing but little skill in the sacred writings, and as not able to interpret them; by which we are only to understand that he did not interpret them in the orthodox sense. Philostorgius, on the contrary, passes very high encomiums on his learning and judgment; which, it is not improbable, may have received some degree of colouring from the author's partiality towards the character and sentiments of the subject of his praise. Eunomius was the author of various works, now chiefly lost, which provoked answers from numerous writers, among whom were Athanasius, Basil, the two Gregorys of Nazianzen and Nyssen, Chrysostom, Sophronius, &c. His treatises still extant are, "Eunomius's Creed," presented to the emperor Theodosius in the year 383, first published from a MS. in the Florentine library by Valesius, among his *Annotations on Socrates*; and his "Apologeticus," or Defence of his Doctrine, in which, according to Cave, the sly arch-heretic reasons shrewdly. The beginning and the conclusion of the latter piece are inserted in Cave, as taken by him from a MS. in archbishop Tenison's library; and it is to be found entire in Fabricius, as quoted below, and also in an English version at the end of the first volume of Whiston's "*Primitive Christianity revived*." *Socrat. Hist. Eccl. lib. iv. cap. 7. 13. lib. v. cap. 10. Cave's Hist. Lit. vol. I. sub sæc. Arian. Fabricii Bibl. Græc. vol. VIII. lib. v. cap. 23. Du Pin.*

Moreri. Lardner's Cred. part ii. vol. VII. book i. ch. 69.—M.

EUPHEMIUS, patriarch of Constantinople in the fifth century, succeeded to that dignity on the death of Fravita, in the year 490. He was a zealous advocate for the catholic doctrines, and soon after his elevation to the patriarchate erased from the sacred diptychs, or lists of persons in communion with the church, the name of Peter Mongus, patriarch of Alexandria, because that prelate had pronounced an anathema against the council of Chalcedon. This circumstance produced a violent schism between the two patriarchs, who convened their respective synods, in which they mutually procured excommunications of each other to be issued, to the scandal and disturbance of the Eastern churches. In the room of Mongus's name, Euphemius placed on the diptychs that of pope Felix, to whom he sent letters intimating his desire to be received into his communion. To this proposal Felix would not consent but on the condition of farther erasures from the diptychs, and in particular of the name of Acacius, to which Euphemius would not accede. He afterwards maintained a long correspondence on the same subject with pope Gelasius, the successor of Felix, and more intractable than his predecessor; which terminated without producing any concord between the churches of Rome and Constantinople. When in the year 491, on the death of Zeno, Anastasius was taking measures to secure the imperial throne, Euphemius warmly opposed him, on account of his being a known favourer of the arian party; and when his opposition had proved fruitless, he steadily refused to crown the new emperor, until he had delivered to him a written confession of orthodox faith, and engaged under his hand, and by oath, to maintain the principles of the catholic doctrine, as established at the council of Chalcedon. The part which he took on this occasion seems not to have been forgotten, when Euphemius afterwards exposed himself to the suspicion and resentment of the emperor. In the year 493, Theodoric, having become master of Italy, sent ambassadors to Anastasius to treat of peace, who were also instructed by pope Gelasius to create unfavourable impressions on the emperor's mind concerning Euphemius, by representing him to be the occasion of obstacles to a peace, from interested, if not worse, motives. Some time afterwards, Anastasius having confidentially informed the patriarch of his desire to terminate in an honourable manner the war in which he was engaged with the Isaurians, Euphemius betrayed his secret to the patrician

John, the father-in-law of Athenodorus, one of the chiefs of the Isaurians. By John the emperor was immediately made acquainted with the patriarch's conduct; when that prince became highly incensed against him, and accused him of taking the part of the Isaurians, and maintaining a traiterous correspondence with them. This accusation, and other complaints, he laid before an assembly of bishops, who were convened at Constantinople in the year 495, and by his influence with them obtained a decree that Euphemius should be deposed from the patriarchate, and cut off from the communion of the church. This decree the emperor lost no time in carrying into execution; and he afterwards still farther gratified his resentment by pronouncing a sentence of banishment against Euphemius, who died at Ancyra, in the year 515, extolled in the East as an orthodox saint, and confessor for the faith of the council of Chalcedon. *Ceillier's Hist. Gen. des Aut. Sac. vol. XV. Moreri.—M.*

EUPHRATES, of Alexandria, a stoic philosopher in the second century, who was the friend of Dio and Apollonius Tyanæus, by whom he was introduced to Vespasian. According to the testimony of Epictetus, Pliny the younger, and Eusebius, he was universally esteemed for his talents and virtues. From the interesting character which Pliny has drawn of him, the following traits deserve to be selected: "Euphrates is possessed of shining talents, which cannot fail to interest even the unlearned. He discourses with great accuracy, dignity, and elegance, and frequently rises into the sublimity and luxuriance of Plato himself. His style is copious and diversified, and so wonderfully sweet, as to captivate even the most reluctant auditor. There is no disgusting negligence in his dress; his countenance is grave, but not austere; his approach commands respect, without creating awe. With the strictest sanctity he unites the most perfect politeness of manners. He inveighs against vice, not against men; and without chastising, reclaims the offender. You listen with fixed attention to his exhortations, and even when convinced, still hang with eagerness upon his lips." In conformity with the principles of his sect, when he found his strength worn out by diseases and old age, he voluntarily put an end to his life, after he had obtained permission for so doing from the emperor Adrian, in the year 118. *Moreri. Enfield's Hist. Phil. vol. II. b. iii. ch. ii. § 7.—M.*

EUPHRATES, the reputed founder of a religious sect in the second century, who are sometimes called *Ophians*, or *Ophites*, and sometimes

Serpentinians. The accounts which are given by ancient writers of the opinions of Euphrates, are very different and contradictory. Epiphanius, Augustin, and John Damascenus, represent him to have borrowed his notions from the Nicolaitans and Egyptian Gnostics; to which he added the particular tenet, that the serpent, by which our first parent was deceived, was either Christ himself, or Sophia, i. e. wisdom, concealed under the form of that animal, and that he was the occasion of all the knowledge which men had received. Hence, they say, he inculcated upon his followers a particular veneration for the serpent, preserving a living one in a chest, offering to it a subordinate kind of divine honour, and bringing it out to partake of, or to consecrate, the Eucharist. From the tenet and practice above mentioned, the disciples of Euphrates obtained, according to them, their distinguishing names. According to Origen's account of them, they had entirely forsaken the christian doctrine, and were as ready to calumniate Jesus Christ as Celsus himself; nor would they admit any one into their society, without his first cursing Jesus. Dr. Lardner, however, apprehends, that Origen had a very imperfect knowledge of the sentiments of Euphrates and his followers, and shews that his writings abound in contradictory representations of them. In his own opinion, which is built on the testimony of Irenæus and Theodoret, they were Christians, who believed Jesus to be born of a virgin, and a most excellent man, who after he had by the working of miracles and teaching true religion manifestly shewn himself to be the promised Messiah, was crucified, and was afterwards raised from the dead, and received up into heaven, where he sat on the right hand of God. What some have said of them, that they thought the serpent to be Christ, he conceives must be a mistake, founded on their opinion that the brazen serpent in the Wilderness was a type or figure of Christ. As to the tales respecting their worship of the serpent, their keeping a living one in a chest, &c. he pronounces them without hesitation to be mere calumnies. They rest only on the testimony of the credulous Epiphanius, and of Augustin and Damascenus, his followers; and they receive not the least countenance from Irenæus, nor Philaster, nor Theodoret, nor the additions to Tertullian's Book of Prescriptions. We learn no farther particulars concerning Euphrates than what are contained in the preceding account. *Mosh. Hist. Eccl. Sac. II. pars ii. cap. 5. Moseri. Lardner's Hist. Heret. ch. xiv. xv.—M.*

EUPOLIS, an Athenian writer of comedy, flourished B.C. 440. He was one of the old

comedy, who marked out by name the objects of their satire, and were therefore as much in the favour of the people, as they were hated and dreaded by the great. Horace and Quintilian join the name of Eupolis with those of Cratinus and Aristophanes, as the principal writers of this class. His comedies appear to have been chiefly of a political cast, and their popularity was more owing to the warmth of their invective than to the graces of their style. In his comedy of the "Baptæ" he so severely satirised the effeminate licentiousness of his countrymen, that Alcibiades, who was more peculiarly attacked, is said to have hired assassins to throw him into the sea as he was crossing the Hellespont with the Athenian forces on an expedition against the Lacedæmonians. It is proved, however, that he wrote several comedies after this period, and Ælian relates that he died in Ægina, Pausanias mentions his tomb on the banks of the Æsopus in Sicyonia. Some fragments only are remaining of this writer. We have the titles of above twenty of his plays. *Vossii Poet. Græc. Cumberland's Observer.—A.*

EURIPIDES, one of the most eminent of the Greek tragedians, was born B.C. 480, in the isle of Salamis, whither his father Mnæsar-chus, an Athenian, together with his mother Clito, had retired for refuge against the invasion of Xerxes. The condition of his family is not well known, but his education appears to have been truly liberal, for he attended the lectures in rhetoric of Prodicus, and received instructions in morals from Socrates, and in physics from Anaxagoras. The persecution undergone by the latter for his opinions is said to have disgusted him with the pursuit of philosophy, and to have turned his attention to the stage; yet a strong tincture of the maxims of the schools is observable in his dramatic compositions. He began to write at the age of eighteen, and passed his life in that occupation; for the number of his pieces is stated by some at seventy-five, by others at ninety-two. They do not appear to have been very striking on the theatre, since it is said that no more than five of them gained the prize at the olympic games; yet it is certain that they were highly esteemed, and that many passages from them were impressed upon the memory of his countrymen. Of this fact an illustrious and affecting example was given after the unfortunate termination of the Athenian expedition against Syracuse. Several Athenian captives obtained kind treatment from the Sicilians, and rescued themselves from want and misery, by going about from place to place, and singing the verses of Euripides. The poet had

the satisfaction to receive their personal acknowledgments upon their return. He was engaged in constant rivalry with his contemporary and fellow-citizen Sophocles, who divided with him the palm of tragedy; and their emulation, as too frequently has happened, degenerated into declared enmity. He was also a frequent object of the raillery of Aristophanes, who parodied him in his comedies, and made such gross attacks upon him as the licence of the old comedy permitted. Euripides was twice married, but he enjoyed little domestic felicity with either of his wives. To this circumstance may perhaps be attributed those frequent strokes against the female sex in his pieces, which gave him the title of the *woman-bater*. His life was at length rendered so uncomfortable at Athens, that in advanced age he accepted the invitation of Archelaus, the splendid king of Macedon. In his court Euripides was treated with the distinction due to his great reputation; but, according to traditional stories, he did not there escape the malice of petty jealousy. To the consequences of a quarrel from this cause is imputed his tragical death. As he was walking one evening in a wood, the king's hounds, let loose, it is said, on purpose, fell upon him and tore him in pieces. He was then in his seventy-fifth year. Archelaus caused him to be interred with great magnificence, and a public mourning took place at Athens on the news of the event.

The merits of this great tragedian, singly, and in comparison with those of Sophocles, have been discussed by many critics ancient and modern. The general opinion seems to be, that with less pomp of diction, less force and elevation of character, and less knowledge of dramatic effect than Sophocles, he more excels in tenderness, suavity, and moral sentiment. The last quality of sententiousness probably gave him his great popularity, and rendered his compositions such favourites among the Greeks; for no application of poetry is found so durably to impress the mind, as the happy expression of moral maxims, or the genuine feelings of the heart. He is said to have painted more from nature and reality than his rival, and to have represented mankind as they are, rather than as they ought to be. Hence the Athenians, who were very nice on ethical topics, sometimes found fault with sentiments in his plays as they heard them uttered upon the stage, without staying to consider their personal propriety, as belonging to peculiar characters. Aristotle has called him the *most tragical* of all the poets; an equivocal term, by which he is supposed by some to mean the most skilful in the drama, by others

the most pathetic. The latter is probably the true meaning, since Euripides, in general, is not a tragedian of the most contrivance, and has been charged with anticipating the event in his prologues so as to injure the force of the catastrophe. He seems to have entertained an elevated notion of the preceptive office of the theatre; for being once desired by the auditors to retrench a passage in one of his plays, he stepped forward on the stage, and said, "I do not write in order to learn from you, but to teach you." Nineteen only of his pieces are preserved. Of these, both singly and collectively, there are many editions. The best of the whole works are those of Basil, 1551, of Plantin, 1571, of Commelin, 1597, of Paul Stephens, 1604, 1611, of Barnes, *Camb.* 1694, and of Musgrave, *Oxf.* 1778. *Vossii Poet. Græc. Baillet. Bayle. Moreri.*—A.

EUSEBIUS, pope, a Greek by nation, and son of a physician, if not originally a physician himself, succeeded Marcellus in the see of Rome, in the year 310. He filled the pontificate seven months, according to the account of Eusebius in his *Chronicle*, but according to the pontifical of Bucherius only four months and sixteen days. Platina says that he sat in the papal chair for more than six years; but his statement is not corroborated by any respectable authorities. He is said to have been a violent opponent to the re-admission of *lapsed* Christians to communion, without a strict conformity to the severest rules of penitential discipline. His conduct on this head is reported to have created great dissensions at Rome; to put an end to which the emperor Maxentius banished him into Sicily. No farther particulars that can be depended upon are related concerning him. *Platina de Vit. Pont. Moreri. Bower.*—M.

EUSEBIUS, surnamed PAMPHILUS, bishop of Cæsarea in the fourth century, and the father of ecclesiastical history, was born in Palestine, and probably at Cæsarea, about the year 270. We have no certain accounts of his family, or of his instructors in early life. But that he was a diligent student in all branches of sacred and profane literature, particularly in scriptural knowledge and ecclesiastical antiquities, is sufficiently apparent from his numerous valuable productions. It is probable, but not certain, that he was ordained presbyter by Agapius, bishop of Cæsarea; after which he established a school in that city, in which many learned men received their education. In Cæsarea he contracted a close and happy intimacy with Pamphilus, a learned presbyter of that church, who afforded him much assistance in his studies, and

in forming his collection of ecclesiastical writers. During the persecution under Dioclesian, he was unwearied in exhorting the Christians at Cæsarea to fortitude and constancy in their sufferings for the faith of Christ, and was called to the painful task of supporting and animating the mind of his friend Pamphilus, who was imprisoned in the year 307, and suffered martyrdom in the year 309. While he was in prison, Eusebius never forsook him, but assiduously contributed, by his conversation and every friendly office in his power, to lighten the weight of his afflictions, and to prepare him for any extremity. Upon the martyrdom of Pamphilus, out of respect to his memory, Eusebius added his name to his own, and then removed to Tyre, where his friend Paulinus was bishop, and where he saw numbers seal their testimony to the truth of Christianity, with glory and triumph over the cruelties of their persecutors. From Tyre he went into Egypt, where too he was a spectator of the sufferings and patience of many of his fellow-christians, and where likewise he seems to have been imprisoned on account of his religion. It was afterwards insinuated against him, that he had escaped from prison, and avoided death by sacrificing, or by some other mean compliance unworthy of a Christian. But of the charge implied in that insinuation no proof was ever attempted to be brought forwards. And when the rigid discipline of the church in those times is considered, which, if he had submitted to any improper compliances, and particularly if he had sacrificed, or done any thing like it, would not only have prevented his future promotion in the church, but have stripped him of his ecclesiastical character; it is fair to conclude that for such a charge there was no semblance of foundation. When the Dioclesian persecution was at an end, Eusebius returned to Palestine, and upon the death of Agapius, was chosen bishop of Cæsarea, according to the most general opinion in the year 315. After this we find him present at most of the synods that were held in that part of the world, and engaged, more as a friendly pacificator than party controversialist, in the debates which then agitated the church. He at first defended the cause of Arius, in common with many other bishops of Palestine, because he considered him to be unjustly persecuted by Alexander bishop of Alexandria; and he wrote to that prelate in his favour, but without success. He was a great lover of peace, truth, and religion, and conceived that their interests would be most essentially served by mutual forbearance, among those who could not agree in the use of particular terms that

were made the shibboleths of party. At the meeting of the famous council of Nice in the year 325, he was appointed to the honourable office of opening it with a panegyric address, and had the first seat assigned him, by the emperor Constantine's command, on the right of the throne. After the discussion had commenced on the doctrinal differences between the orthodox and Arius, Eusebius presented to the council a creed of the catholic faith, which was allowed by all the fathers to be unexceptionable. Some zealots, however, maintained, that it would be improved by some alterations, and particularly by the adoption of the term *ὁμοουσιος*, or *consubstantial*, as applicable to the Son, which would afford unequivocal evidence of the sincere attachment of the fathers to the catholic doctrine. Their opinion met with the assent of the majority of the council; but Eusebius for some time scrupled to admit of that expression, because it was unscriptural, properly thinking "that the use of unscriptural terms had been the cause of almost all the confusion and disturbance that had happened in the church," as he wrote word to the people in his diocese. At length, however, being allowed to subscribe to the term in his own sense of it, for the sake of peace and quiet he submitted, and the creed distinguished by the name of the council was sent forth into the world as a test of genuine orthodox belief. The reader who is conversant in ecclesiastical history needs not be informed, how inefficacious it proved in appeasing the dissensions of the church, or of the infinite mischiefs which have arisen from the example set by the Nicene fathers, of enforcing the reception of metaphysical terms of art, as necessary explanations of supposed fundamental christian doctrines. About the year 330 Eusebius was present at the council of Antioch, in which the arian party deposed Eustathius, the bishop of that city; and he concurred in their judgment. On this occasion, however, he exhibited a strong proof of his superiority to all ambitious and selfish views. For though he was elected both by the bishops and people to that see, which was a much more honourable and profitable situation than that of Cæsarea, he absolutely refused it. And when the bishops applied to Constantine, entreating that he would lay his commands upon him to accept of it, Eusebius himself also wrote to the emperor, humbly praying for leave to decline it. With his request Constantine complied, after passing due encomiums on his moderation and disinterestedness. In the year 335 he joined those bishops who at the council of Tyre condemned the proceedings of Athanasius bishop

of Alexandria; and he was afterwards deputed by the same bishops in a council which they held at Jerusalem, to attend the emperor Constantine, in order to justify the measures which they had taken against that prelate. During this visit to Constantinople, Eusebius pronounced his panegyric upon the emperor, at the time of the public rejoicings for the commencement of the thirtieth year of his reign, and rendered himself particularly acceptable to that prince, who frequently admitted him to his table, and honoured him with much of his private conversation. When the emperor wanted copies of the Scriptures for the use of the churches which he had built at Constantinople, he trusted to Eusebius's superintendence and judgment for the furnishing of such as should be genuine and correct; and when the duties of our bishop's station called him back to Cæsarea, Constantine maintained an epistolary correspondence with him, of which there are several specimens in Eusebius's Life of that Prince. That work was written soon after the death of the emperor, whom Eusebius did not long survive, as he died either in the year 339 or 340. Eusebius was one of the most learned and studious men of all antiquity. With the most eminent persons of his time for knowledge and literature he was intimately acquainted, and had access to some of the best libraries then existing. These advantages he diligently improved, and applied them to the composition of various elaborate and useful works, by which he conferred very great obligations on posterity. "It appears from his works," says Tillemont, "that he had read all sorts of Greek authors, whether philosophers, historians, or divines, of Egypt, Phœnicia, Asia, Europe, and Africa." And it is one great recommendation of his labours, that they present us with numerous collections and transcripts from some of the most valuable of those authors whose productions are long since lost to the world. Besides diligence in his enquiries, Eusebius appears to have exercised a becoming caution in the admission of his authorities and facts, and, upon the whole, a considerable degree of candour and impartiality. His works, however, cannot be commended for their excellences of composition, being greatly deficient both in elegance and perspicuity. From the particulars of his life he appears to have been a good, as well as great, man; zealously attached to his religion, but without bigotry; an enemy to ecclesiastical tyranny and discord, and always desirous of accommodating differences, and reconciling jarring parties. "Some may wish," says Dr. Lardner, "he had not been joined with

the arian leaders in the hard treatment that was given to Eustathius bishop of Antioch, Athanasius of Alexandria, and Marcellus of Ancyra. But it should be considered, that the christian bishops in general, after the conversion of Constantine, seem to have thought, that they had a right to depose and banish all ecclesiastics who did not agree with them upon points of divinity controverted at that time." Numerous have been the disputes among the ancients as well as moderns concerning his religious principles. "The Arians and Unitarians have always laid claim to him," says Jortin, "and of their opposers many have given him up, others have defended him; and in truth any party might be glad to have him on their side. He seems to have been neither an Arian nor Athanasian, but one who endeavoured to steer a middle course, yet inclining more to the Arians than to the Athanasians." Lardner allows that there is some real difficulty in deciding this question. Those who are curious to see what has been advanced on the subject, may find references to the authors who have written upon it in *The Credibility of the Gospel History*, as quoted at the end of this article. Of Eusebius's numerous works, the most important and valuable is his "*Ecclesiastical History*," in ten books, containing the history of the church from the birth of Christ to his own times. The best edition of this history is that of the learned Valesius; and of the various impressions of that edition the most valuable is that printed at Cambridge, in 1720, in three volumes folio, by William Reading. It contains the author's "*Life of Constantine*," in four books, and other ecclesiastical historians, as Socrates, Theodoret, &c. Eusebius's "*Chronicle*," in two books, containing an universal history from the earliest times to the year 325, is another work of prodigious labour and learning, which deserves to be classed among the most useful remains of antiquity. The original is no longer extant, excepting some fragments preserved in Greek authors; and modern times have received it only through a Latin version of Jerome. Joseph Scaliger collected together those fragments, the genuineness of some of which is much doubted, and published them together with Jerome's version, and his own notes, at Leyden, in 1606, in folio. A greatly enlarged edition of the same was printed at Amsterdam, in two volumes folio, in 1658, by the learned Alexander Morus. Our author's treatise "*Of Evangelical Preparation*," in fifteen books, and his ten books "*Of Evangelical Demonstration*," which are the only ones remaining out of twenty books, of which the

work originally consisted, form the most comprehensive, and the most learned defence which antiquity affords us of the truth of the christian religion against the objections of Pagans and Jews. A beautiful edition of them was published in Greek, by Robert Stephens, in 1544 and 1545, in two volumes folio; which was reprinted at Paris, in 1628, in two volumes folio, with a Latin version of the former, together with various readings from different MSS. and notes, by Francis Vigerius, and Donatus's Latin version of the latter. Besides the works above mentioned, or incidentally noticed in our preceding narrative, Eusebius was the author of "A Commentary upon the 150 Psalms," published as far as the 119th, by Montfaucon, in the first volume of his *Collect. Nov. Græc. Pat.* 1706; "A Commentary upon the Prophecies of Isaiah," published in the second volume of Montfaucon's Collection; "An Exposition of the Song of Songs," published by Meursius, in 1617; "A Treatise against Hierocles," who to expose the christian religion to ridicule had compared Apollonius Tyanaeus with Jesus Christ; "Five Books against Marcellus, Bishop of Ancyra," or, as they are generally divided and entitled, "Two Books against Marcellus," and "Three Books of Ecclesiastical Theology;" six books of "An Apology for Origen," composed jointly by Eusebius and his friend Pamphilus, of which a Latin version of the first only is now remaining; "Ten Evangelical Canons," or Rules for harmonising the Evangelists; "A Book of Topography," containing geographical explanations of the countries, cities, and places, mentioned in the Old Testament, published with notes, by Bonfrerius and Le Clerc, 1707, in folio; "A Description of the Church of the Sepulchre at Jerusalem, and its Ornaments, and the Presents sent thither by the Emperor;" a short "Treatise of the Lives of the Prophets;" fourteen small tracts, published in Latin, by father Sirmond, in 1643, 8vo.; two "Sermons" in Greek and Latin, published by father Combefis, in the first volume of his *Auctuar. Nov. Pat. Græc.*; and several other treatises no longer extant, for the titles and farther particulars of which we refer to Fabricius, Cave, and Du Pin. *Fabricii Biblioth. Græc. vol. VI. lib. v. cap. 4. Cave's Hist. Lit. vol. I. sub sæc. Arian. Du Pin. Moreri. Lardner's Cred. pt. ii. vol. VIII. b. i. ch. 72. Fortin's Remarks on Eccl. Hist. vol. II. b. iii.*—M.

EUSEBIUS, bishop of Berytus, in Phœnicia, afterwards of Nicomedia, and finally of Constantinople, in the fourth century, was a distant relation of the emperor Julian, who was edu-

cated by him. From a letter of his to Arius he appears to have been a disciple of Lucian bishop of Antioch, under whose instructions, it is probable, that he first imbibed opinions different from what was deemed the orthodox doctrine concerning the nature of Christ. After his translation from Berytus to Nicomedia, at that time the seat of the imperial residence, the disputes between Arius and his diocesan at Alexandria had arisen to such a height, that the former was prosecuted for heresy before a council of African bishops, pronounced excommunicated from the catholic church, and banished from the city of which he was a presbyter. In these circumstances he retired for refuge to Eusebius at Nicomedia, who, considering him to be an injured and persecuted man, warmly espoused his interests, and circulated letters in his defence among the Asiatic and European bishops. He likewise adopted the distinguishing tenets of Arius, of which he proved one of the most able and learned champions; whence the party who embraced them were frequently called by the name of *Eusebians*. He was present at the council of Nice in 325, and in a spirited manner defended the cause of Arius; but when the fathers had decreed his condemnation, after some delay Eusebius signed the creed which they established as a test of orthodoxy, most probably in the same manner in which it was subscribed by his namesake of Cæsarea. For notwithstanding this subscription he still openly avowed the principles that were condemned by the council of Nice, and patronised their advocates; by which means he drew on himself the displeasure of the court, and within three months after the sitting of the council was deposed from his see by the command of the emperor Constantine, and sent into exile. In the latter part of the year 328, or the beginning of 329, by the influence of his friends, and a change produced in Constantine's mind, as we have already related under the article *ARIUS*, he was recalled from banishment, and restored to the possession of his see, and to the imperial favour. As he was a person not only of considerable learning and abilities, but also of great address, he so well managed the advantages of his situation, that he rendered the party of Arius triumphant at the Constantinopolitan court, and, after the death of his friend, employed his credit in persecuting those who had been the persecutors of Arius. Athanasius was at this time in possession of the see of Alexandria, and against him the storm of arian vengeance was particularly directed, as we have seen in the life of that bishop. The other bishops of his party came

in for their share of that kind of injurious treatment which they themselves had been but too ready to display towards the Arians; and the spirit of Christianity was disgraced, and its benevolent precepts shamefully violated, in the hardships which were now inflicted on catholic believers. Eusebius maintained his influence with Constantine until the death of that emperor, and afterwards possessed in an equal, if not greater, degree, the confidence of his son Constantius. By that prince's favour, in the year 338, he was translated from Nicomedia to the see of Constantinople, upon the deposition of Paul, who had been chosen bishop by the orthodox party; and in that situation he continued active in promoting the arian interests, and in persecuting the Catholics. In the year 341 he attended the council at Antioch, in which Athanasius was deposed from his episcopal functions, to which he had been restored by an edict of the emperor Constantius. Soon after the meeting of this council, about the year 342, he terminated his career. He is allowed by his enemies to have been a very able and a learned man; and by his friends, particularly his namesake of Cæsarea, he is highly commended for his piety and for his virtues. The greatest blot on his memory, in our estimation, is his intolerance. There are no genuine remains of the numerous writings of which he is said to have been the author, excepting "A Letter concerning Arius and his Opinions," which is preserved in Theodoret. *Fabricii Bibl. Græc. vol. VI. lib. v. cap. 4. p. 109. Cave's Hist. Lit. vol. I. sub sæc. Arian. Moreri. Lardner's Cred. pt. ii. vol. VII. ch. 69.—M.*

EUSEBIUS, bishop of Emesa in Phœnicia, in the fourth century, was a descendant from an honourable family, and born at Edessa in Mesopotamia. He was early instructed in the sacred scriptures, and then placed under the best masters in his native city, where he became accomplished in the different branches of secular literature. Afterwards he went to Palestine, where he studied theology and sacred criticism under Patrophilus of Scythopolis, and Eusebius of Cæsarea. He likewise went to Antioch, and thence to Alexandria, in which city he chiefly applied himself to the study of philosophy, and then returned to Antioch. He was in the latter city when the council which met there in the year 341 deposed Athanasius from the see of Alexandria, which was offered to our Eusebius. From this circumstance, as well as what Theodoret affirms of the general spirit of his writings, it is probable that he had embraced the arian

tenets. In Jerome's Chronicle he is called a standard-bearer of the Arians. Cave, however, is of opinion, that he is rather to be ranked among the Semi-arians. Be this as it may, we find that he refused the offer of the see of Alexandria, and was soon afterwards appointed to that of Emesa. His settlement at Emesa, however, was at first violently opposed by the ignorant populace, who, from the fame which he had acquired by his proficiency in literature and the sciences, had been led to entertain a suspicion that he was conversant in magical arts. Their absurd prejudices obliged him for some time to retire to Laodicea, where he lived with his friend George, the bishop of that city, who was afterwards his biographer. When proper steps had been taken to disabuse the misguided people of Emesa, he returned to that city, where he spent the remainder of his life, excepting when occasionally employed on public services, in the diligent discharge of his episcopal duties, and eminent for his virtue and piety, as well as learning and eloquence. But, as Sozomen relates, good and great as he was, his tranquillity was sometimes disturbed by the envy of those who are offended at other men's virtues. By the emperor Constantius, however, his character was highly respected, and his attendance was always required by that prince when he engaged in his different expeditions against the Persians. He died at Antioch about the year 360. Jerome gives him the character of a polite and agreeable writer, who published innumerable pieces well adapted to gain applause, and that were much read by those who had occasion to speak in public. Sozomen also says, that he wrote many books, of which he speaks with much commendation, and reckons the author among the most distinguished and eminent persons who flourished in the church during his time. The chief of his works were, treatises against the Jews, against the Novatians, and against the Manicheans; ten books upon the Epistle to the Galatians; and many short homilies upon the Gospels. In Theodoret's third dialogue against the Greek heresies, a long extract is preserved from some of his writings; and his treatise against the Jews is still extant in a Greek MS. in the library at Vienna. In the same library are three MS. homilies, attributed to Eusebius, the genuineness of which is as yet unascertained. As to the collection of homilies, &c. which were published under his name, at Paris, in 1575, and at Antwerp, in 1602, in 8vo. they are now generally allowed to be the productions of other and more recent writers. *Socrat. Hist.*

Eccl. lib. iii. cap. 9. Cave's Hist. Lit. vol. I. sub sæc. Arian. Moreri. Lardner's Cred. pt. ii. vol. VII. b. i. ch. 69.—M.

EUSEBIUS, bishop of Vercelli, now Verceil in Piedmont, in the fourth century, was a native of the island of Sardinia. Having removed to Rome, he was first appointed reader of that church, and afterwards raised to the see of Vercelli. In the year 354 he was deputed by pope Liberius, together with Lucifer bishop of Cagliari, to wait on the emperor Constantius, then in Gaul, to plead the cause of Athanasius, after his expulsion from Alexandria, and to pray that a council might be held at Milan in the following year, to take cognizance of the sentence passed upon that prelate. When the council met, he stood forwards as an intrepid advocate on behalf of the deposed bishop, and the catholic doctrine of the Trinity, and proposed that the Nicene creed should be subscribed by the assembled clergy before any business should be entered into. The arian party in the council, however, proved more numerous than he expected, and, having rejected his proposition, succeeded in causing a decree to be passed which condemned the conduct of Athanasius, and approved the measures that had been taken against him. When the emperor commanded that this decree should be signed by all the bishops present, Eusebius firmly refused to give his sanction to an act which his principles led him to abhor; and remaining unmoved by the threatenings which were issued to compel his obedience, was banished to Scythopolis in Syria, whence he was afterwards removed to Cappadocia, and again into the Upper Thebais. The sufferings which he and his friends underwent in their different places of exile, are represented by various writers to have been peculiarly severe; but they had not the effect of at all cooling his attachment to the cause of orthodoxy, of which, even while under persecution, he approved himself a bold and undaunted champion. On the accession of Julian to the empire, he obtained his liberty, and was present at the synod held by Athanasius at Alexandria, in the year 362. Afterwards he went on a mission to Antioch, with the design of confirming the church in that place in an adherence to the catholic doctrine; but was frustrated in his intention by the election of Paulinus to the bishopric of that city. From Antioch he travelled through different parts of the East, endeavouring to reclaim many of the arian churches to the Nicene faith, and then returned to Italy, where he continued indefatigable in pursuing the same object until his death, which took place in the year 370, or soon after.

He translated the Commentary of Eusebius of Cæsarea upon the Psalms out of Greek into Latin, of which Jerome makes mention in his Catalogue of Ecclesiastical Writers; but it is now entirely lost. There are still extant some letters or fragments of letters supposed to be his, in different collections, to which Cave and Dupin refer; and there is a MS. in the cathedral church at Verceil, kept there with great respect, and said to have been written by our Eusebius. It contains a Latin version of the four Gospels, and is inserted in the "*Evangelium Quadruplex Latinæ Versionis Antiquæ, seu veteris Italicæ*," published by Joseph Blanchini, at Rome, in 1749. *Cave's Hist. Lit. vol. I. sub sæc. Arian. Moreri. Nouv. Dict. Hist. Lardner's Cred. part ii. vol. IX. book i. ch. 90.—M.*

EUSEBIUS, bishop of Samosata, in the fourth century, was originally connected with the arian party, but becoming a convert to the orthodox faith, distinguished himself by the intrepidity and zeal with which he defended and propagated it. By his address and influence, Meletius was chosen bishop of Antioch both by the orthodox and the Arians; each party imagining that he was on their side. When afterwards the latter found that they had mistaken their man, and were supported by the authority of the emperor in endeavouring to obtain from Eusebius the instrument of election which they had subscribed, and which was entrusted to his care, no threatenings of imperial displeasure, or even of corporal punishment, could induce him to part with it. At the request of Gregory of Nazianzen, he went to Cæsarea in the year 371, where he procured the election of the celebrated Basil to that see. His opposition to the arian party on both the occasions above mentioned, and the boldness with which he declared himself determined to resist all their efforts to introduce their partisans into the higher offices of the church, drew on his head at length the vengeance of the emperor, who, in the year 373, sent him into banishment. During the time of his exile, he is reported to have gone about disguised in a military dress, to console and confirm the orthodox under their persecutions. After the death of Valens, he returned to his flock, and at the council of Antioch, in 378, distinguished himself as a spirited defender of the catholic doctrine. By that council he was deputed to visit the Eastern churches, and to establish orthodox bishops in those sees of which the Arians had possessed themselves. While he was on this errand at Dolicha in Syria, he was killed, according to report, by a tile which an

arian woman threw upon his head. *Moreri. Nouv. Dict. Hist.*—M.

EUSEBIUS, bishop of Dorylæum in Phrygia, in the fifth century, was first bred to the profession of an advocate, in which he rose to considerable eminence at Constantinople, at the same time that he possessed no small reputation for his proficiency in general literature. While he was yet a layman, he distinguished himself by his zeal for the catholic faith, in opposing the opinions of Nestorius, about the year 430, and in a subsequent formal debate with the clergy of his party. Having afterwards embraced the ecclesiastical life, he obtained the see of Dorylæum, and in the year 448 preferred an accusation of heresy before a synod of bishops assembled at Constantinople, against Eutyches and his followers, with the former of whom he had been connected in habits of intimate friendship. Soon afterwards he appears to have been at Rome, most probably on a mission from Flavianus patriarch of Constantinople, to pope Leo, to concert measures for their common opposition to the progress of the new sect. The supporters of Eutyches, however, were not slow in taking their revenge on him for his activity against them; for in a synod held at Ephesus by Dioscorus, patriarch of Alexandria, in the year 449, he was condemned to be deposed from his episcopal functions, after he had been refused admission into it to plead his own cause, and treated with great rudeness, if not cruelty. Two years after this a counter-synod was held at Chalcedon by the orthodox party, in which Eusebius preferred accusations against Dioscorus, on account of the treatment which he had received at the synod of Ephesus, and against the Eutychians in general for their heretical pravity. As Eusebius and his friends composed the body now assembled, it will easily be conceived what was the nature of the decrees which they passed. They condemned the Eutychians, as the Eutychians had formerly condemned them: and in the proceedings of both parties, an improper love of power and a spirit of intolerance were much more discernible, than a dispassionate love of truth, and a regard to the true genius of the religion of which they made profession. We learn no farther particulars of the bishop of Dorylæum. A Latin version of his "Argument against Nestorius" is to be found in the second volume of the works of Marius Mercator; and his "Accusation of Eutyches" before the Constantinopolitan synod, his "Accusation of Dioscorus" before the synod of Chalcedon, and a letter from him to the emperor Marcian, are inserted in the fourth

volume of the "Collectio Conciliorum." *Cave's Hist. Lit. vol. I. sub sæc. Nestor. Nouv. Dict. Hist.*—M.

EUSTACHE, DAVID, a respectable French protestant minister in the seventeenth century, was a native of Dauphiné, who settled as pastor with the protestant church at Montpellier. He assisted at the national synod held at Loudon in 1659, as deputy of the province of Lower Languedoc, and was nominated by the assembly to present to the king the letter which they addressed to his majesty. On this occasion he met with much applause when he harangued the monarch, who was then at Toulouse, and also the queen-mother, and cardinal Mazarine. He was the author of some sermons, and some controversial pieces, by which he acquired considerable reputation. The following are the titles of the latter: "Salutary Remedies against a Departure from God," 1645; "The Triumph of Faith;" "An Answer to Father Meynier a Jesuit's Conference with Didier Barruel, Curate of Entraigues;" "An Answer to the Question asked by the Protestants, where was your Church before Luther?" and a little anonymous work, entitled "The Orator Tertullus convicted," written in reply to an insidious piece, of which father Meynier was the fabricator, the title of which was, "The Harangue of the wise Men of the pretended Reformed Religion to the Queen Maria Theresa, &c." The object of the latter was to shew, that since the most famous protestant authors admit that one may be saved in the Romish religion, Protestants might without scruple turn Catholics, either for temporal advantage, or to shun inconveniences, or to avoid giving offence to others. *Bayle. Moreri.*—M.

EUSTACHIO (EUSTACHIUS), BARTHOLOMEW, an excellent anatomist, was a native either of St. Severino in the Marche of Ancona, or of St. Severina in Calabria. Little is known of his history, farther than that he was a medical professor in the college of Sapienza in Rome, and that he was physician to cardinal Julio della Rovere, named the cardinal d'Urbino. He appears to have enjoyed but a small share of worldly prosperity; for in his dedication of his work "On the Organ of Hearing" to the datary Franc. Alciati in 1562, he mentions his humble condition, and the vicissitudes of fortune to which he had been subject. He was at that time advanced in years, and afflicted with the gout. He is supposed to have died in 1570. Eustachius was a man of penetrating genius, and admirably fitted for minute and exact researches. Haller says of him, that he embraced a wider field of enquiry than any other anatomist

down to the present time; and that he enriched the science with more discoveries and more corrections than any other person whom he knows. His publications were few. In 1563 he published a work, "De Renibus," and another "De Dentibus." They were republished in 1564, in his "Opuscula Anatom." *Venet.* 4to. which also contained treatises, "De Motu Capitis;" "De Vena sine Pari;" "De Vena communi profunda Brachii;" and "De Organo Auditus." He published, in 1566, "Ad Erotianum Adnotationes," with a piece "De Multitudine." He had for many years laboured on a work "De Anatomicorum Controversiis," for which he had caused thirty-nine tables to be engraved. These he left unpublished at his death; and the whole work was lost except the tables, which, after passing through several hands, were found at Urbino, and published in 1714 by Lancisi, physician to pope Clement XI. Several other editions of them were made, with explanations, of which the most perfect is that of Albinus at Leyden in 1744. They are very extraordinary performances for the time; but being chiefly made for particular purposes, such as the correction of Vesalius and other anatomists, they are obscure without the aid of an able expositor. With respect to the discoveries of Eustachius, they are so numerous, that Haller asserts it to be almost impossible to particularise them. One great scope of this anatomist seems to have been to defend the accuracy of Galen against the censures of Vesalius; but his researches led him much farther than the knowledge of the ancients. In the structure of the kidneys, of the organ of the ear, of the bones, in the nervous and arterial systems, his additions and corrections to former descriptions are especially important. His name is perpetuated in the internal tube of the ear, called the Eustachian, and in the Eustachian valve of the heart. *Tiraboschi. Haller Bibl. Anatom.—A.*

EUSTATHIUS, a saint in the Greek and Roman churches, and bishop of Antioch, in the fourth century, was a native of Side in Pamphilia. The first dignity which he obtained in the church was the bishopric of Beræa in Syria, probably about the year 320, whence he was translated to the see of Antioch in the year 323. He was a strenuous opponent of the arian doctrine, which he combated both by his eloquence and in numerous writings, and is reported by Jerome to have been the first ecclesiastic of note who by his pen engaged in open war against it. At the council of Nice, in 325, he distinguished himself by his exertions in the cause of orthodoxy, and afterwards by his zeal in defending

the decisions of the council, and carrying them into effect. This conduct of his highly exasperated the arian bishops of Palestine against him, who embraced the first favourable occasion that offered of making him feel their severe vengeance. After the return of Eusebius of Nicomedia, and Theognis of Nice, from banishment, a synod of the Eastern bishops was held at Antioch about the year 328, in which Eustathius was accused, by Cyrus bishop of Beræa, of adhering to the doctrine of Sabellius, rather than to that of the council of Nice. Theodoret relates, that his enemies also suborned an infamous woman to appear before the assembly, and to charge Eustathius with being the father by her of a child whom she carried in her arms. Athanasius makes no mention of this story; but he says that another charge was preferred against him, of having propagated scandalous reports concerning the emperor's mother. Whether he was really a favourer of the Sabellian notions, Lardner thinks is doubtful. The fragments collected by Frabicius, however, may be thought to countenance this supposition; and Beausobre and Wormius are of opinion that it is not without foundation. But if it had been clearly proved before the council, it would not have warranted them in the steps which they took against him. As for the other charges, they most probably originated in that base artifice and malignity to which both the orthodox and heterodox too frequently descended, in order to crush their opponents. Of these pretended crimes Eustathius was declared to be guilty, and by a decree of the synod deposed from the pastoral office. Through the influence of his enemies with the emperor, he was also banished to Trajanopolis in Thrace, where he died, but at what time is uncertain. The testimonies of ecclesiastical historians concerning the character of Eustathius are rather discordant. Jerome places him among those christian writers who were remarkable for secular learning, as well as for their knowledge of the Scriptures. Socrates reckons him among those obscure persons who had endeavoured to raise their own reputation by opposing Origen. Sozomen, however, commends him for his eloquence as well as piety, and says that his works were in his time much esteemed. By Theodoret he is called the great Eustathius. Of his numerous writings there are few remains extant of undisputed genuineness, excepting fragments which have been collected by Fabricius. Perhaps, the only existing treatise which deserves to be received as his, is "A Dissertation concerning the Ventriloquist, or Pythoness, i Sam. xxviii." written against Origen and his opinions

on that subject, which was published by Alladius in Greek, together with a Latin version, in 1629, and is also to be found in the twenty-seventh volume of the "*Bibliotheca Patrum*," and in the eighth volume of the "*Critici Sacri*." *Fabricii Biblioth. Græc. vol. VIII. lib. v. cap. 21. Cave's Hist. Lit. vol. I. sub sæc. Arian. Du Pin. Moreri. Lardner's Cred. vol. VIII. b. i. ch. 74.—M.*

EUSTATIUS, archbishop of Thessalonica, a grammarian and critic of note, lived in the twelfth century, under the emperors Manuel, Alexius, and Andronicus Comnenus. He is known by his Commentaries upon Homer, and upon Dionysius the geographer. The former are copious, and abound in historical and philological descriptions, which display great learning, and are useful for understanding the author. They, however, have the usual fault of commentaries, that of blind admiration of the original, the defects of which they always attempt to defend, and to represent as beauties. These commentaries were printed at Rome in four volumes folio, 1542, 1550, and have been reprinted, particularly at Florence, 1730, &c. with the notes and translations of Politi and Salvini. Many of the annotations are given in the notes on Pope's Homer. This author's commentaries on Dionysius were first printed in the Greek by Robert Stephens in 1547, and have been several times reprinted. A Latin version of them was given by Politi in 1742, at Geneva, two volumes 8vo. Eustatius has been supposed to have been the author of the Greek romance of Ismenias and Ismene, but this opinion appears unfounded. *Vossii Hist. Græc. Moreri.—A.*

EUSTOCHIUM, or **EUSTOCHIA**, a Roman lady in the fourth century, who is highly commended in the Letters of St. Jerome. She was a descendant from the families of the Scipios and Paulus Æmilius, and rendered herself celebrated for the proficiency which she made in literature; being conversant in the Hebrew and Greek, as well as Latin tongue, and intimately acquainted with scriptural and theological knowledge. The catholic world, however, has cherished her memory chiefly on account of her early dedication of herself to a religious life. Becoming a disciple of St. Jerome, she followed that father from Rome to Cyprus, where she went to kiss the feet of Epiphanius; and thence to Antioch, Egypt, and numerous other places, and at length fixed her residence in a monastery at Bethlehem. Her mother Paula, who accompanied her in these wild excursions, and embraced at the same time the monastic life, that she might partake with her daughter in the

spiritual conferences of the holy father, unnaturally renounced her young family, her brother, and her kindred, who were overwhelmed with affliction at her conduct. "What a folly," as Jortin properly remarks, "for a grave matron to leave her family out of devotion, and, transformed into a religious gipsy, to roam about by sea and land, from place to place, to visit monks and ecclesiastics! And what a still greater indiscretion in Jerome to countenance such things! The laity in those days had just cause to dislike the monks, who put such superstitious fancies into the heads of their mothers, sisters, wives, and daughters, and taught them to throw away their time and their money too; for these travelling ladies used to carry alms and oblations with them to be distributed as the directors of conscience should advise. Homer was a much better preacher upon this subject than the fathers of the fourth and following centuries:

"No more—but hasten to thy tasks at home,
There guide the spindle, and direct the loom."
Il. vi. ver. 632-3, Pope's Version.

Eustochium is said to have been driven out of the monastery, of which after her mother's death she was made superior, by the Pelagians, and to have died in the year 419. *Moreri. Jortin's Rem. on Eccl. Hist. vol. II. b. iii.—M.*

EUSTRATIUS, a presbyter of the church of Constantinople under the patriarchate of Eutychius, probably flourished about the year 578, at least not long afterwards. He was the author of "A Treatise concerning the Souls of the Dead," intended to prove that the souls of all men are active after their separation from the body, and that they act differently according to the difference of their merits. It was first published by Leo Allatius, accompanied with a Latin version, at the end of his "Treatise on Purgatory," Rome, 1665, 8vo. and is inserted in the twenty-seventh volume of the "*Bibliotheca Patrum*." He was also the author of "The Life of the Patriarch Eutychius," which appears to have been a funeral oration pronounced by Eustratius in the great church at Constantinople, a short time after the death of the subject of it. A Latin version of this piece is inserted in Surius's "Lives of the Saints for the Month of April," and the original Greek at the end of the first volume of Papebrock's "Act. Sanct. Mens. Ap." *Fabricii Bibl. Græc. vol. IX. lib. v. cap. 38. Cave's Hist. Lit. vol. I. sub sæc. Arian. Du Pin.—M.*

EUSTRATIUS, archbishop of Nice in the twelfth century, is spoken of by Anna Comnena, his contemporary, and by some Latin writers, as a person of profound learning and skill, as

well in civil as ecclesiastical affairs. The former describes him to have been superior, in the disputations of the schools, to the ornaments of the porch and of the academy. He was the author of "A Treatise against Chrysolanus, concerning the Procession of the Holy Spirit," which is to be met with in different libraries; and of some other pieces mentioned by Allatius, which are still probably in existence. The only works of his which have been committed to the press are, "Commentaries on the latter Analysis of Aristotle," published in Greek at Venice, 1534, folio; and "Commentaries on the Ethics of Aristotle," published in Greek at the same place, 1536, folio, and in Latin at Paris, 1543, folio. *Cave's Hist. Lit. vol. II. sub sæc. Wald. Du Pin. Moreri.—M.*

EUTHYMIUS, patriarch of Constantinople in the tenth century, was a native of Isauria, who was first of all a simple monk, but by his talents and virtues so far recommended himself to notice, that he obtained the appointment of *Syncelle*, a confidential office of high rank under the patriarch, and was chosen confessor by the emperor Leo VI. surnamed the Wise, or the Philosopher. In the year 906, Nicholas the patriarch, surnamed the Mystic, having awakened the indignation of the emperor by excommunicating him for marrying a fourth wife, contrary to the laws of the Greek church, was deposed from that dignity, and Euthymius was elevated to it in his room. Upon the death of Leo, his successor Alexander II. re-established Nicholas in the patriarchal chair, in the year 911, and issued a sentence of banishment against Euthymius. On this occasion he is reported to have received injurious and brutal treatment from some ecclesiastics, whose simoniacal practices he had detected and punished; but he bore their outrages without a murmur, and sustained the disgrace and inconveniences of his exile with meekness and patience until his death, which took place about the year 920. There was another patriarch of Constantinople of the name of EUTHYMIUS, who obtained that dignity in the year 1410, and enjoyed it until his death, in 1416. *Moreri. Nouv. Dict. Hist.—M.*

EUTHYMIUS ZIGABENUS, or ZIGADENUS, as the word is sometimes written, was a Greek monk of the order of St. Basil, who flourished at Constantinople at the beginning of the twelfth century. Of the time either of his birth or of his death we have no information. He was a person eminent for his abilities and learning, by which he acquired the patronage and esteem of the emperor Alexius Comnenus, at whose command he drew up his "Panoplia,"

or Defence of the Orthodox Faith against all Heresies. It consists chiefly of passages selected from the writings of the ancient Greek fathers, on the different points in which heretics have departed from the catholic doctrine. We do not learn that the Greek text of this work has ever been published, at least entire. A Latin version of it by Zinus, was printed at Lyons in 1536, and afterwards at Paris and Venice, and is to be found in the nineteenth volume of the "Bibliotheca Patrum." Euthymius was also the author of "A Commentary upon the Psalms and Canticles," of which a Latin version was published by Saulius, in 1530, folio, and since that time more than once reprinted; and "A Commentary on the four Evangelists," judiciously selected from Chrysostom, and other ancient fathers, translated into Latin by Hentenius, Zinus, and Saulius, the latter of whom published his version at Louvain, in 1544, folio, which has been several times reprinted. Cave and Du Pin state, that the two last-mentioned works have been published in the original Greek; but Fabricius maintains that they are mistaken. Besides the works above mentioned, Euthymius was the author of "A Treatise against the Heresies of the Massalians, Bogomilians, &c." which was published in Greek, with a Latin version, and learned notes, by James Tollius, at Utrecht, in 1696; "Commentaries on the Epistles of St. Paul;" "A Commentary on the Catholic Epistles;" and some other treatises, still in MS. the subjects of which are noticed in Fabricius, as well as the libraries in which they are deposited. *Fabricii Bibl. Græc. vol. VII. lib. v. cap. 11. Cave's Hist. Lit. vol. II. sub sæc. Wald. Du Pin. Moreri. Lardner's Cred. pt. ii. vol. II. ch. 164.—M.*

EUTOCIUS, one of the most intelligent mathematicians who lived at the time of the decline of the sciences in Greece, was a native of Ascalon in Palestine, and a disciple of Isidorus, one of the celebrated architects employed by the emperor Justinian. From the dedication of one of his productions to that master, and of another to Anthemius Trallianus, who was jointly concerned with him in erecting the church of St. Sophia at Constantinople, Eutocius most probably flourished towards the beginning of the sixth century. We meet with no particulars concerning his life; but his works reflect lasting honour on his memory. To him the mathematical world is indebted for very elaborate and perspicuous "Commentaries" on the books of Archimedes concerning the sphere and cylinder, the dimensions of the circle, and equiponderants; and also on the first four books of the

Conics of Apollonius Pergæus. These Commentaries have contributed not only greatly to elucidate the difficult passages in those writers, but to throw considerable light on the history of the mathematics. There have been various editions of them, both on the Continent and in this country. They have appeared in their most perfect and magnificent form in the edition of the works of Archimedes, printed at Oxford in 1792, folio, which was prepared for the press by the learned Joseph Torelli, of Verona; and in Dr. Halley's edition of the eight books of Apollonius, published at Oxford in 1710, folio. *Fabricii Bibl. Græc. vol. II. lib. iii. cap. 22. Moreri. Hutton's Math. Dict. under the articles Apollonius and Archimedes.*—M.

EUTROPIUS, a Latin historian of the fourth century, is supposed to have been a native of Aquitain, though Suidas calls him "an Italian sophist." He himself says that he bore arms under Julian in his expedition against the Persians; and he is thought to have risen to the senatorian rank. He wrote several works, of which the only one remaining is an abridgment of the Roman History, in ten books, from the foundation of the city to the reign of the emperor Valens. This is a neat compendium, written in a clear though not an elegant style. It appears to have been in much esteem in the middle ages, and more than one Greek version was made of it. Numerous editions of it have been published, and it has been received as a school book. There is a *Delphin* edition of 1683, 4to.; an *Oxford*, with a Greek translation, 1703, 8vo.; and a very elegant one by Dellin, with the notes of Le Fevre, *Paris, Barbou, 1746. Vossii Hist. Lat. Moreri. Nouv. Dict. Hist.*—A.

EUTROPIUS, the eunuch minister of the emperor Arcadius, one of those who in a despotic government rise by bad arts from the vilest condition to the height of power and opulence, was probably a native of Asia. If we are to believe a bitter satirist (Claudian) in recording his early life, he was first devoted to the pleasures of one Ptolemy, who had a post in the imperial stables. He then served the general Ariatheus, who gave him to his daughter on her marriage to perform those menial offices about her person, in which ladies of rank were accustomed to employ eunuchs. The farther detail of his progress is not recorded; but we find him in 395 arrived at the important post of great-chamberlain to the emperor of the East, the weak Arcadius, and instrumental in promoting his marriage to Eudoxia, the daughter of Banto. After the fall of Rufinus, he succeeded that minister in the confidence of his master, and

rose to unlimited authority. All ranks of the state humbled themselves before the favourite, who became the disposer of honours and emoluments of every kind. In 399 he ventured so far to trample upon the majesty of the empire as to assume the dignity of consul, an event which Claudian reckons the most portentous that had ever accompanied the calamities and disgraces of Rome.

Omnia cesserunt eunucho consule monstra.

Yet the consulate had already been sufficiently degraded, without enumerating Caligula's horse among its occupiers. Honours of every kind were accumulated upon him; the towns were filled with his statues; and in his inscriptions he was entitled the third founder of Constantinople, which seems to imply some extraordinary benefits bestowed upon that capital. Avarice seems to have been the predominant character of his administration; and the most shameful venality directed all appointments to the great offices of the state. It was chiefly for his security that a very severe and arbitrary law of treason was passed, which extended the penalties of that crime to every attempt against the ministers and servants, as well as against the person, of the emperor. Such a defence was, however, unavailing against court intrigue. Some insult which he offered to the empress caused her to implore the protection of her husband; while at the same time the revolted Gainas, the Goth, demanded the head of Eutropius. Arcadius was readily induced to sign his condemnation; and the fallen and odious favourite was obliged to take refuge in the sanctuary of a church, from the pulpit of which the celebrated John Chrysostom pronounced an eloquent discourse, pointing him out to the people as an example of the instability of human grandeur. He afterwards delivered himself up on promise that his life should be spared; and was condemned to perpetual exile in Cyprus. He was conveyed thither, but hastily brought back through the instigation of Gainas; and being taken to the suburb of Chalcedon, was there condemned on a new sentence, and beheaded, A.D. 399. *Claudian in Eutrop. Gibbon.*—A.

EUTYCHES, the founder of a christian sect in the fifth century, was a Greek presbyter, and abbot of a monastery at Constantinople, who, in the excess of his zeal against the doctrine of Nestorius, adopted an opposite opinion equally at variance with the catholic creed. For he maintained, that in Christ there was but one nature, that of the incarnate Word. Hence he was thought to deny the existence of the human

nature in Christ; but probably his meaning was, as Theodoret informs us in his second Dialogue on Heretics, that the human nature of Christ was entirely *absorbed* in the divine, as a drop of honey would be absorbed, but without perishing, by falling into the sea. Eutyches had arrived at an advanced period of life when he avowed this opinion, which, through his influence, was very generally received by the monks, and soon afterwards by so many other ecclesiastics, that it rose to a high degree of credit in the Eastern churches. Eusebius bishop of Dorylæum, who had signalised his zeal for orthodoxy in the opposition which he made to the Nestorian doctrine, on this occasion, as we have already related, preferred an accusation of heresy against Eutyches. A council was consequently assembled at Constantinople by Flavianus, the bishop of that see, before which Eutyches was thrice summoned to attend. For some time he endeavoured to evade a public examination before the fathers, at first under the plea of ill health, and afterwards by a declaration that he was ready to subscribe to what the councils of Nice and Ephesus had decreed, and what St. Cyril of Alexandria had maintained to be catholic doctrine. The council, however, was dissatisfied with these apologies, and, at the suggestion of his accuser, who insisted that he ought to be convicted of the errors which he had promulgated, and afterwards retract them, and give full satisfaction, continued to demand his submission to their examination and judgment. At length he promised to appear before the council; but entered the place of their meeting, accompanied with a military guard, and a person of rank deputed by the emperor to take cognizance of their proceedings. When he was interrogated by Flavianus and others of the bishops, he shewed great reluctance to enter into any explanation on the points concerning which he had been accused of heresy, and refused to dispute on the nature of Christ. But being at length called upon to pronounce those accursed who acknowledged but one nature in Christ after the incarnation, he peremptorily refused to do so, maintaining that such was the opinion of the most venerable fathers of the church, and particularly of St. Athanasius and St. Cyril. Upon this the council decreed that he should be deprived of his priesthood, cut off from the communion of the church, and removed from his office of abbot. By his influence with the court he obtained the assembling of a second council at Constantinople, to revise the acts of the former, and to decide on the legality of their judgment. This council, however, appearing dis-

posed to support the proceedings of the former, was dissolved, and a general council was summoned to meet at Ephesus in the year 449; at the head of which the emperor Theodosius placed Dioscorus bishop of Alexandria, the successor of Cyril, the inheriter of his violence and intolerance, who himself maintained notions little, if at all, differing from those of Eutyches, and who was the declared enemy of Flavianus. Through his intrigues the doctrine of one nature in Christ triumphed at the Ephesian council, and Eutyches was acquitted of the charge of heresy which had been brought against him. Not contented with this, the dominant party decreed that Flavianus and Eusebius should be deposed from their dignities, and after treating them with unmanly insults and severity, condemned them to banishment. From the violence and fraud with which matters were carried in this council, it obtained the name of *συνοδος λαηστρικη*, the Band or Assembly of Robbers. "And many councils, indeed," as Dr. Mosheim observes, "both in this and the following ages, are equally entitled to the same dishonourable appellation." The face of affairs, however, changed not long afterwards. The exiled bishops and their friends were supported by Leo, surnamed the Great, bishop of Rome, in an application to the emperor Theodosius to call another general council; which that prince, who favoured the Eutychians, refused. His successor, Marcian, however, issued orders for the assembling of such a council at Chalcedon, in the year 451. At that council the catholic party proved triumphant; Dioscorus, who had presided at the council of Ephesus, was condemned, deposed, and banished, and the acts of that council annulled; and Eutyches was finally condemned, though absent, while the following doctrine was inculcated upon Christians as the object of catholic belief: "that in Christ two distinct natures were united in one person, and that without any change, mixture, or confusion." We find no farther information relative to Eutyches, excepting that pope Leo wrote two letters to the emperor Marcian, and to his empress Pulcheria, soliciting that he might be expelled from his monastery, and sent into banishment; but we are not told what success his application met with. A "Confession of Faith delivered to the Council of Ephesus," and "Two Supplications to the Emperor Theodosius," by Eutyches, are extant in the fourth volume of the "Collectio Conciliorum;" and also "A Letter to Pope Leo, with the Fragment of a Confessor," in Father Lupus's "Collection of Letters, &c. relative to the Councils of Ephesus and Chalce-

don. The doctrine of Eutyches, notwithstanding the decrees of the council of Chalcedon, met with numerous supporters in the Eastern churches, being almost universally received in the bishoprics of Antioch and Alexandria. Those who maintained it, indeed, became afterwards divided into a variety of sects, some of which have been noticed by us, or will call for our future attention, in the articles relating to their chief leaders. Different branches of them are still to be met with in Egypt, Syria, and particularly Armenia. *Fabricii Bibl. Græc. vol. IX. lib. v. cap. 34. Cave's Hist. Lit. vol. I. sub sæc. Nestor. Du Pin. Moreri. Mosheim's Hist. Eccl. Sæc. V.—M.*

EUTYCHIANUS, pope, or bishop of Rome, in the third century, was a Tuscan by birth, and succeeded to the see of Rome on the death of Felix, in the year 275. Nothing certain is related concerning him by authors of any authority, excepting that he presided over the church of Rome nearly nine years, and died at the close of 283. The Catholics have inscribed his name in the list of martyrs, and he is honoured as such by their church. Ecclesiastical historians, however, unite in informing us, that during his pontificate, and for some time afterwards, the Christians were unmolested at Rome, as well as in the empire in general; which renders it probable that he died a natural death. Two decretal Epistles, relative to subjects of ecclesiastical discipline, still extant in Gratian, and other collections, are attributed to this pope. *Fabricii Bibl. Græc. vol. XI. lib. vi. cap. 4. Platina de Vit. Pont. Moreri. Bower.—M.*

EUTYCHIUS, patriarch of Constantinople in the sixth century, was born in the year 512. Having been bred to the ecclesiastical profession, he appears to have obtained the episcopal dignity in a town of Pontus; which honour he afterwards relinquished, and entered into a monastery in the city of Amasæa. In the year 552 he was sent by the bishop of Amasæa to Constantinople, to act as his representative in the approaching general council that was to be held in that city. Before the meeting of the council he obtained the favour of the emperor Justinian, by an opinion which he gave concerning the legality of pronouncing anathemas against the dead, in defence of a decree of condemnation which the emperor had issued against the opinions of Theodorus of Mopsuesta. For the part which he took on this occasion he was raised by Justinian to the patriarchate of Constantinople, which became vacant in the year 553, by the death of Mennas. In his new character he

presided at the council which opened during the same year, and is commonly called the fifth general œcumenical council, in which the opinions of Origen and his followers were condemned. We learn no farther particulars concerning him until the year 564, when the emperor Justinian, having been pleased to adopt the fanciful notion that the body of Jesus Christ was rendered incorruptible before his resurrection by the union of the divine and human natures, endeavoured to obtain the patriarch's sanction to that reverie. When he found that Eutychius could not be prevailed upon to countenance his creed, he immediately deposed him from the patriarchate, and sent him into exile; at first to one of the islands in the Propontis, and afterwards to his monastery at Amasæa. In the year 578 he was reinstated in the see of Constantinople by the emperor Tiberius II. and died in the year 585, aged seventy-three. An "Epistle" of his to pope Vigilius, in Greek and Latin, is extant in the fifth volume of the "Collectio Conciliorum." He was the author also of some other pieces, of which there are no remains, excepting a short fragment from one of them in Eustatius's treatise "concerning the Souls of the Dead." *Cave's Hist. Lit. vol. I. sub sæc. Eutych. Du Pin. Moreri.—M.*

EUTYCHIUS, patriarch of Alexandria in the tenth century, and one of the most learned men of his age, was born in the year 876, at Fostat, or Old Cairo, in Egypt. He was originally bred a physician, in which profession he acquired a high reputation; but afterwards he embraced the ecclesiastic life, and in the year 932 was elected patriarch of Alexandria, which dignity he held until his death. Cave places that event in the year 950; but D'Herbelot, from authorities which cannot be questioned, in the year 939 or 940. On his accession to the patriarchate, he changed his Arabic name of *Sâid Ebn Batrik*, for *Eutychius*, which means *happy* in Greek, as *Sâid* does in Arabic. Unfortunately, however, there seems to have been little coincidence between the meaning of his name, and the circumstances of his life after he was raised to the chair of patriarch; since, according to the testimony of his biographer, *Ebn Ossâibêâ*, of whose work Pocock has given a Latin version, he was perpetually embroiled in disputes with his flock, who were chiefly Jacobites, while he was a sound Melchite, or Catholic. He was the author of "Annals, commencing with the Origin of the World, and reaching to the Year 940," collected, as he says in the preface, from the law and the gospel, and other

sources of information, ancient and recent, to which he gave the name of "*Nadhm algiawhir*," or "A String of Pearls." They contain much information worthy of notice, not to be found elsewhere, intermixed with some fabulous narrations, and idle stories from the ecclesiastical records existing in his time. In the year 1642 the learned Selden published an extract from these annals in Arabic and Latin, under the title of "*Origines Alexandrinæ, &c.*" 4to. containing an account of the election and ordination of the first patriarchs of Alexandria, which Eutychius asserts had been conducted till Alexander's time by twelve presbyters of that church, who chose one among themselves patriarch, and confirmed their choice by the imposition of their hands. He likewise maintains in it, that there was no bishop in all Egypt until the time of Demetrius. The whole of the Annals, with Selden's preface, and notes, was published by Dr. Pocock, at Oxford, in Arabic and Latin, 1659, 4to. Besides the production above mentioned, Eutychius was the author of a work "concerning the Affairs of Sicily," after the reduction of that island by the Saracens, which is extant in MS. in the public library at Cambridge, subjoined to the Annals; and "A Disputation between the Christians and the Heterodox," in opposition to the Jacobites, a branch of the Eutychian sect, which is also still preserved in MS. as well as some small medical treatises. *Cave's Hist. Lit. vol. II. sub sæc. obs. D'Herbelot's Bibl. Orient. Du Pin. Moreri.*—M.

EUZOIUS, bishop of Antioch in the fourth century, was originally a deacon of the church of Alexandria, from which situation he was expelled by Alexander, bishop of that see, at the same time with Arius, on account of his espousing the cause, and adopting the principles of that celebrated character. At the council of Nice, he was involved in the same condemnation with his friend and master. In the year 535 he presented a confession of faith to the emperor Constantine, which met with the approbation of that prince; and he appears afterwards to have risen to consequence in the imperial court when the orthodox party had fallen into disgrace. In the year 361 he was appointed to the see of Antioch; soon after which he was the bishop chosen to baptise the emperor Constantius. His name frequently occurs in the ecclesiastical records of his time; and to his influence with the higher powers the friends of Athanasius attribute much of the persecution by which that bishop was harassed. He died about the year 376. *Moreri. Nouv. Dict. Hist.*—M.

EUZOIUS, bishop of Cæsarea in the fourth century, was educated in that city at the same time with Gregory Nazianzen, under Thespesius the rhetorician. In the year 366, on the death of Acacius, he obtained the bishopric of Cæsarea, after maintaining a smart contest with different rival candidates. He was a man of considerable learning, and very diligent in the discharge of his episcopal functions; but is principally entitled to have his name honourably transmitted to posterity on account of his great exertions to promote the interests of science and literature. To him was the eastern world indebted for the restoration and improvement of the library at Cæsarea, which had been originally collected by Origen and Pamphilus, and was at this period fallen much into decay. To this object he devoted much of his time and labour, taking care that faithful transcripts should be procured of such books as were in a perishing state, and increasing their number by new collections. In his religious principles he was of the arian, or, according to Epiphanius, of the semi-arian party; on which account he was deposed from his see, under the reign of the emperor Theodosius, about the year 380. He was the author of numerous treatises upon various subjects, which were easily to be procured in the time of Jerome, but are now entirely lost, and even their titles unrecorded. *Cave's Hist. Lit. vol. I. sub sæc. Arian. Fabricii Bibl. Eccl. ad Hieron. cap. 113. Du Pin. Moreri.*—M.

EWALD, JOHN, a Danish poet, son of a clergyman at Copenhagen, known by his writings, was born in that city in the year 1743. His father, who was in a weak state of health, finding that his end was approaching, and being afraid that his son's morals might be corrupted in the capital, sent him for his education to a schoolmaster at Sleswick, named Licht, and died a few hours after the same day. Licht, who was a worthy man, conceived a great affection for young Ewald; treated him as his own son, and gave him free access to his library. The books, however, most agreeable to his taste, were romances; these he sought out with avidity and read with great pleasure. By perusing translations of Tom Jones and Robinson Crusoe his mind acquired a romantic turn; the latter, in particular, seemed to make a strong impression on his lively fancy, and had excited his passions to such a degree, that he eloped from Sleswick, in his thirteenth year, in order to proceed to Holland, that he might undertake a voyage to Batavia, in the hope of being shipwrecked on some desert island; but when he had got to the distance of about four miles he

was overtaken by his preceptor, who carried him back by force. Such wild notions, it appears, had taken possession of his mind at a very early period; for one of his tutors, who was somewhat enthusiastic, having told him a great many romantic tales respecting saints and martyrs, he often expressed a wish of learning the Abyssinian language, that he might go to Abyssinia, and become a martyr for the christian church. While he read the ancient classical authors, his thoughts were chiefly occupied with the Grecian and Roman heroes, and the more romantic their character, the more he admired them, and endeavoured to imitate their conduct. The war which was then carried on between Prussia and Austria attracted a great share of his attention; and while possessed of such singular ideas, it needs excite no wonder that he should prefer the profession of a soldier to every other. His attachment to a military life was still farther strengthened by the opposition of his mother; who, though often importuned, would not permit him to enter himself as a cadet. At this period he composed verses which for his age were considered as extraordinary productions; and when about fifteen, he returned to Copenhagen to complete his education. Here he became enamoured of a relation of his step-father; but his passion for war still grew stronger, as he hoped in a few years to procure to himself immortal fame, and to return crowned with honour and glory to make the object of his affection happy. Being dissatisfied also with the treatment which he experienced in the house of his father-in-law, he resolved to leave Denmark. His elder brother having saved some money from his allowance, he communicated to him his plan, brought him over to his way of thinking, and both of them, full of the romantic notion of becoming Prussian hussars, set out privately from Copenhagen and proceeded to Hamburgh. During their journey, Ewald found it very difficult to keep up the spirits of his brother, who, though equally an enthusiast, possessed much less courage and perseverance, and who after a little reflection wished to return. On their arrival at Hamburgh, Ewald waited on the Prussian resident, told him his history, informed him of his plan, and offered to enlist. The resident agreed to his proposal, and giving him a letter to a Prussian officer at Magdeburg, made arrangements for getting him conveyed thither on the Elbe. In the mean time his brother had written home to inform his family how matters stood, and was every post in expectation of receiving orders to return, with authority to take proper steps to compel his brother to accompany him, in case he should

refuse. Ewald, however, set out for Magdeburg; but finding, when he reached that place, that instead of being admitted a hussar, as the resident had promised, he was obliged to join a regiment of infantry, this disappointment mortified him not a little; and an opportunity occurring soon after, he deserted to the Austrians. In the Austrian army he was first a drummer, and then a serjeant. He served a campaign in Bohemia, had a share in various engagements, and was in Dresden at the time when it was besieged by the Prussians, and relieved by count Daun. His family having obtained information respecting his situation, some applications were made in his favour; and in consequence of these he was offered a commission if he would embrace the catholic religion. This he absolutely refused; and through the means of count Dietrichstein, the imperial ambassador at Copenhagen, his friends obtained leave to purchase his discharge. Money was accordingly remitted for this purpose; but the colonel of the regiment would not part with him till the campaign of that year should be closed. Ewald now saw that he had no other resource left than to desert: this design he soon after carried into execution, and the better to conceal himself, compelled a peasant, whom he met with on his way, to change clothes with him. In this manner he reached Magdeburg, where his courage saved him from being sent back to the Prussian service. When he arrived at this city he waited on the commandant, and asked him what was the punishment for desertion. The commandant replied, "Hanging:" "Well then," returned Ewald, "you must hang me; for I assure you, on my honour, that I deserted after being here only three days." On his return to Denmark he devoted himself to theology, and studied with so much diligence as to be fit, in the course of a year, for undergoing an examination. A new period of his life seems here to have commenced. The lady of whom he was enamoured, either conceiving that he had not been in earnest, or unwilling to wait till he should be able to provide for her, had bestowed her hand upon another. This disappointment produced a complete change in Ewald's disposition, and gave to his ideas a melancholy cast, which seems to prevail throughout all his poems. He had before studied that he might qualify himself for a learned profession, and to make his beloved object happy; but this plan being defeated, he now thought only, as many others do, of living in as agreeable a manner as possible; and by these means injured his health. About this time he wrote, merely for the purpose of giving vent to the effusions of his heart,

a prose piece, called "The Temple of Good Fortune." This was the source of all his future fame. Having shewn this essay to some of his friends, it by their means came into the hands of professor Snedorf, who desired him to send it to the Society of the Belles-lettres, by whom it was crowned. This, however, was the least advantage which he derived from this first attempt, as it procured him the acquaintance of M. Carstens, a zealous votary of the muses, who honoured him with his friendship, which he was so fortunate as to enjoy without interruption during the remainder of his life, assisted by the criticism and encouraged by the protection of this valuable friend. Ewald's taste was improved, and his talents were called forth; for as yet he did not know that he was a poet. On the death of Frederic V. in 1766, Schube, director of the music, was ordered by the court to compose an elegy on this event, with liberty to choose the words himself. Ewald's mother, hearing of this circumstance, informed her son, and requested him to try his talents on an elegy. Ewald complied, and the performance was so much applauded, that Schube gave it the preference. It was received with universal approbation, and Ewald, intoxicated with the praises bestowed upon him, considered himself as one of the greatest poets that Denmark had ever produced. The Society of Belles-lettres having about this time proposed as the subject of a prize the best ode on any of the attributes of the deity, Ewald, to whom nothing now appeared difficult, made choice of the divine goodness, and had already formed his plan, when he learned that Benzon, one of his most intimate friends, was employed on the very same subject. Being unwilling to interfere with his friend's design, he entirely changed the form of his work, and without knowing the distinction between an ode and a drama, wrote his "Adam and Eve," a piece in one act, which displayed great fire and animation; but without order and without attention to the laws of composition, as it was half ode and half drama. Ewald imagined that a piece of this kind, though it had not been required, might still gain the prize; but he was told by the judges whom the society had appointed, that they found strong marks of genius in his production, and that with revision it might be made an excellent composition. Ewald, whose ambition aspired at being the first poet of his country, resolved to correct and alter this work till it should become perfect, and accordingly took it back. When the first fervour of his imagination had subsided, he remembered that his friend, already mentioned, had advised him to read poetry before he attempted to write

it. He now found that his friend was in the right, and swore an oath that he would not put pen to paper for two years. In this resolution he strictly persevered. He read Corneille, which was the author that first fell into his hands, and then Klopstock; these gave to his taste a new direction. He thought it necessary also to read some elementary works; but he declared that he found it impossible to get through the abbé Batteux's Course of the Belles-lettres, and that he received no benefit but from the preliminary discourse of Corneille. He again began to study the classics; but it was a long time before he could overcome his aversion to them, so as to read them with pleasure. Two years having elapsed in this manner, he turned his thoughts once more to his Adam and Eve, which he retouched; and he was now fully convinced that every thing his friend had told him respecting his first attempt was strictly agreeable to truth. He called it himself "the worst abortion that a warm heart and a fervid imagination could produce from an ignorant brain." He, therefore, kept it by him above a year before it was ready for the press. As yet Ewald was unacquainted with the English; but a perusal of Shakespear and Macpherson's Ossian in translations, induced him to study it, and here he found opened to him an inexhaustible store of poetical treasures. Ewald's next work was "Rolf Kræge," a tragedy entirely in the taste of Ossian; and "The Songs of Skalden," which he wrote under the eye of Klopstock, who loved him and respected his genius. It received the approbation of that distinguished poet, and this is sufficient to silence all the objections that have been made against it. During the time he was employed on this piece, he was attacked by a disease, under which he languished for ten years. It proceeded from a violent gout, which contracted the muscles of his neck in such a manner that his head ever after was inclined to one side. At first the pain he experienced was almost intolerable; and though it afterwards abated, he was always subject to periodical returns of it; but during the first seven years he could walk pretty well, and was seldom so ill as to be confined to his bed. Notwithstanding all these sufferings, his spirits and cheerfulness never forsook him, and he wrote, by way of amusement, some small theatrical pieces, which in part related to present times and manners, and which abounded with humour and the keenest satire. Ewald had obtained from the king a pension of one hundred dollars; but this not being sufficient, he was obliged, by writing temporary poems, to gain a part of his livelihood, till the profits arising from the representation of his theatrical

pieces, which the court twice allowed him, and from the sale of his works, placed him beyond the fear of want. In the years 1778 and 1779 he wrote his last theatrical piece, called "The Fishermen," which he had scarcely ended when he conceived the idea of a new Hamlet; this he actually began, but did not live to finish. He died at Copenhagen on the 17th of March, 1781, in the thirty-eighth year of his age. Ewald's noble and philanthropic heart, his endeavour to diffuse around him a spirit of cheerfulness, his ready wit, which never gave offence by its severity, and his open and candid behaviour, gained him the affection of all those with whom he was acquainted. He listened with patience to any criticisms made on his works; was exceedingly communicative, and read his productions to his friends as he wrote them. He never prostituted his muse to improper purposes; and never did an immoral or pernicious line flow from his pen. Ewald became a poet that he might be useful, and he had conceived an idea of communicating instruction to the lower classes by means of popular ballads. Some of these are to be found in his "Fishermen." He likewise published for the use of the common people, a poem "On Suicide," which for some time was very prevalent; but his ill state of health prevented him from carrying this plan into full execution. He read a great deal, and was completely master of the French and English. Klopstock, Wieland, and Shakespear, were his favourite authors. He was not so conversant with the Greek as to be able to read Homer in the original with advantage; but he read the best translations of that immortal bard. His last labour was an attempt to read the Iliad in Greek; but he made very little progress, as he died soon after he had begun it. Even the night of his death he read some passages of the Messiah, and expired with the book in his hand. In his youth he had been handsome; the fire of genius, tempered with mildness, seemed to beam forth from his large blue eyes, and gracefulness appeared in all his features, though it was easy to see in them that he was a child of misfortune. In strength of imagination, spirit, and originality, Ewald certainly surpasses all the other Danish poets. His occasional pieces, written between 1765 and 1776, are almost all distinguished by bold ideas, and new and happy allusions; and display, in the fullest manner, the fertility of his poetical genius. A complete edition of his works appeared at Copenhagen, 1781—1791, four parts, 8vo. the three last of which are ornamented with masterly engravings by Chodowieky. *Hirsching's Manual of eminent Persons who died in the Eighteenth Century.*—J.

EYCK, HUBERT VAN, a Flemish painter, accounted the founder of that school, was born at Maaseyk in 1366. He had obtained great reputation for his paintings in distemper, when the discovery of oil-painting by his brother John caused him to practise in that branch with equal success. A capital piece of his, in conjunction with his brother, is preserved in the cathedral of Ghent. Its subject is the adoration of the Lamb, from the Apocalypse. It contains three hundred and thirty figures, which are painted in a hard manner, but with a great character of truth and nature in the heads, and the landscape is well coloured. A copy of it by Michael Coxis, which cost two years' labour, is in the Escorial. Hubert died in 1426. *Pilkington's Dict. Reynolds's Journey to Flanders, &c.*—A.

EYCK, JOHN VAN, younger brother and pupil to the preceding, born in 1370, is immortalised by the noble invention of painting in oil colours, which has proved of such infinite service to the art. He had long employed himself in chemical experiments upon colours, in search of some method of fixing and preserving them, when he found that their preparation with linseed or walnut oil would produce the desired effect. Vasari, who gives him the honour of this discovery, says, that about 1410, Antony of Messina, having seen a picture painted by John in this manner, which had been sent to Alphonso I. king of Naples, went to learn the secret of him, and employed it in founding the Venetian school of painting. But Mr. Raspe has proved that the preparation of colours with oil was known many centuries before. If, however, John Van Eyck not only discovered it by his own experiments, but brought it to such a state of practical perfection, that it thenceforth came into common use, his title to the invention will be as good as that of most authors of celebrated discoveries. In fact, the real date of an useful invention is that of its being made practical, and obtaining general reception. All the previous steps are only the crude conceptions and imperfect trials of ingenious men. This painter, who settled at Bruges, whence he has acquired among artists the name of *John of Bruges*, finished his pieces with extreme delicacy and minuteness, though they have no great merit of design. One of his principal works, consisting of a Virgin and Child and other figures, is preserved in the cathedral of Bruges. A few of his pieces are found in collections. *D'Argenville Vies des Peintres. Pilkington's Dict. Reynolds's Works.*—A.

EZEKIEL, the third in number of the Hebrew prophets, was the son of Buzi, of the family of Aaron. He was one of the captives

who were carried by Nebuchadnezzar to Babylon in the calamitous year 597 B.C. when Jerusalem was twice subdued, first under the reign of Jehoiakim, and again under that of Jehoiachin, who succeeded his father on the throne of Judah. It is probable that Ezekiel became an exile at the latter period, as the captivity of Jehoiachin is the æra from which he commonly dates his prophecies. Nebuchadnezzar planted his Jewish captives at Tel-abib, and other places on the river Chebar, which flows into the river Euphrates, near two hundred miles northward of Babylon. This was the scene of Ezekiel's prophecies, which were continued through a course of twenty-two years; and here he was present in body, though in visionary representation he was sometimes taken to Jerusalem. He was called to the prophetic office in the fifth year of Jehoiachin's captivity. The subjects of the revelations communicated to him were, the terrible calamities which not long afterwards were inflicted upon Judea and Jerusalem, on account of the idolatry, impiety, and gross vices of the inhabitants; the divine judgments which should be executed on the false prophets and prophetesses who contributed to delude and harden them in their rebellion against God; the punishments which should befall the Ammonites, Edomites, and Philistines, for their hatred against the Jews, and insulting over them in the time of their distress; the destruction of Tyre, and the conquest of Egypt by Nebuchadnezzar; the future restoration of Israel and Judah from their several dispersions, upon their repentance and forsaking their sins; and their ultimately happy state under the government of the Messiah. Josephus and several other writers divide the predictions of Ezekiel into two books, or parts. The first part extends to the end of the 39th chapter, and the second consists of the last nine chapters, which they consider to constitute a separate book, as treating altogether of a different subject. "This division," says professor Eichhorn in his Introduction to the Old Testament, "is possible. From the 40th chapter a new elevated scene commences. Before, there was nothing but oracles full of misfortunes, of punishment, of death, and ruin; visions concerning the destruction of the government, and concerning the flight and state of the last king; and pictures of the universal corruption, idolatry, and superstition of Israel. From the 40th chapter a new temple rises before the eyes of the holy seer; he walks round about it in Palestine; he measures the city and country for their new inhabitants; he orders sacrifices, feasts, and customs. In short, a magna charta is planned for priests, kings, and people, in future and latter

times." Grotius, in his introduction to his commentary on this prophet, observes, that "he had great erudition and genius; so that, setting aside his gift of prophecy which is incomparable, he may deserve to be compared with Homer, on account of his beautiful conceptions, his illustrious comparisons, and his extensive knowledge of various matters, particularly of architecture." We cannot refrain from giving another extract from bishop Lowth's twenty-first lecture on the sacred poetry of the Hebrews, which is beautifully descriptive of the peculiar characteristics of this prophet. "Ezekiel is much inferior to Jeremiah in elegance; but is equal even to Isaiah in sublimity, though their style of composition is very different. For he is bold, vehement, tragical, wholly intent on exaggeration: in his sentiments elevated, warm, bitter, indignant; in his images fertile, magnificent, harsh, and sometimes almost deformed; in his diction grand, weighty, austere, rough, and sometimes uncultivated; abounding in repetitions, not for the sake of ornament or gracefulness, but through indignation and violence. Whatever subject he undertakes to treat of, he pursues it diligently, he remains entirely fixed on it, and rarely deviates from his purpose; so that his reader is scarcely ever unable to discern the series and connection of his matter. Perhaps he is excelled in other respects by most of the prophets; but none in the whole compass of writers has ever equalled him in the manner of writing, for which he seems to have been singularly qualified by nature, in force, impetuosity, weight, and grandeur. His diction is sufficiently perspicuous; almost all his obscurity lies in his matter; his visions are particularly obscure; and yet, as in Hosea, Amos, and Zachariah, they are interpreted by a narration which is plain and altogether historical. The greater part of Ezekiel, and what lies in the middle of his book, is poetical, whether we regard the matter or the diction: but he is for the most part so rude and void of composition in his sentences, that I am often doubtful what to determine in this respect." In another place bishop Lowth remarks that Ezekiel should perhaps be oftener classed among the orators than the poets; and he thinks that with respect to style, we may justly assign to Ezekiel the same rank among the Hebrews that Æschylus holds among the Greeks. Of the events of Ezekiel's life subsequent to his being called to the prophetic office, nothing certain can be learned in addition to the circumstances which he has himself related, and which are intimately blended with the detail of his predictions. In a life of this prophet which has been

attributed to Epiphanius, Ezekiel is said to have been killed by the prince or commander of the Jews in the place of his exile, who was addicted to idolatry, and who could not bear the reproofs of the prophet. There are so many absurd and fabulous circumstances however admitted into that work, that little credit can be given to any of its statements which are not corroborated by other authorities. In Bayle, the reader may find specimens of the strange tales told by the Jewish rabbis concerning Ezekiel's tomb. The most learned and elaborate commentary upon this prophet was written by two Spanish Jesuits, Pradus and Villalpandus, in three volumes folio, of which Dr. William Lowth has made considerable use in his valuable *Continuation of Bishop Patrick's Commentary on the Old Testament*. The latest and best English version of Ezekiel is that published by the late learned and excellent bishop Newcome, in 1788, in 4to. with a preface and notes, from which both polite and biblical scholars may receive much pleasure and improvement. *Book of Ezekiel. Preface to Lowth's Commentary on Ezekiel. Preface to Dr. Newcome's Attempt at an improved Version, &c. of Ezekiel.*—M.

EZRA, author of the book in the Hebrew Scriptures which bears his name, was a descendant of the house of Aaron, and of the family of Seraiah, who was the high-priest whom Nebuchadnezzar caused to be put to death at the taking of Jerusalem. It seems most probable that he was born in the land of captivity, where by his great learning, intimate acquaintance with the Scriptures, and ardent zeal for the religion of his fathers, he acquired the esteem and respect of his countrymen. His merits also appear to have gained him a high reputation at the Persian court, where he received an ample commission from Artaxerxes Longimanus to proceed to Jerusalem, with as many of his nation as were willing to accompany him, in order to reform the state of ecclesiastical and civil affairs in that city. From the fulness of the powers which were granted to him, the noble presents he received, and the honourable support which was appointed him, it is not unreasonable to conclude that the influence of queen Esther was exerted in procuring for him this exalted employment. Ezra received his commission in the seventh year of the reign of Artaxerxes Longimanus, or 458 B.C. and having collected a number of his countrymen of different ranks, after observing a solemn fast for the purpose of imploring the Divine protection, set forwards with them towards Jerusalem. On his arrival at that city, he opened his commission before the whole Jewish assembly, and delivered to the

priests rich offerings which had been made by the king, the nobles, and the Jews who staid behind in the Babylonish territories; and then sent to acquaint the king's lieutenants in Syria and Palestine with the powers with which he was furnished. The task which now lay before him of establishing order and good government, and of correcting numerous abuses which had crept in among the Jews who had before returned from Babylon under Zerubbabel, was difficult and arduous; but he engaged in it with zeal and perseverance during thirteen years, in which he continued at the head of Jewish affairs, and produced numerous important reformations both in the state and in the church. When the term of his government expired, and Nehemiah had arrived at Jerusalem and become his successor, he still continued his advice in the management of public affairs, and particularly of ecclesiastical matters. One of Ezra's first employments during his government, after the appointment of judges and magistrates, had been to engage the Jews to dissolve the marriages which, contrary to the law of Moses, many of them had contracted with wives from the families of their idolatrous neighbours. After succeeding in this object, he chiefly applied himself to restore the discipline and rites of the Jewish church, and the worship of the temple, according to the form in which it existed before the captivity. It is generally allowed by the best Jewish and Christian writers, ancient as well as modern, that one grand measure which engaged his attention, in subserviency to the design above mentioned, was the collection and revision of the books of the sacred writings. This work, in which he probably received the assistance of the prophets Haggai, Zechariah, and Malachi, was rendered necessary by the confused state of things to which the ecclesiastical as well as civil affairs of the Jews must have been reduced during the captivity. It would lead him to correct such errors as had crept in through the ignorance and carelessness of transcribers; to introduce occasional explanatory clauses, and such additions as were necessary to illustrate and confirm the text; and to change the obsolete names of places for such as were made use of at that time. It is generally allowed also, that by him was formed that canon of the Hebrew Scriptures which is commonly received by Jews and Christians at this day, excepting the two books of Chronicles, Ezra, Nehemiah, Esther, and Malachi, which were afterwards added in the time of Simon the Just. At this revisal of the sacred writings, according to the general opinion of the ancients, Ezra exchanged the old Hebrew characters for the Chaldee, not only on account of

their being more commodious and beautiful, but because the use of them had become universal among the Jews during the Babylonish captivity. To Ezra, likewise, some writers ascribe on this occasion the invention of the massora, and others that of the vowel and other points; but these opinions are now very generally exploded. To return from this digression: After Ezra had completed his collection and revision of the sacred writings, which was during Nehemiah's administration, preparation was made for the public reading of the law of Moses at the feast of trumpets, when the commencement of the new year was joyfully celebrated. On the first day of that festival, Ezra ascended a scaffold which had been erected in one of the most commodious spots in the city for the assembling of the people, accompanied with thirteen elders who had been properly prepared, and standing up began to read the law out of the Hebrew Scriptures, from morning until noon, while the assistant elders interpreted what he read in the Chaldee language, that the people might thoroughly understand it. The solemnity of the scene, and the importance of the matter which was delivered, produced a wonderful impression on the assembly, who exhibited strong signs of contrition and remorse for their past deviations from what they heard inculcated. They were dismissed, however, at noon, with an injunction to shew their gratitude to God for the happy change in their circumstances, by spending the remainder of that day in innocent enjoyment and cheerful congratulations, and in the exercise of benevolent hospitality towards their poorer brethren. The next morning they assembled again in the same place, when Ezra and his assistants went on farther to explain to them the law; and having in the course of their lecture read the 23d chapter of Exodus, in which the rules for celebrating the feast of tabernacles are laid down, the people, as that festival was now approaching, strongly expressed their wish to conform strictly to the ceremonies which Moses had commanded to be observed. Accordingly a proclamation was issued calling on the people throughout all Judah to meet at Jerusalem on that occasion; when the whole festival was celebrated with greater method and solemnity than had taken place since the days of Joshua. On each of the days of this festival Ezra and his assistants continued to explain the law to the people in the same manner as on the days of the feast of trumpets, until they had gone through the whole

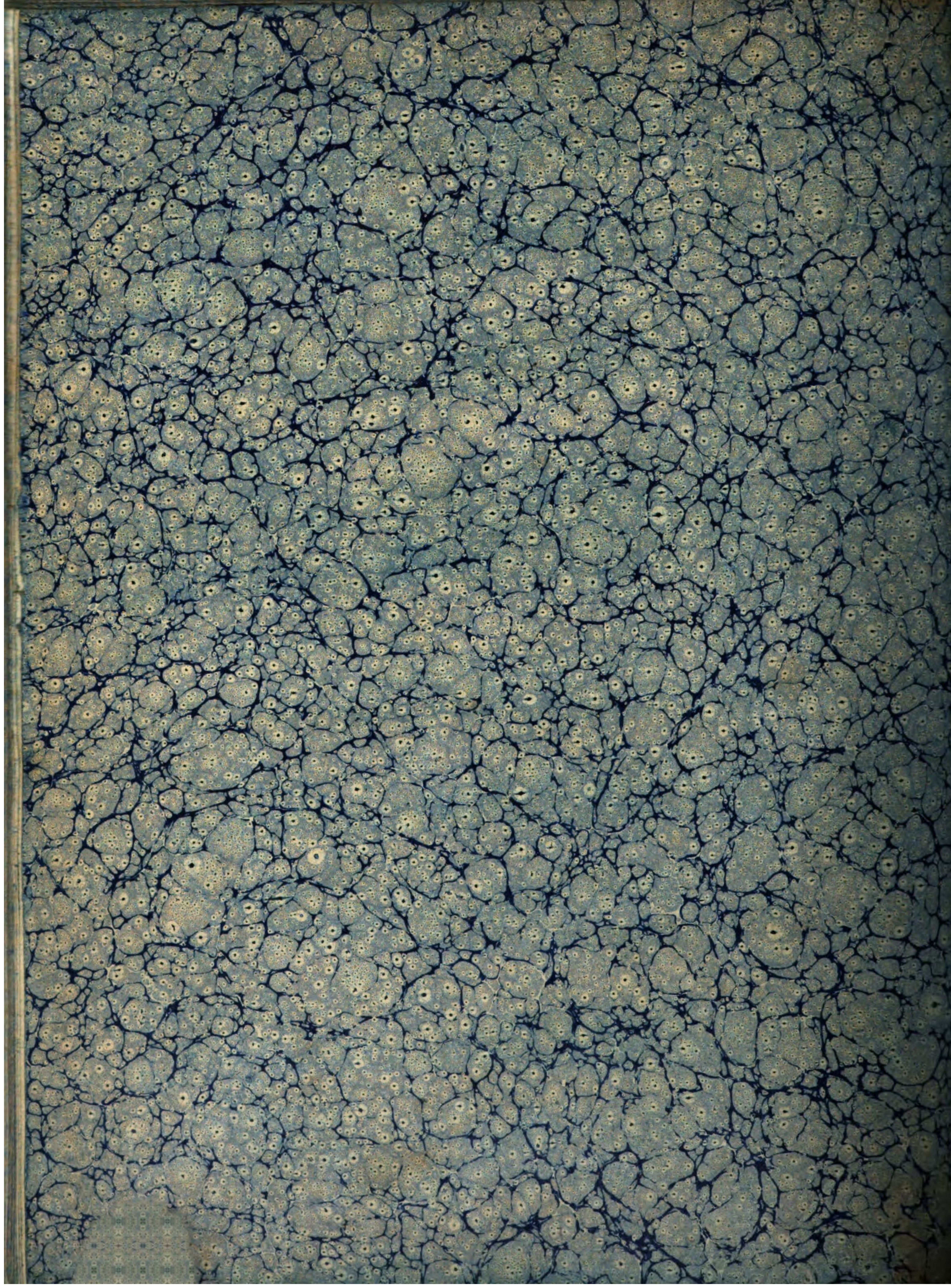
pentateuch. Observing the good effects which this practice had produced on them, Ezra and Nehemiah embraced the opportunity of engaging the people, before their separation, to observe a solemn fast, in which they made a general confession of their past transgressions, which had justly exposed them to the Divine displeasure; and afterwards entered into a public covenant to avoid them for the future, and strictly to observe the laws of God which had been explained to them. After this, we learn nothing certain concerning Ezra. Josephus says that he died at Jerusalem; but the rest of the Jews affirm that he returned into Persia, and died there in the hundred and twentieth year of his age. So great is their veneration for his memory, that they speak of him as a second Moses, and every way worthy to have been their legislator, if that honour had not been bestowed on the former. In the writings of the Talmudists numerous tales are related concerning him, many of which are so improbable, and others so absurd, that they are not entitled to any notice. Several of these fables have been borrowed by the Mahometans, and may be found by the curious in D'Herbelot's *Bibliothèque Orientale*, under the articles *Ozair* and *Ben Seraiah*. That Ezra was the author of the book which bears his name, and is written partly in the Hebrew and partly in the Chaldee language, there appears no just reason to entertain any doubt. The Jews suppose him to be the author of the book of Nehemiah; but that supposition is inconsistent with the declaration of Nehemiah at the beginning of it, that it contains his words, and with his always speaking of himself in the first person. Many authors are disposed to attribute to him, not without some probability, the compilation of the two books of Chronicles; and others that of the two books of Kings. Under the article *ESTHER*, we have already noticed the conjecture which some have entertained respecting his being the writer of that book. As for the apocryphal books, which were formerly by some attributed to Ezra, and which are known by the names of the first and second books of Esdras, they have been long deservedly rejected as spurious productions, consisting of a compound of extracts from the genuine book of Ezra, rabbinical fables, and the dreams of some christian visionary. *Books of Ezra and Nehemiah. Prideaux's Connect. vol. II. pt. i. books v. vi. Anc. Univ. Hist. vol. X. b. ii. ch. 11. Du Pin. Moreri.—M.*

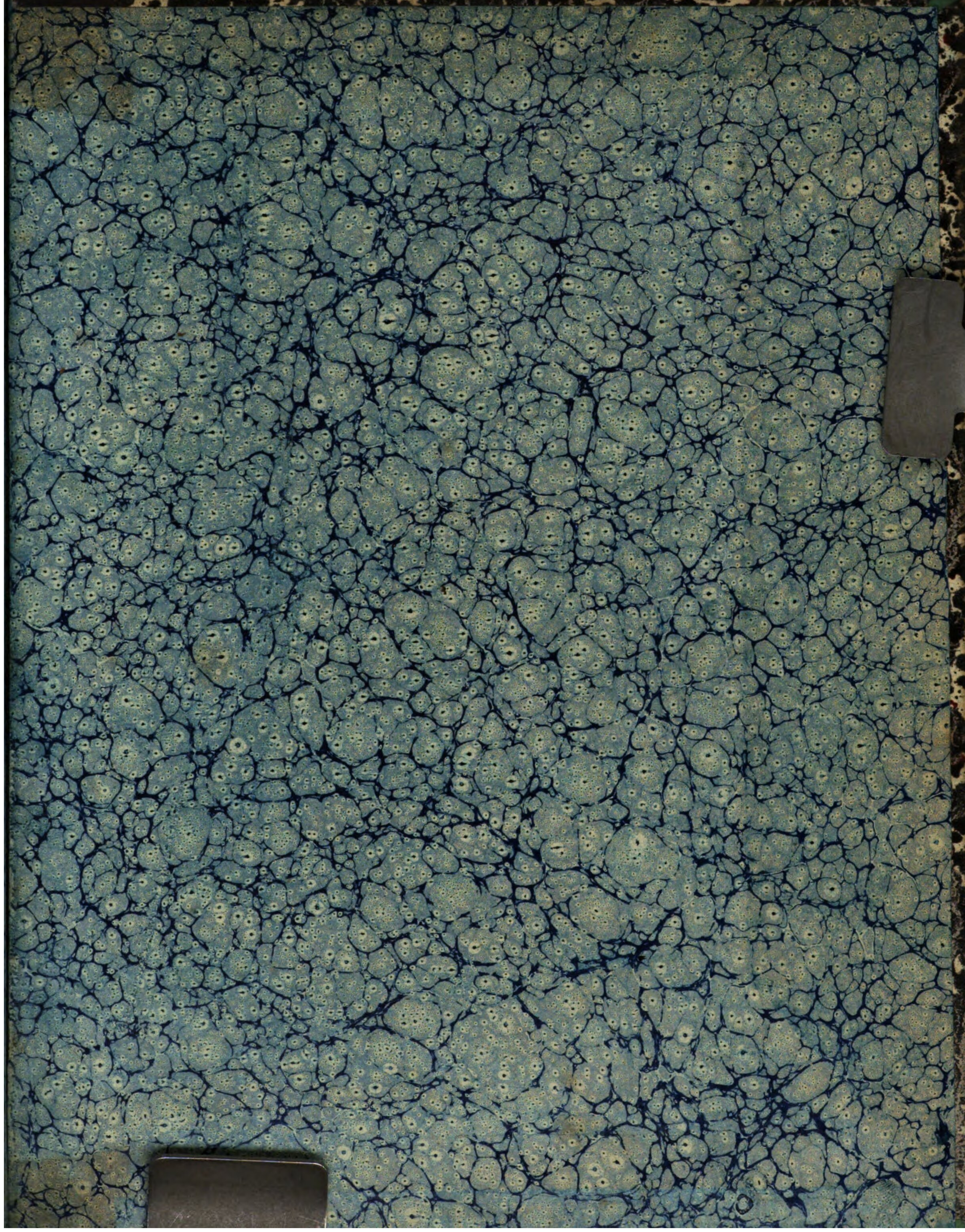
END OF THE THIRD VOLUME.

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THE END OF THE WORLD

1880







Aikin, John,

General Biography Or Lives, Critical And Historical, Of The Most Eminent
Persons Of All Ages, Countries, Conditions And Professions, Arranged
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